

Qur'an-Based Psychoeducation to Prevent Premarital Sexual Behavior Among Muslim Adolescents

Siti Mumun Muniroh^{1,2}, Dwi Yuwono Puji Sugiharto¹, Mulawarman Mulawarman¹, Awalya Awalya¹

¹ Universitas Negeri Semarang, Indonesia

² Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

E-mail address: siti.mumun.muniroh@uingusdur.ac.id.

ABSTRACT

The increasing trend of premarital sex is a serious threat to social and religious values. However, the intervention of a medical and psychological-based psychoeducational model alone is not effective enough to reduce the Premarital sexual behavior of Indonesian Muslim adolescents. This study aims to analyze the Qur'an-based psychoeducational model, which touches on aspects of cognition, affection, psychomotor and spirituality. This is a qualitative research. The data were obtained through interviews and documentation, which then analyzed using Miles and Huberman's model data analysis tools. The results of this study reveal that the Qur'anic psychoeducational model is used as an alternative way to prevent Premarital sex. The Qur'an contains values that regulate sexual behavior. The doctrine of sexual behavior in the Qur'an has proven to be effective as a reference for implementing psychoeducational models among adolescents. The basic teachings about covering certain body parts, lowering the gaze, and the prohibition of approaching adultery contribute to the psychoeducational group program for the development of cognitive, affective, behavioral and spiritual aspects. This study, theoretically contributes to expanding the dimensions of psychoeducational programs, especially in combining psychological approaches with the teachings of the Qur'an, faith, and spirituality to protect, reduce, and overcome the problems of premarital sexual behavior of Indonesian Muslim adolescents.

Keywords: psychoeducational groups; spiritual approach; premarital sex; Indonesian Muslim students.

INTRODUCTION

Health and psychology approaches are not able to prevent premarital sex among Indonesian Muslim adolescents. Evidence shows that cases of premarital sex of Muslim students are increasing and become a problem for parents, educators, and governments (Cao, Xiao, Yan, Li, & Li, 2015; Schulz, Bohrnstedt, Borgatta, & Evans, 1977). Data from the Indonesian Demographic and Health Survey (IDHS) shows an increasing trend of Premarital sex in adolescents. In fact, research results from Reckitt Benckiser Indonesia claim that 33 percent of adolescents have exercised premarital sex (Sasanti, 2020; Uyun, 2021). Adolescent Premarital sex has an impact on

vulnerability to reproductive health, mental health as well as social and economic life (Ahankari, Wray, Jomeen, & Hayter, 2019; Bogale & Seme, 2014; Hallfors et al., 2004) This negative behavior also causes sexually transmitted diseases, HIV/AIDS and abortion which are dangerous for mental and reproductive health reproduksi (Kim & Kim, 2018). Anxiety, depression, and suicidal tendencies become psychological threats, including being ostracized by family, society and peers (Cao et al., 2015; Li et al., 2015; Santelli et al., 2015; Wu & Martin, 2015).

Studies on preventing adolescent Premarital sex have so far not considered the aspect of religiosity, even though religion can prevent negative behavior (Togaibayeva, Ramazanova, Kartbayeva,

& Yergazina, 2020). This religious aspect is very influential on sexual behavior (Hayward, 2019; Vasilenko & Espinosa-Hernández, 2019). Research related to this issue can be mapped into two trends, namely (1) an intervention study with psychological approach; and (2) an intervention study of premarital sex behavior with health approach. Psychological-based intervention studies include testing the effect of a brief prevention program on reducing risky behavior in adolescents (Thato, Daengsaard, & Sukrak, 2018). Meanwhile, the health perspective is demonstrated in research on sexual consent in sex education (Willis, Jozkowski, & Read, 2019); early sex education and child reproductive health for elementary school students (Dewiani, Purnama, & Yusanti, 2019). The weakness of the studies so far is having examined the behavior of adolescents partially. This study departs from the assumption that adolescent sexual behavior is formed in an integrative manner, which is not sufficiently approached cognitively, affectively and psychomotorically (Bloom & Krathwohl, 1971), but requires a spiritual approach (Elkonin, Brown, & Naicker, 2014; VonDras, 2013).

This study aims to complete the lack of studies on the prevention of Premarital sex, which ignores religious values in the verses of the Qur'an. The religious aspect in preventing Premarital sex is still minimal, even though this aspect has an impact on sexual behavior (Hayward, 2019; Vasilenko & Espinosa-Hernández, 2019), especially in religious communities, such as the Indonesian people (Effendi, Setiadi, & Nandang, 2018; C. S. Ramadhan & Bahiroh, 2021). Previous studies have also shown that those who are highly religious do not engage in premarital sex as much as those who are not very religious (Hardy & Willoughby, 2017). This study discusses the phenomena and impacts of Premarital sex as well as the construction of a psychoeducational group model based on Al-Qur'an verses as an effort to prevent sexual behavior of Muslim adolescents in Indonesia.

This study argues that the premarital sexual behavior of Muslim adolescents can not be reduced by using a psychoeducational group model based on psychology alone, but needs to be integrated with the spirit of the Qur'an. Verses of the Qur'an are believed to be a guide to life, theology, the good and the bad, rules, including in

restraining sexual behavior. The Qur'an teaches the obligation to cover certain body parts, lower the gaze, and the prohibition of approaching adultery by not dating which is integrated in psychoeducational group activities capable of developing cognitive, affective, behavioral and spiritual aspects. Thus, the integration of psychological approaches with the teachings of the Qur'an in the service content of psychoeducational groups becomes a new alternative in preventing Premarital sex of Muslim adolescents. This study offers an approach to the integration of religion and psychology through a Qur'an-based psychoeducational group model as a solution to prevent Premarital sex.

LITERATURE REVIEW

Psychoeducational Group Model

The concept of psychoeducation has been widely discussed as a treatment intervention carried out to overcome psychological problems. Ramadhan et al. (2019) believes that psychoeducation is defined as training or treatment that emphasizes aspects of competence, mental health, coping, and empowerment. Psychoeducational treatment aims to increase the individual's understanding and acceptance of the psychological problems someone is currently experiencing. Generally, the psychoeducational model is applied through the integration of psychotherapy and education by forming small groups that provide support for individuals. (Garcia Rodrigues et al., 2021). Psychoeducational groups are formed by strengthening individual resources and skills – such as friendship groups, anger management groups, coping with divorce, social skills and self-esteem – so that group members can better cope with their difficulties (Elemo & Türküm, 2019). One technique that is often used in psychoeducational groups is mediation through animation, videos, films, brochures and online group discussions to provide information and mentoring for individuals (Ren et al., 2022; Ardila et al., 2020). Therefore, the psychoeducational group model is a model used to help overcome adolescent psychological problems.

In its application, psychoeducation has several models and impacts. According to Bhattacharjee

et al., (2011) psychoeducation has 7 models that are used to help overcome psychological problems, such as (1) information model; (2) the skills training model; (3) the supportive model; (4) comprehensive model; (5) the multiple family group therapy model; (6) the behavior family management model; and (7) peer to peer psychoeducation approach. In several countries, the application of the psychoeducational group model has had various impacts. In China, the application of the psychoeducational group model has increased empowerment, mastery and parenting skills, social support, positive social interactions and provides life satisfaction (Xu, Fields, Tonui, & Vasquez-White, 2022). Furthermore, Xu et al. (2022) mention that psychoeducational groups also help strengthen self-efficacy, help manage psychological stress and tension experienced by individuals. Not only in China, the model of psychoeducational groups has increased knowledge to prevent sexual harassment and premarital sex in Indonesia too (Sulistiyowati, Matulesy, & Pratikto, 2018). Adolescents who are members of psychoeducational groups not only have knowledge and information related to sexual prevention but also have support from their surrounding environment.

Premarital sex

Premarital sex ranges from nonsexual intercourse to unprotected sexual intercourse with sexual fantasizing, masturbation, and watching porn or with the help of others through kissing and sexual intercourse (Jayasundara, 2021; Lou et al., 2012). Premarital sex in adolescents is considered a deviant behavior and can cause social and health problems such as early marriage (Van Roost, Horn, & Koski, 2022), unwanted pregnancy (Manaf et al., 2014), (Manaf et al., 2014), abortion (Khalili et al., 2020), sexually transmitted infections (STIs) (Bertocchi & Dimico, 2019), dropouts (Santelli et al., 2015), even death (Chan et al., 2016). In line with the opinion of Muthengi et al., (2022) that adolescent girls who engage in Premarital sex by 'moving-in together' and teenage marriages tend to be associated with poverty. Based on research conducted by Abraham & Rahardjo (2015) about 97.05% of 1,600

adolescents have lost their virginity due to premarital sex. Therefore, premarital sex is not only increasingly accepted by adolescents but is also common among them so that most adolescents engage in risky sexual activities without considering the impact of premarital sex (Zuo et al., 2012).

Premarital sex is influenced by various factors. In Indonesia, most adolescents engage in Premarital sex because of their low level of self-efficacy (Meidayanti, Abdullah, Bustan, & Mallongi, 2020). Self-efficacy is the cognitive part of a person that influences how to act and think, especially in understanding the physical and psychological changes that occur to them so that the higher their self-efficacy, the less the occurrence of Premarital sex (Meidayanti et al., 2020). Apart from Indonesia, Premarital sex is mostly carried out by sub-African adolescents because of their school status. Adolescents who attend school tend to have stronger academic abilities and receive school supervision so that they better understand the impact of Premarital sex (Santelli et al., 2015; Soler-Hampejsek et al., 2013). Similarly, in Ethiopia functioning family is a determining factor influencing Premarital sex. Adolescents who live with their parents are less likely to engage in sexual activity because they receive supervision, support, and fostering the values and norms that adolescents need (Salih, Metaferia, Reda, & Biadgilign, 2015). Therefore, various factors have influenced adolescents to engage in Premarital sex globally.

Muslim Adolescents

The concept of youth has been defined through various perspectives. In the perspective of sexuality, adolescence is a critical period of development towards independence and openness in which a person begins to define and clarify their sexual values and begins to experiment with sexual behavior (Tsfaye & Agenagnew, 2020). In the opinion of Schultz et al., (2022) the concept of adolescence has a broad scope. They can be said as someone who enters the adult stage with an age range of under 20 years who is not only experiencing physical development but also social, intellectual and hormonal (Schultz,

Zoucha, & Sekula, 2022). Socially, adolescence is a transitional period in which they are free to make choices and live their lives without being regulated by their parents, family, community, and institutions (such as schools) (Goggin, 2013). In line with that, Crocetti et al., (2014) argue that adolescence is a period of identity formation both biological (puberty), cognitive (reasoning), and social interaction so that they renegotiate identity and relationships according to the interactions they get from their environment. Therefore, adolescence is a process of change. Not only changes in age and physical but also changes in cognitive and psychosocial readiness.

In the context of religion, adolescents are defined as someone who has reached puberty, where they have been required to perform mandatory worship and apply Islamic ethics and morals that have been written in the Qur'an and hadith (Laeheem, 2018). In interacting with their environment, Muslim youth use various negotiation strategies. First, identity negotiations where they begin to have the awareness to negotiate their involvement with religion and society (Driezen et al., 2021a; Driezen et al., 2021b; Fleischmann & Phalet, 2018). Muslim youth begin to display their identity as individuals who adhere to religious values such as praying, wearing modest clothing, avoiding alcohol, and avoiding premarital relationships that are prohibited in religion (Driezen et al., 2021a). Second, the existence of class negotiation which limits interactions based on gender and norms. Muslim youth use class not only as a source of their capital to justify a patriarchal power position but also impose ethical limits on what is allowed and prohibited especially in the context of sexuality (by insisting that women must maintain their own modesty and honor) (Hemming & Madge, 2012).

METHODOLOGY

Reasons for Choosing the Issue

The issue chosen in this study is a model of Qur'an-based psychoeducational group in overcoming Premarital sex in Muslim adolescents. This issue was chosen because it sees the phenomenon of Premarital sex increasing and causing concern. This requires intervention as a

form of reduction and prevention effort. Intervention programs that have been carried out so far have only used psychological and health approaches, without integrating religious aspects. This study is carried out as an effort to present a new perspective by integrating psychological, health and religious perspectives, that is by designing a psychoeducational group model based on Al-Qur'an verses to reduce Premarital sex in Muslim adolescents.

Research type and design

This type of qualitative research seeks to uncover facts in the field regarding the causes, problems and impacts of Premarital sex among Muslim youth, as well as intervention efforts through psychoeducation. This study uses a qualitative research design with the consideration that it is better able to answer the questions posed in this study. Operationally, this study was carried out by studying the verses of the Qur'an thematically, conducting interviews and Focus Group Discussions (FGD) with guidance and counseling teachers for Junior High Schools in Pekalongan, Pemalang and Semarang, Central Java, Indonesia.

Data Sources and Participants

The first source of data in this study is the text of the Qur'anic verse. The Qur'an was chosen as the data source because in this study the perspective chosen in designing the psychoeducational group model was one based on the verses of the Qur'an. Second, the participants in this study were the Middle School Guidance and counseling teachers at the research site. Guidance and counseling teachers were chosen as the data source because this study aims to examine the phenomenon of sexual behavior that occurs among Muslim adolescent students and the intervention programs that have been carried out by Guidance and counseling teachers in schools related to the prevention and treatment of Premarital sex.

Data Collection Process

Data collection in this study was carried out by studying the text of the Qur'an verses in order to find verses that contain the meaning of sex

education. In addition, interviews with Guidance and counseling teachers in junior high schools were also conducted. Interviews are needed to confirm the data from the previous Focus Group Discussions. The text study begins by sorting out the verses of the Qur'an which contain the meaning of sex education. The Focus Group Discussion began by gathering several representatives of Junior High School Guidance and counseling teachers in Pekalongan City and Semarang City. This forum discusses the causes, problems, and impacts of sexual behavior on Muslim students in several schools. Through this discussion, the service programs that have been carried out to handle and prevent Premarital sex among Muslim students were also revealed.

Data Analysis

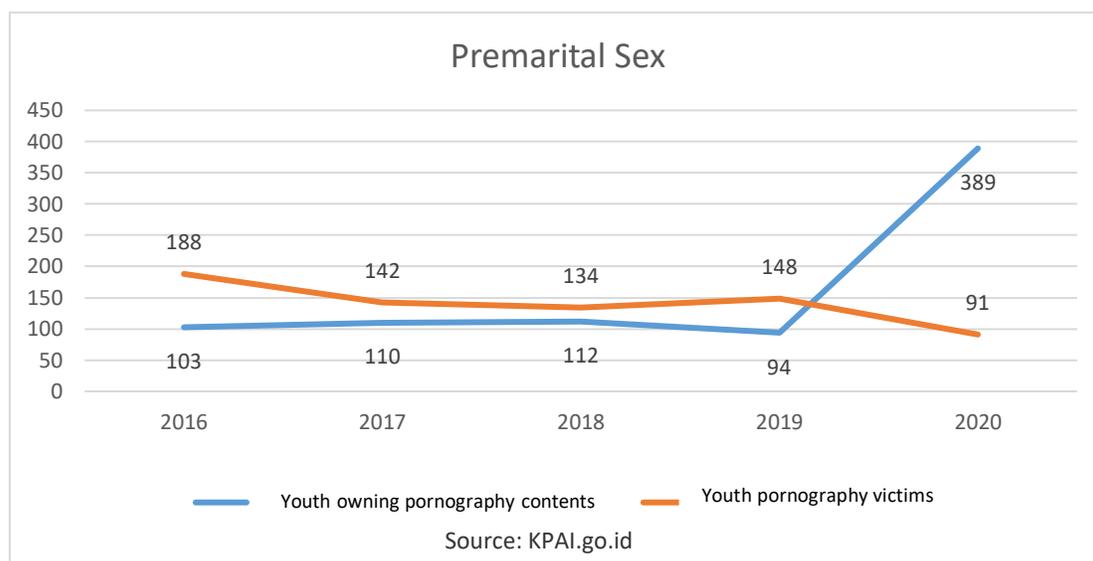
This study uses an interactive analysis model to analyze the data. The analytical model introduced by Miles & Huberman begins with data collection, then data reduction, data presentation and ends with drawing conclusions and verification (Miles, Huberman, & Saldana, 2014). Data analysis in qualitative research has started since data collection. Furthermore, data reduction is carried out by making a resume of the collected data based on themes (thematic), the data is displayed through descriptions, matrix, frequency tables and interview quotes. In the final stage, conclusions

are drawn and verification of research findings or thesis is carried out.

RESULTS AND DISCUSSION

The Phenomenon of Premarital Sex in Muslim Adolescents

Adolescents are the most important part of Indonesia's human resources. Based on BPS statistical data in 2021, the number of adolescents in Indonesia is 22 200.3, of the total population of Indonesia 272 682.5 (Statistik, 2020). However, in recent years Premarital sex in adolescents has increased significantly. Data from the Indonesian Child Protection Commission (KPAI) in 2013 shows that 32% of adolescents aged 14 to 18 years in big cities in Indonesia were known to have had premarital sex and as many as 62.7% of adolescents lost their virginity while still in junior high school. In fact, 21.2% of them showed extreme actions such as having had an abortion. Other KPAI data shows the increasing trend of Premarital sex in adolescents, seen from the access of adolescents to pornography, both as perpetrators and victims. From the table below, it can be seen that the data on youth who own pornography contents in 2016 was 103, 2017 was 110, 2018 was 112, 2019 was 94 and in 2020 experienced a very fantastic increase, reaching 389.



In general, the forms of Premarital sex carried out by teenage boys and girls vary. There are various forms of adolescent sexual behavior, such as feeling attracted to each other to continuing on dating, making out, and having sex. This Premarital sex usually begins with holding hands, kissing the lips (kissing) until it continues to the chest area (necking), touching private body parts (petting) and finally having sex (intercourse) (Lou et al., 2012). Boys are more active in showing sexual behavior such as holding hands, touching sensitive body parts, kissing, and having sex compared to female students. Nia, a Guidance and counseling teacher at a junior high school revealed:

“There are a lot of students' sexual behavior that we found, sometimes there are young couples hanging out behind the school, holding hands, kissing, riding a motorcycle together and also spending time on the beach hugging. Usually these behaviors are shown early in their courtship” (Nia, Interview, in Pekalongan, 2021).

Nia's explanation shows a plural phenomenon among students in several schools. The Counselor Teacher confirms Nia's view. Ami, a Guidance and counseling teacher from an urban school in Pekalongan city firmly strengthens the above assessment. Ami highlights student sexual behavior as follows:

“In grade 8 or 9 students started dating, either with their schoolmates or students from other schools. Students who are dating at school are usually shy and only meet up chatting in class after their friends come home, or make an appointment to go home together. But when they are dating outside of school, they are usually braver to show affection such as hugs, kissing at tourist sites or movie theaters, some even have sex that we had to expel them from school” (Ami, Interview, in Pekalongan, 2021).

This information shows that the forms of Premarital sex shown by Muslim adolescents are varied and have different levels, ranging from holding hands, touching, kissing, touching private body parts, to having sex. This premarital sexual behavior is caused by several factors. Rahma, a

Guidance and counseling teacher, revealed the causes of this behavior:

“Factors that encourage students to engage in sexual behavior are internal and external factors. Internal factors which come from within the students themselves include a lack of understanding about reproductive health, religious prohibitions, and the fact that they are still unstable so their self-control is weak. While the external factors can be caused by the family who are not paying attention and low economic conditions. Besides that, there are many temptations from outside of the students such as promiscuity and easy access to pornography” (Rahma, Interview, Guidance and counseling teacher in Pekalongan).

The explanation above shows that sexual behavior among adolescents is triggered by internal and external factors (Meidayanti et al., 2020; Salih et al., 2015; Santelli et al., 2015; Soler-Hampejsek et al., 2013). Internal factors include an understanding of reproductive health, an understanding of positive self-concept, religious understanding of sexual behavior, and weak self-control. While external factors that contribute to adolescent sexual behavior are social, economic problems, poverty, broken homes, parenting and lack of parental attention, as well as the influence of pornography.

Psychoeducational group model construct

Premarital sex can be intervened through several models of intervention. There are several types of interventions that can be used in the world of psychology, both individual, group and community interventions. One of the interventions that can be used in various settings and can be applied individually or in groups is psychoeducation. Psychoeducation can be applied not only to individuals or groups who have psychiatric disorders, but is also used so that individuals can face certain challenges at each level of human development so that they can avoid problems related to the challenges they face (Walsh, 2010). Psychoeducation has actually been quite popular in helping practices over the last 30

years in America and around the world (Walsh, 2010). However, for Indonesia itself this form of intervention has not been widely applied to every life setting. This is supported by the results of the FGD of the Junior High School guidance and counseling teachers in Pekalongan which revealed that:

“Psychoeducation is a new approach that has never been applied in guidance and counseling services in schools, so far the services that are often provided are classical guidance, individual counseling and group counseling. The use of psychoeducation for counseling services is a new concept” (FGD, 26 November 2021).

Psychoeducation is not commonly used by Guidance and counseling teachers in Pekalongan. Nevertheless, psychoeducational group services consisting of group activities in the form of ice breaking, game simulations, case discussions, presentations, video modeling, task force exercises, and role play (Ren et al., 2022) basically have advantages in the context of prevention against the emergence of psychological stress and problems (Xu et al., 2022), and can be used to overcome the problem of Premarital sex in adolescents. Individual psychoeducation trains, especially on elements of life skills that are still in deficit, such as assertive communication skills in avoiding premarital sex and problem solving skills. Service activities that involve student activity in groups make it easier for them to understand each material presented and experience directly the process of improving the skills that must be achieved. In contrast, Guidance and counseling service activities are provided only through lectures, monologues, minimal innovation strategies, and monotonous media which make students tend to forget the material presented. Ami, one of the Junior High School Guidance and counseling teachers in Pekalongan said the assessment was similar:

“In fact, if these children are provided with services that make them active in their activities such as training in certain skills, it will be easier for them to understand the material presented and be more likely to follow the activities as well as mindful of their actions. Active involvement makes them feel more valued” (Ami, Interview, 2021).

The implementation of psychoeducation in principle is to follow the pattern of adult learning even though it is very suitable to be applied to the learning of children and adolescents. Psychoeducation requires the participation of all participants in the process of achieving the target. They can share their problems, desires, as well as individual experiences. In this way, psychologically students or clients feel satisfied (Xu et al., 2022). The principles of adult learning can be applied to children and adolescents, because they adhere to the belief that learning is an experience that occurs within the learner, learning is the discovery of the meaning and relevance of ideas, concepts or principles for personal life and society at large. Learning to change behavior is the result of experience. Learning takes place through the process of working together and participating in an activity. Learning is an evolutionary process or change that takes place slowly and continuously. The andragogy principle applied to psychoeducation places the learners themselves as the richest and most authentic source of learning, the learning process involves thoughts, emotions, and it is personal, specific, individual and unique (Ortigas, 1990).

In general, psychoeducational group services aim to help students gain knowledge and information including personal development, decision making and social skills through group activities (Stuart, 2014). The knowledge provided is intended to help participants improve their quality and develop their abilities to avoid destructive behaviors such as Premarital sex. Knowledge that is built through psychoeducation includes the development of self-concept, self-confidence, achievement motivation, decision-making ability and self-management. While the social skills built in psychoeducation include assertive communication and coping strategies to better cope with pressure (Elemo & Türküm, 2019; I. Ramadhan et al., 2019). Both knowledge improvement and social skills in psychoeducational groups were developed through ice breaking activities, game simulations, case discussions, presentations, video modeling, task force exercises, and role play (Ren et al., 2022). Thus, psychoeducation is expected to help overcome the problems faced by participants with

certain techniques to contribute in improving the quality of life (Xu et al., 2022).

There are important prerequisites for achieving psychoeducational goals that need to be prepared by the facilitator in designing a psychoeducational group, namely the competence of the facilitator or group leader. Facilitators in psychoeducational groups are basically communicators. They are required to have basic skills in building interpersonal communication, namely being able to be empathetic, able to establish relationships with group members, sensitive to the needs of group members, understanding psychological dynamics, motivation and direction of behavior of group members, able to establish relationships filled with an atmosphere of mutual trust and mutual respect, free from anxiety disorders, creative, spontaneous and imaginative, as well as possessing inspiring leadership (Dinkmeyer Jr, Jon, & Michel, 2015). These criteria are in line with the statement of one expert, Sugiharto, D.Y.P, as one of the counseling guidance experts, who stated that:

“The main requirement in the process of providing psychoeducational services is the competence possessed by the facilitator or group leader. The facilitator must have interpersonal communication skills and expertise in accordance with the psychoeducational content provided. Facilitators must be able to empathize, respect, and communicate well. Of course they also need to be creative and innovative people, so that they can find a way out, if there are deadlocks” (DYP, Interview, Guidance and counseling expert in Semarang 2021).

In addition to facilitator qualifications, there are important components in psychoeducation, namely topics, objectives, time, spatial planning, materials, procedures, media and evaluation (Supratiknya, 2011). These components become a series of integrated and mutually supportive psychoeducational service activities. This is in line with what was conveyed by Mulawarman, a Guidance and counseling Expert from a university in Semarang. Mulawarman (2021) summarizes that “The core of psychoeducation is in content, starting from setting topics, goals, room settings, materials, implementation procedures, media and also the evaluation process.” Thus, the knowledge

and skills of the facilitator, content, and carrying capacity will determine the success of the psychoeducational intervention program in preventing Premarital sex.

Implications of Psychoeducational Groups in Overcoming Premarital sex in Muslim Adolescents

Psychoeducational groups contribute to the development of the cognitive, affective and behavioral domains. These three domains are interrelated in shaping individual behavior. However, those three domains are not enough. Based on religious teaching, there is still a spiritual dimension (*ruhyyah*) which can be utilize to prevent premarital sex. In the cognitive domain, psychoeducation contributes to adolescents in gaining new understandings related to self-development, such as positive self-concept, self-confidence, and understanding their physical-psychological development. Fikri, one of the Guidance and counseling teachers in Pekalongan stated that:

“The psychoeducational approach is more effective when compared to conventional approaches such as lectures, because the material delivered through lectures will be easily forgotten, only entering the right ear and leaving the left ear. While in psychoeducation, participants are invited to be directly involved in each material through simulation activities, games and modeling provided by the facilitator” (Fikri, Interview, 2021)

Psychoeducational groups also contribute to affective development, where adolescents feel that they are very valuable so that they want to restrain themselves from doing forbidden actions such as Premarital sex. This is in line with what was conveyed by Rifa'i, one of the Guidance and counseling teachers: “*Through training with an experiential learning approach in psychoeducation, participants are invited to be fully involved in both their thoughts and feelings, thus influencing participants in their attitudes regarding avoiding premarital sex*”. (Rifa'i, guidance and counseling teacher in Pemalang 2021)

In addition, psychoeducation contributes to aspects of adolescent behavior. Adolescents who have established understandings and attitudes tend to avoid negative behavior. Premarital sex is prohibited and violates social, cultural and religious values. In this context, one's understanding can influence their behavior. Psychoeducation activities train the improvement of cognition, social behavior skills, assertive communication and problem solving abilities. However, these aspects are not sufficient for premarital sex prevention interventions. It still requires a spiritual dimension that is written in the Qur'an as a source of Islamic teachings. On that

basis, the development of a religious-based psychoeducational model based on the verses of the Qur'an is important. Religion protects against and prevents illicit sexual behavior (Rew & Wong, 2006; Rostosky, Wilcox, Wright, & Randall, 2004). Thus, psychoeducational group services for strengthening adolescents in avoiding Premarital sex need a more comprehensive and integrative approach. The following table shows the implications of psychoeducation in the cognitive, affective, behavioral and spiritual realms.

Table : implications of psychoeducation on cognitive, affective, behavioral and spiritual aspects

Psychoeducational materials and strategies	Psychological aspects	Changes that occurred
Reproductive health	Cognitive	Understanding of reproductive health
The teachings of covering certain body parts in the Qur'an		Understanding the teachings of covering certain body parts in the Qur'an
The nature of sex in the Qur'an		Understanding of nature of sex in the Qur'an
Prohibition of adultery in the Qur'an		Understanding the prohibition of adultery in the Qur'an
Build group cohesiveness to provide mutual support through ice breaking and simulation games	Affective	The establishment of togetherness and mutual empathy between group members
Formulating the intention and commitment to cover certain body parts, not dating and not engaging in Premarital sex.		The development of motivation and commitment to cover certain body parts, not dating and not engaging in Premarital sex
Practice assertive communication	Behavior	Able to communicate assertively in avoiding Premarital sex
Practice coping strategy skills		Able to control situations or problems experienced and seen as obstacles, challenges that are painful, and threats that are detrimental.

Starting each session by praying together, chanting praises to the prophet, reciting *Asmaul Husna*, dhikr together, strengthening the practice of worship through verses of the Qur'an.

Spiritual

Increase faith in Allah

Strengthen the practice of worship to Allah

Discussion

The increase of Premarital sex in Muslim adolescents has negative impacts on both the individuals and their social environment. Sexually transmitted diseases, depression, unwanted pregnancies, abortions and the potential for suicide appear in adolescents who have premarital sex. The results of research in various places, including in Northern Ethiopia, show that adolescent sexual activity can be at risk of unwanted pregnancies, unsafe abortions and transmission of sexual infections including HIV/AIDS. This risk is magnified for girls (Salih et al., 2015). Social impacts that arise from premarital sex include social isolation, poverty, social vulnerability, lack of social values, dropping out of school if they are found pregnant and changing the role of being a parent (Sarwono, 2011). The increase in cases of Premarital sex is caused by various factors (Meidayanti et al., 2020; Soler-Hampejsek et al., 2013). In the era of globalization and information technology, adolescents can easily access pornography (Anggraeni & Winarti, 2021; Shofiyah, 2020). Adolescent promiscuity, experiences, sources of information, religious level understanding, and family roles also contribute to adolescent attitudes toward increasingly permissive sexual behavior (Darmasih, 2009).

Psychoeducational groups based on the verses of the Qur'an, are conceptually designed to develop the knowledge and skills of Muslim youth in avoiding Premarital sex. The psychoeducational group intervention procedure in this study refers to Gladding's formulation and uses the working stages of the experiential learning model. Through this learning model, group members gain an inductive structured experience, direct learning experience, and all group members are given access to find meaning, results, benefits, reflection and evaluation of shared learning (Pfeiffer &

Jones, 1979). Brown (2011) guarantees that psychoeducational groups that integrate activities: education, behavioral skills training and self-understanding, are very effective as instruments to achieve goals. However, psychoeducational content (educational and psychological components) which only emphasizes cognitive, affective and behavioral skills, is deemed inadequate. Development of knowledge about health, reproduction and religious teachings on avoiding adultery. Communication skills and coping strategies (Brown, 2011), still require a faith dimension (Miller & Kelley, 2005) as an important aspect for preventing Premarital sex.

The religious-based psychoeducational group model derived from the Qur'an has implications for four domains, namely cognitive, affective, behavioral and spiritual Muslim youth. Cognitively, it has implications for the understanding of reproductive health, the teaching of covering certain body parts, the nature of sex and the rules for prohibiting adultery. In the affective aspect through group interaction, empathy, motivation and commitment are formed to cover the genitals, not dating and not engaging in premarital sex. When understanding develops, feelings of love for religious teachings begin to awaken, and spiritually adolescents always feel the presence of God. The condition of faith and the presence of God is a solution and can influence the behavior of Muslim youth (Richards & Bergin, 2005), as well as being the basis for avoiding Premarital sex. Faith, God's presence, and commitment in carrying out the teachings and staying away from God's prohibitions are the keys to preventing Premarital sex (Hayward, 2019; King & Boyatzis, 2004). However, students and youth need real models. Student behavior is the result of reciprocal interactions, between behavior, cognition and the surrounding environment. As Bandura said, "modeling is a powerful learning process" (Bandura & Hall,

2018). Therefore, the Qur'an-based psychoeducational group program to prevent premarital sex can be optimal, if it is supported by the example of parents, educators, public figures, and public officials.

CONCLUSION

Psychological and health approaches as an effort to reduce premarital sex are not effective enough without being equipped with a religious approach that is based on the Qur'an. Studies on premarital sex and programs to overcome premarital sex so far only emphasize the health and psychology of adolescents. This approach does not reduce the number of cases, and even quantitatively adds to a number of premarital sex problems among Muslim youth. On the other hand, through a Qur'an-based psychoeducation program as a basis for adolescent sexual behavior, the results of this study show that the Qur'an/religion approach is an alternative way to reduce the sexual behavior of Muslim adolescents.

This study has filled the void or complemented the shortcomings of existing studies by accommodating the perspective of the Qur'an in the study of the psychoeducational group model to reduce premarital sex in Muslim adolescents. The perspective of the Qur'an which is integrated in this psychoeducational group is able to touch the spiritual realm, the deepest dimension of one's psyche, and increase faith in God. This aspect of faith and spirituality in turn guides adolescent sexual behavior. Muslim youth become aware of sexual behavior that is right, permissible or forbidden by religion. Armed with religious teachings, Muslim youth can control themselves over their sexual behavior. This study provides a new perspective in examining the model of psychoeducational groups to overcome premarital sex in Muslim adolescents. This model becomes optimal if it is supported by the example of various parties.

This study has limitations. This conceptual study are people's experience and came from a number of participants, in addition to being limited and subjective, the results of this study need to be tested further, both conceptually and theoretically. In addition, the limitations of participants, which only involved a few guidance and counseling

teachers and cases were limited to one level of education, that is junior high school. Therefore, this study does not aim to be generalized to other cases and locations. A more comprehensive, in-depth and massive study is still needed regarding the issue of preventing premarital sex. In line with that, it is necessary to accommodate a larger number of participants, various educational levels from junior high school, senior high school, Islamic boarding school, and university. The psychoeducational group model needs to be tested further empirically through experiments.

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