



Adolescent Sexual Moral Education: An Integrative Analysis of Prophetic Hadith, Kohlberg's Moral Development Theory, and Field-Based Evidence

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Abstract

Adolescent sexual moral education has become increasingly urgent amid the normalization of permissive relationships and the pervasive influence of digital media. This study aims to develop an integrative understanding of adolescent sexual moral education by analyzing Prophetic Hadith in relation to Kohlberg's moral development theory and field-based evidence. Employing a qualitative approach with a primary emphasis on field research, data were collected through in-depth interviews with four informants (I1–I4) actively involved in adolescent education. These empirical findings are interpreted through an analytical framework grounded in Prophetic Hadith and Kohlberg's stages of moral development. The findings reveal that the Prophet's dialogical-empathetic approach functions as a transformative pedagogical process that guides adolescents' moral reasoning from pre-conventional orientations toward more socially and internally grounded moral awareness. While this process aligns with Kohlberg's developmental stages, it also extends them by incorporating a transcendental dimension rooted in spiritual accountability. Field-based evidence indicates that adolescents tend to normalize permissive interactions influenced by social and digital environments, highlighting the need for moral education grounded in dialogue, empathy, and internal awareness. This study demonstrates that the integration of prophetic pedagogy, moral development theory, and empirical realities constitutes a genuine epistemological dialogue, contributing to a context-sensitive and integrative model of adolescent sexual moral education.

Keywords: Adolescent, Sexual Moral Education, Prophetic Hadith, Kohlberg's Moral Development Theory, Qualitative Field Research, Moral Reasoning

Abstrak

Pendidikan moral seksual remaja menjadi isu yang semakin mendesak di tengah normalisasi hubungan permisif dan kuatnya pengaruh media digital. Penelitian ini bertujuan untuk membangun pemahaman integratif mengenai pendidikan moral seksual remaja melalui analisis hadis Nabi yang dikaitkan dengan teori perkembangan moral Lawrence Kohlberg serta temuan empiris lapangan. Penelitian ini menggunakan pendekatan kualitatif dengan penekanan pada penelitian lapangan melalui wawancara mendalam terhadap empat informan (I1–I4) yang terlibat langsung dalam pendidikan remaja. Temuan empiris tersebut dianalisis menggunakan kerangka hadis Nabi dan tahapan perkembangan moral Kohlberg. Hasil penelitian menunjukkan bahwa pendekatan dialogis-empatik Nabi berfungsi sebagai proses pedagogis transformatif yang mendorong perkembangan penalaran moral remaja dari orientasi pra-konvensional menuju kesadaran moral yang lebih sosial dan terinternalisasi. Proses ini tidak hanya selaras dengan tahapan perkembangan moral Kohlberg, tetapi juga melampauinya dengan menghadirkan dimensi transendental yang berakar pada kesadaran spiritual dan tanggung jawab di hadapan Tuhan. Temuan lapangan menunjukkan bahwa remaja cenderung menormalisasi interaksi permisif yang dipengaruhi oleh lingkungan sosial dan media digital, sehingga memerlukan pendekatan pendidikan moral yang berbasis dialog, empati, dan kesadaran internal. Penelitian ini menegaskan bahwa integrasi pedagogi profetik, teori perkembangan moral, dan realitas empiris merupakan bentuk dialog epistemologis yang menghasilkan model pendidikan moral seksual remaja yang kontekstual dan integratif.

Kata Kunci: Remaja, Pendidikan Moral Seksual, Hadis Nabi, Teori Perkembangan Moral Kohlberg, Penelitian Kualitatif Lapangan, Penalaran Moral

Introduction

Indonesia faces serious challenges regarding adolescent sexual morality, with behaviors such as premarital sex, unintended pregnancies, and abortion showing concerning trends. The 2017 Indonesian Demographic and Health Survey (SDKI), conducted every five years, revealed that approximately 2% of female adolescents and 8% of male adolescents aged 15–24 reported engaging in premarital sexual activity, and 11% of them experienced unintended pregnancies. Among those who had premarital sex, 59% of females and 74% of males reported initiating sexual activity between

the ages of 15 and 19.¹ Meanwhile, the Guttmacher Institute documented that abortion rates in Indonesia increased from 38% to 63% of unintended pregnancies between 1990–1994 and 2015–2019, reflecting a growing concern for adolescent sexual behavior.² The data is presented in the graph below.

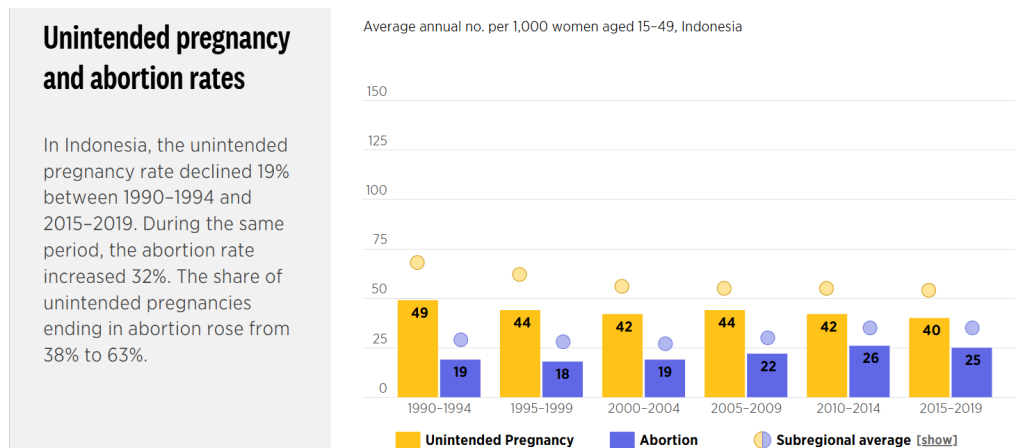


Figure 1. Graph of Data on the Number of Abortions in Indonesia

Source : <https://www.guttmacher.org/regions/asia/indonesia>

The same data source also reported that in Indonesia, between 2015 and 2019, there were a total of 7,910,000 pregnancies annually. Of these, 2,820,000 were unplanned, and 1,770,000 ended in abortion.

A 2022 study by Nurhafni revealed that of 405 cases of unplanned pregnancies, 95% occurred in adolescents aged 15 to 25. Furthermore, an estimated 2.5 million abortions occur annually in Indonesia, with 1.5 million of these cases involving adolescents.³

Furthermore, data from the Financial Transaction Reports and Analysis Center (PPATK) in 2024 revealed a high rate of sexual and economic exploitation of children in Indonesia. According to Natsir Kongah, the Coordinator of the PPATK Public Relations Group, 303 children were recorded as victims of economic and sexual exploitation, 128 children were victims of trafficking, and 481 children were victims of pornography. This problem is exacerbated by the presence of approximately 24,000 children

¹ BKKBN, “Laporan Survei Demografi Dan Kesehatan Indonesia - Tabel Statistik - Badan Pusat Statistik Indonesia,” bps.go.id, 2017, <https://www.bps.go.id/id/statistics-table/1/MjExMSMx/laporan-survei-demografi-dan-kesehatan-indonesia.html>.

² Guttmacher Institute, “Indonesia Country Profile,” Guttmacher Institute, 2022, <https://www.guttmacher.org/regions/asia/indonesia>.

³ Nurhafni Nurhafni, “Gambaran Pengetahuan Remaja Putri Tentang Aborsi,” *Jurnal Kebidanan* 12, no. 1 (2022): 1–8.

between the ages of 10 and 18 who are involved in child prostitution. This prostitution activity involves a frequency of up to 130,000 transactions, with a turnover of up to IDR 127 billion.⁴

Increasingly easy access to online dating apps is suspected to be the reason for this increase in transactions. According to SimilarWeb data, in October 2022, one dating app, MiChat, recorded 114,300 visits from around the world. Indonesia accounted for 83.73% of the total global visitors. This figure made Indonesia the world's most extensive MiChat user base that month.⁵

These statistical data are corroborated by field findings, indicating that the reality of unrestricted social interaction in the digital era has precipitated significant shifts in adolescent sexual behavior. Educators, ranging from secondary school teachers to mentors in Islamic boarding schools (*pesantren*), have observed a relaxation of physical boundaries and an increased intensity in cross-gender communication via social media that frequently eludes parental supervision.

This challenge requires educators to move beyond mere normative prohibitions and adopt an approach that engages adolescents' moral reasoning and spiritual consciousness on a personal level. Consequently, this study uses Lawrence Kohlberg's theory of moral development as an analytical framework, as it provides a scientific framework for understanding the mechanisms and evolution of adolescent moral reasoning.

The researcher identifies a profound synergy between these stages of moral reasoning and the dialogic approach exemplified in the Prophetic Hadith; both prioritize internal awareness over mere external compliance. While independent studies on Kohlberg's theory and Hadith analysis are extensive, field research that specifically integrates these two frameworks to address contemporary adolescent sexual issues remains remarkably scarce.

Previous research on adolescent sexual moral education can be grouped into three clusters: Islamic moral education, Lawrence Kohlberg's moral development theory, and empirical studies on adolescent sexual behavior. In the first cluster, studies such as "Edukasi Seks di Kalangan Remaja Perspektif Al-Qur'an dan Hadis: Sebuah Tawaran Prinsip, Materi, dan Metode Aplikatif" [Sex Education among Adolescents from the Qur'an

⁴ Asri Mayang Sari, "PPATK Soroti Perputaran Uang Eksploitasi Seksual Anak," *antaranews.com*, August 7, 2024, <https://www.antaranews.com/berita/4244399/ppatk-soroti-perputaran-uang-eksploitasi-seksual-anak>.

⁵ Cindi Mutia Nur, "Indonesia Negara Pengguna MiChat Terbesar Sedunia," *Databoks Katadata*, November 21, 2022, <https://databoks.katadata.co.id/teknologi-telekomunikasi/statistik/e57d912011a9d39/indonesia-negara-pengguna-michat-terbesar-sedunia>.

and Hadith Perspective: Principles, Materials, and Applicable Methods] focused on normative guidance based on Islamic teachings, providing theoretical frameworks and recommendations.⁶ Another study, “Aktualisasi Nilai-Nilai Hadits Nabi dalam Pendidikan Karakter Peserta Didik” [Actualization of Prophetic Hadith Values in Student Character Education], emphasized general character formation but did not address adolescent sexual morality specifically, nor did it integrate psychological perspectives such as Kohlberg’s theory. These works remain largely conceptual and lack empirical data demonstrating real-life implementation.⁷

The second cluster, focusing on Lawrence Kohlberg’s moral development theory, includes studies like “Perkembangan Moral Anak dalam Perspektif Pendidikan (Kajian Teori Kohlberg)” [Moral Development of Children in the Perspective of Education: A Kohlbergian Study] and “Reaktualisasi Konsep Perkembangan Moral Kohlberg terhadap Penguatan Karakteristik Anak di Era Disrupsi 4.0” [Reactualization of Kohlberg’s Moral Development Concept for Strengthening Children’s Character in the Disruption Era 4.0]. These studies provide theoretical insights into stages of moral reasoning but do not connect these concepts to adolescent sexual morality or Islamic moral values. They also lack empirical validation from field-based studies, limiting their practical applicability.⁸⁹

The third cluster examines adolescent sexual behavior empirically through descriptive and correlational analyses, such as studies “Hubungan Paparan Pornografi terhadap Perilaku Seksual Remaja di SMA Negeri 1 Sungai Pinang” [The Relationship between Pornography Exposure and Adolescent Sexual Behavior at SMA Negeri 1 Sungai Pinang] and “Naturalisasi Konstruksi Hubungan Seksual Pranikah Remaja Muslim Sekolah Menengah Atas di Yogyakarta” [Naturalization of Premarital Sexual Relationship Construction among Muslim Adolescents in Senior High Schools, Yogyakarta]. However, these studies do not offer integrative moral education approaches combining religious and psychological

⁶ Mahfudz Sidiq, “Edukasi Seks Di Kalangan Remaja Perspektif Al-Qur’an Dan Hadis: Sebuah Tawaran Prinsip, Materi, Dan Metode Aplikatif,” *Bulletin of Indonesian Islamic Studies* 1, no. 1 (2022): 61–74.

⁷ Anri Saputra, “Aktualisasi Nilai-Nilai Hadits Nabi Dalam Pendidikan Karakter Peserta Didik,” *Al-Amin: Jurnal Ilmu Pendidikan Dan Sosial Humaniora* 3, no. 1 (2025): 137–58.

⁸ Muktar Hanafiah, “Perkembangan Moral Anak Dalam Perspektif Pendidikan: (Kajian Teori Lawrence Kohlberg),” *Ameena Journal* 2, no. 1 (2024): 75–91.

⁹ Mahdina Munawarah et al., “REAKTUALISASI KONSEP PERKEMBANGAN MORAL KOHLBERG TERHADAP PENGUATAN KARAKTERISTIK ANAK DI ERA DISRUPSI 4.0,” *Jurnal Pelayanan Bimbingan Dan Konseling* 6, no. 4 (2024).

perspectives.¹⁰¹¹

To address these gaps, the present study employs a qualitative field-based approach, conducting semi-structured, in-depth interviews with four informants directly involved in adolescent education, including Islamic education teachers, a female boarding school caregiver, and a mosque-based youth mentor. This method captures both formal and community-based moral guidance, observing how Islamic values and moral development stages interact in real educational settings.

The novelty of this research lies in its synthesis of the Prophetic dialogic method with the stages of cognitive moral development, validated through these practitioners' empirical experiences. This endeavor is expected to bridge the gap between theoretical-normative understandings and the practical implementation of sexual moral guidance within various Islamic educational institutions. By integrating normative Islamic teachings, Hadith principles, and Kohlberg's developmental psychology theory through triangulation and descriptive-analytical methods, this study provides a holistic, contextually grounded understanding of sexual moral education.

Building upon these considerations, this research is titled "Adolescent Sexual Moral Education: An Integrative Analysis of Prophetic Hadith, Kohlberg's Moral Development Theory, and Field-Based Evidence" The study is framed around the central research question: "How is the implementation of adolescent sexual moral education—synthesized through the analysis of Prophetic Hadith and Lawrence Kohlberg's educational psychology—operationalized to strengthen adolescent moral behavior?"

The religious approach, grounded in an analysis of the Prophetic Hadith, is employed to provide a robust moral foundation, acknowledging that religion serves as a fundamental pillar of character formation in the Indonesian context. These Hadiths offer concrete paradigms of how moral education can be conveyed with wisdom, compassion, and profound understanding. In tandem, the educational psychology approach—specifically Lawrence Kohlberg's theory—offers a scientific basis for understanding the mechanisms by which adolescents construct and evolve their moral reasoning.

Ultimately, by integrating these religious and psychological

¹⁰ Raden Surahmat, Mareta Akhriansyah, and Nuriza Agustina, "Hubungan Paparan Pornografi Terhadap Perilaku Seksual Remaja Di Sma Negeri 1 Sungai Pinang," *Jurnal Keperawatan Abdurrah* 6, no. 2 (2023): 34–40.

¹¹ Susila Sukma Kuncari, "Naturalisasi Konstruksi Hubungan Seksual Pranikah Remaja Muslim Sekolah Menengah Atas Di Yogyakarta," *Jurnal Kajian Islam Interdisipliner* 9, no. 1 (2024).

perspectives with empirical data, this research aims to bridge the gap between religious-normative imperatives and scientific psychological approaches, providing a comprehensive solution for enhancing adolescent sexual moral education in Indonesia.

Method

This study employs a qualitative approach with a primary emphasis on field research to explore the factual conditions of adolescent sexual moral education.¹² Data were collected through semi-structured, in-depth interviews with four informants who are directly involved in adolescent education and mentoring. The informants consist of individuals serving as Islamic education teachers at the secondary level, a female Islamic boarding school caregiver, and a mosque-based youth mentor, all of whom are actively engaged in guiding adolescents' moral development in both formal and community-based settings. To ensure confidentiality and adhere to ethical standards, all informants are anonymized using codes (I1, I2, I3, and I4).

The informants were selected using purposive sampling, focusing on participants with relevant experience and knowledge in adolescent moral development.¹³ The interviews were conducted flexibly to allow deeper exploration of participants' perspectives and lived experiences, thereby capturing the complexity of moral education practices in real contexts.

In addition to field data, this study utilizes library research as a theoretical and normative foundation.¹⁴ This includes the examination of Prophetic Hadith, Islamic educational literature, and the moral development theory of Lawrence Kohlberg, which function as the main analytical framework for interpreting the empirical findings rather than merely serving as supplementary references.

To ensure data credibility, the study applies source triangulation and cross-validation of interview data with relevant theoretical frameworks. The data were analyzed using a descriptive-analytical approach based on the stages of data reduction, data display, and conclusion drawing.¹⁵ Through this process, empirical findings are systematically connected with normative Islamic values and stages of moral development, enabling an integrative

¹² Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020.

¹³ John W Creswell, *30 Keterampilan Esensial Untuk Peneliti Kualitatif*, ed. E (Translator) Setiyawati and Rianayati (Editor) Kusmini, *30 Essential Skills for the Qualitative Researcher* (Yogyakarta: Pustaka Pelajar, 2018).

¹⁴ Amir Hamzah, *Metode Penelitian Kepustakaan Library Research: Kajian Filosofis, Teoritis Dan Aplikasi Proses Dan Hasil*, ed. Indi Vidyafi, 1st ed. (Depok: PT RajaGrafindo Persada, 2022).

¹⁵ M A Afrizal, "Metode Penelitian Kualitatif," *Jakarta: PT Raja Grafindo Persada*, 2014.

understanding of adolescent sexual moral education.

Findings and Discussion

Hadith of a Teenager Asking the Prophet for Permission to Commit Adultery

The Prophet Muhammad frequently provided education to his companions, which he then passed on to all Muslims across generations.¹⁶ In carrying out this educational role, the Prophet did not rely on a single method but used a variety of approaches tailored to the students' context and circumstances.¹⁷ In certain situations, the Prophet gave direct instructions or prohibitions. However, on other occasions, he chose to provide a more in-depth learning experience through dialogue, discussion, and reflective questioning. The Prophet's use of questions stimulated thought, encouraged reflection, and facilitated a more analytical understanding.¹⁸

Furthermore, in his interactions with his companions, the Prophet often conveyed teachings through scenarios and real-life stories, so that moral values were understood not only theoretically but also demonstrated in everyday life.¹⁹ This method enabled students not only to receive information passively but also to actively engage in seeking meaning. Consequently, the learning environment the Prophet created was participatory and transformative, in which the companions understood the teachings through personal experience rather than simply through verbal instruction.²⁰ This pedagogical pattern indicates that the Prophet's educational approach was not merely normative-prescriptive, but also dialogical and learner-centered, allowing moral values to be internalized through active cognitive and emotional engagement. One of the most representative examples of this pedagogical approach, particularly in addressing issues of sexual morality, is reflected in the hadith about a young man who came to the Prophet to ask permission to commit adultery. This hadith not only contains a normative prohibition against adultery but also demonstrates a dialogical, empathetic pedagogical approach oriented toward developing an internal moral

¹⁶ Ammar Makarim, "A Comparative Study of Hadith and Sirah in Reconstructing the Prophet's Life," *HADDATASANA Journal of Hadith Studies* 1, no. 1 (2025): 44–54.

¹⁷ Janas Khan et al., "Teaching Methodologies And Strategies For Teachers' Guidance: In The Light Of The Prophet's (SAW) Sunnah," *Journal of Positive School Psychology* 6, no. 11 (2022).

¹⁸ Shaharyar Shoukat, Zarmina Usman, and Muzdalfa Fatima, "Prophet Muhammad (ﷺ): The Ultimate Leader," *Al-Mabdi Research Journal (MRJ)* 5, no. 1 (2023): 375–403.

¹⁹ Muhammad Qasim Rashidi and Naqibuddin Qazizadah, "Characteristics of an Exemplary Teacher in the Light of Prophetic Hadith," *Integrated Journal for Research in Arts and Humanities* 3, no. 3 (2023): 95–104.

²⁰ Zainol Huda, "Dakwah Islam Multikultural (Metode Dakwah Nabi SAW Kepada Umat Agama Lain)," *Religia* 19, no. 1 (2016): 89–112.

awareness.²¹ Importantly, this hadith reflects a real educational encounter in which a moral problem is addressed through a process of guided reasoning rather than immediate judgment, making it highly relevant as a model for contemporary moral education. The text of the hadith is as follows:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا حَرِيزٌ، حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ، عَنْ أَبِي أُمَامَةَ قَالَ: إِنَّ فَتًى شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي بِالزَّيْنَا، فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَرَجَرُوهُ وَقَالُوا: مَهْ. مَهْ. فَقَالَ: «إِذْنُهُ، فَدَنَا مِنْهُ قَرِيبًا». قَالَ: فَجَلَسَ قَالَ: «أَتُحِبُّهُ لِأُمِّكَ؟» قَالَ: لَا. وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: «وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ». قَالَ: «أَتُحِبُّهُ لِابْنَتِكَ؟» قَالَ: لَا. وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ: «وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ». قَالَ: «أَتُحِبُّهُ لِأُخْتِكَ؟» قَالَ: لَا. وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: «وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ». قَالَ: «أَتُحِبُّهُ لِعَمَّتِكَ؟» قَالَ: لَا. وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: «وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ». قَالَ: «أَتُحِبُّهُ لِخَالَاتِكَ؟» قَالَ: لَا. وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: «وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ». قَالَ: فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ: «اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ، وَحَصِّنْ فَرْجَهُ» فَلَمْ يَكُنْ بَعْدُ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ.

From Abu Umamah, it is narrated that a young man came to the Prophet ﷺ and said, “O Messenger of Allah, permit me to commit adultery.” The Companions present turned toward the young man and rebuked him harshly, saying, “Be quiet, be quiet!” The Prophet ﷺ then said, “Bring the young man closer to me.” The young man approached the Prophet ﷺ until he was sitting very near to him. After he sat down, the Prophet ﷺ gently said to him, “Would you be pleased if this act were done to your mother?” The young man replied, “By Allah, I would not be pleased.” The Prophet then said, “And likewise, people would not be pleased if it were done to their mothers.” The Prophet ﷺ continued, “What about your daughter?” The young man replied, “By Allah, I would not be pleased.” The Prophet said, “People also would not be pleased if it were done to their daughters.” The Prophet ﷺ then asked, “What if it were done to your sisters or your aunts?” The young man replied, “By Allah, I would not be pleased.” The Prophet responded, “People also would not be pleased if it were done to their sisters or aunts.” Hearing the young man’s responses, the Prophet ﷺ placed his hand upon the young man and supplicated,

²¹ Yuzaki Adam Alwasilah, “The Politeness Strategy of Prophet Muhammad SAW in the Riyadhush Shalihin Book,” *JEPAL (Journal of English Pedagogy and Applied Linguistics)* 4, no. 2 (2024): 111–23.

"O Allah, forgive his sin, purify his heart, and guard his chastity." From that day on, the young man never again glanced toward or felt the slightest inclination toward fornication." (HR. Ahmad)

This hadith is reported in "Musnad Ahmad", in the chapter on the hadith of Abi Umamah al-Bahili (no. 22211).²² It is also found in "Mu'jam al-Kabir" by Imam Ath-Thabrani (nos. 7679 and 7759), as well as in "Sunan al-Kubra" by Imam Al-Baihaqi (no. 18507). According to Shaykh Albani, its sanad is authentic, and its narrators are trustworthy (*tsiqah*).²³ The recognition of this hadith as authentic (*ṣaḥīḥ*) strengthens its position not only as a moral narrative, but also as a reliable pedagogical reference within Islamic educational discourse. This is particularly important in academic discussions, as it ensures that the values and methods derived from the hadith are grounded in credible sources.

At the end of the dialogue, the Prophet Muhammad concluded the moral education process with a prayer that Allah would forgive the young man's sins, purify his heart, and protect his honor. The conclusion of this hadith emphasizes that moral behavior change depends not only on rational reasoning but also on inner development and spiritual awareness. The effectiveness of this approach is emphasized by the narrator's statement that after the incident, the young man was no longer interested in adultery.²⁴ This outcome indicates that the Prophet's method successfully transformed not only the young man's external behavior but also his internal moral orientation, suggesting a deep level of moral internalization.

This hadith demonstrates that Islamic values such as *haya'* (shame), *iffah* (protecting one's honor), empathy, and moral responsibility before Allah are instilled through a dialogue process that respects reason and feelings. These values are also a primary focus of educators in the practice of adolescent sexual moral education in the field, as conveyed by informants I2 and I4, who emphasized the importance of instilling a sense of shame, maintaining one's honor, and recognizing that every behavior has moral and spiritual consequences.

In the context of contemporary adolescent education, this finding is particularly significant. It suggests that approaches based on dialogue,

²² Aḥmad bin Ḥanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, ed. Syu'aib Al-Arna'ūṭ (Mu'assasah al-Risālah, 2001).

²³ Nashiruddin Albani, *Silsilah Al-Aḥadits Asb-Shabihah* (Riyadh: Maktabah al-Ma'arif, 1995).

²⁴ Munawir Munawir, Mustain Mustain, and Prayoga Unggul, "Komunikasi Interpersonal Nabi Dalam Hadis-Hadis Dialogis: Upaya Mengkonstruksi Sunnah Fikriyyah," 2022.

empathy, and internal awareness are more effective than coercive or purely prohibitive methods. This aligns with field findings, where educators emphasize the importance of persuasive communication and emotional engagement in guiding adolescents' moral behavior. Thus, the hadith not only provides theological guidance but also offers a pedagogical model that remains relevant in addressing modern challenges, especially those influenced by digital media and shifting social norms.

Lawrence Kohlberg's Educational Psychology Theory

There are various schools of thought within educational psychology. Two of the most prominent are cognitive psychology, with its central figures being Jean Piaget and Lawrence Kohlberg, and the social learning perspective, represented by Albert Bandura and R.H. Walters. The most notable difference between the two is that cognitive psychology emphasizes internal processes, while social learning highlights environmental factors as dominant influences on moral development.²⁵ However, these perspectives are often seen as complementary. In this study, Kohlberg's cognitive-developmental theory is specifically employed as an analytical framework to interpret adolescents' moral reasoning as reflected in the field findings. Within this framework, Kohlberg explains moral development using terms such as moral reasoning, moral thinking, and moral judgment interchangeably, referring to individuals' capacity to evaluate and justify what is right or wrong.²⁶ This concept is particularly relevant for understanding how adolescents interpret and justify their sexual behavior in contemporary social contexts.

Building on cognitive psychology, Kohlberg refined Piaget's ideas on moral reasoning by proposing a more systematic framework of moral development.²⁷ He conceptualizes moral development into three primary levels: pre-conventional, conventional, and post-conventional, which are employed as the main analytical categories in this study to interpret the empirical findings.

In the context of this study, these three levels serve as a useful framework for analyzing variations in adolescents' moral orientations. The pre-conventional level is characterized by behavior driven by personal

²⁵ Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru* (Bandung: Rosda, 2007).

²⁶ Ichsan Ichsan, "Penalaran Moral Mahasiswa Ditinjau Dari Latar Belakang Pendidikan Dan Pendidikan Orang Tua," *Al-Athfal: Jurnal Pendidikan Anak* 2, no. 1 (2016): 105–14.

²⁷ Suparno Suparno, "Konsep Penguatan Nilai Moral Anak Menurut Kohlberg," *ZAHRA: Research and Thought Elementary School of Islam Journal* 1, no. 2 (2020): 58–67.

desire, peer influence, and the absence of immediate consequences.²⁸ The conventional level reflects a shift toward social awareness, where individuals consider relationships, norms, and the expectations of others. Meanwhile, the post-conventional level involves a more internalized moral orientation, in which actions are guided by deeply held ethical and, in this study, spiritual principles.²⁹

The Factual State of Adolescent Sexual Morality in the Field

Interviews indicate that the current state of adolescent sexual morality requires serious attention. All quotations from informants below are translated from Bahasa Indonesia by the author. One key phenomenon is the normalization of dating practices accompanied by light to moderate physical interaction, such as holding hands and hugging. Some adolescents perceive these behaviors as normal, even though they are normatively contrary to Islamic moral values. One informant stated, “Adolescents imitate what they observe, such as treating dating and being alone together as normal” (I1). Another informant added, “Many films and dramas depict interactions between boys and girls without boundaries, like hand-holding or kissing, making children consider it normal” (I2).

The next phenomenon concerns the inadequate maintenance of boundaries between boys and girls. Instances of *ikhtilāṭ* and *khalwat* occur in schools, organizational activities, and public spaces, especially when there is no adult supervision. One informant observed, “The most important aspect to watch is the interaction between boys and girls, especially when serving on committees involving mixed-gender interactions” (I3).

In addition, the intensity of private communication through social media challenges the maintenance of moral boundaries. Another informant explained, “Some adolescent behaviors to watch include loosening physical and emotional boundaries, increased private communication via social media, and the tendency to imitate free dating styles from the environment or digital content” (I4).

Digital media exposure is also considered highly influential in shaping adolescents’ perceptions of sexual morality. Informants agreed that adolescents consume films, dramas, and social media content that depict free intimacy without accompanying moral guidance. One informant noted, “Digital media has a large influence as it often depicts free relationship

²⁸ Ahmad Azis Badruudin Abdussallam, “Perkembangan Penalaran Moral Anak Laki-Laki Dan Perempuan Di Madrasah Ibtidaiyah Dhiya El Haq Cirebon” (S2-PAI UIN Siber Syekh Nurjati, 2025).

²⁹ Amalia Surya Adinda et al., “A Theoretical Review of Language and Moral Development According to Chomsky and Kohlberg,” *Linguanusa: Social Humanities, Education and Linguistic* 3, no. 1 (2025): 69–80.

patterns, leading adolescents to imitate and perceive them as normal without understanding healthy boundaries” (I4).

These findings confirm that adolescent sexual moral education cannot be separated from the surrounding digital context. Overall, the field data reveal three main points: first, certain dating practices have become commonplace, leading to a shift in the value of *hayā'* (modesty). Second, gender interaction boundaries are often blurred, especially in the absence of adult supervision. Third, exposure to digital media normalizes behaviors that conflict with Islamic moral norms. Consequently, adolescent sexual moral education requires an integrated approach that includes direct guidance, reinforcement of Islamic values, and careful attention to digital influences.

An Integrative Analysis of the Prophet's Hadith and Lawrence Kohlberg's Theory in Adolescent Sexual Moral Education

To clarify the conceptual relationship between the normative foundations of Islam, the theoretical framework of educational psychology, and empirical realities in the field, this section presents an integrative analysis that summarizes the relationship between the Prophet's hadith about a young man asking permission to commit adultery, Lawrence Kohlberg's stages of moral development, and the findings from interviews with informants (I1–I4). This mapping aims to systematically demonstrate how the Prophet's pedagogical approach can be understood within a modern moral development framework and is relevant in addressing contemporary adolescent sexual moral issues.³⁰

Rather than merely juxtaposing two distinct knowledge traditions, this integration seeks to demonstrate that the Prophet's pedagogical approach embodies a form of moral reasoning that is not only compatible with, but also extends beyond, Kohlberg's framework.³¹

Thus, this mapping is intended not simply as a comparison, but as an epistemological dialogue that connects normative Islamic teachings, psychological theory, and empirical realities within a unified analytical perspective.

Table 1 **Mapping of the Prophet's Hadith, Lawrence Kohlberg's Moral Stages, and Field Findings (I1–I4)**

³⁰ Henri Sholahudin, Yongki Sutoyo, and Jannatul Firdausi Rahmah, “FWB (Friends With Benefits) and Moral Sexual Consent Problems,” *Al-Afkar, Journal For Islamic Studies* 7, no. 4 (2024): 1313–31.

³¹ Rumba Triana, Ali Maulida, and Saqoikul Ilmi, “Community-Based Strategies in Islamic Religious Education (PAI): Fostering Youth Religious Character Formation through Majelis Taklim,” *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 10, no. 2 (2025), <https://doi.org/10.24235/tarbawi.v10i2.20902>.

Analytical Dimension	Prophetic Hadith (Youth Requesting Permission to Commit Zina)	Kohlberg's Moral Development Stage	Field Findings (I1–I4)
Initial moral orientation	The youth's request reflects a desire-driven intention without considering moral or social consequences	Pre-conventional level (Stages 1–2): obedience orientation and self-interest	Adolescents tend to normalize dating practices and light physical intimacy (I1, I4)
Pedagogical intervention	The Prophet ﷺ employs empathetic dialogue and reflective questioning rather than punishment	Transition toward the Conventional level (Stages 3–4)	Educators emphasize advice, dialogue, and emotional guidance rather than coercion (I2, I3, I4)
Moral reasoning basis	Moral reflection is constructed through empathy toward significant others (mother, daughter, sister, relatives)	Conventional level (Stage 3): social approval and relational morality	Internalization of ḥayā' (modesty), 'iffah (self-restraint), and social dignity (I2, I3)
Highest value orientation	Supplication for spiritual purification and moral safeguarding before God	Post-conventional level (Stages 5–6): universal ethical principles	Emphasis on spiritual accountability and internal moral awareness (I2, I4)
Educational outcome	Sustained internal behavioral change (the youth abandons interest in zina)	Moral internalization and principled self-regulation	Expected formation of enduring moral consciousness among adolescents

The mapping in Table 1 does not merely present a structural alignment, but reveals a meaningful convergence between prophetic pedagogy and modern moral development theory. The Prophet's dialogical approach, as reflected in the hadith, demonstrates a process of guiding individuals from self-centered moral reasoning toward socially and spiritually grounded ethical awareness. This indicates that moral development, in both frameworks, is not instantaneous, but unfolds through gradual cognitive, emotional, and moral transformation.

However, because the table remains static and descriptive, it cannot fully capture the dynamic process of moral transformation. Therefore, to

clarify this process conceptually and processually, the following section presents a visualization in the form of a flow chart that illustrates how the Prophet's pedagogical approach functions as a mechanism for developing adolescent moral reasoning in a gradual, contextual, and internally transformative manner.



Figure 2. The Flow of Adolescent Sexual Moral Education: Integrating Prophetic Hadith, Kohlberg's Theory, and Empirical Field Findings

Based on this integrative flow, the hadith about the young man who asked the Prophet ﷺ for permission to commit adultery can be understood as a representation of the early stages of moral development, still driven by strong personal desires. This illustrates that the Prophet's approach can be analytically understood as a process that engages cognitive and emotional dimensions of moral reasoning, which corresponds to the developmental

movement described in Kohlberg's framework.³² At this stage, moral behavior does not yet fully consider the social, psychological, and ethical impacts on others. This condition aligns with the characteristics of pre-conventional moral development, as described by Lawrence Kohlberg, particularly stages 1 and 2, in which individuals evaluate actions based on self-gratification, immediate consequences, and personal interests. Field findings (I1 and I4) indicate that some adolescents today are in a similar state, characterized by the normalization of dating, light physical touch, and relationships with the opposite sex, which are considered normal as long as they do not face strict social sanctions. This indicates that adolescents' sexual moral orientation is still predominantly external and pragmatic.

In the next stage, the uniqueness of the Prophet's approach lies in the method of moral intervention used. The Prophet ﷺ did not respond to the request with punishment, blame, or threats, but rather with reflective and empathetic dialogue. This dialogical strategy can be interpreted as a pedagogical mechanism that facilitates the shift from self-centered reasoning to socially oriented moral consideration. Through questions that encourage the young man to imagine the feelings of those closest to him—his mother, daughter, and sister—the Prophet ﷺ encourages a shift in moral reasoning from self-oriented to social orientation. Within Kohlberg's theoretical framework, this process reflects a transition toward the conventional level of moral development, particularly stage 3, where individuals begin to consider the feelings of others, social acceptance, and the values prevailing in their community.

Field findings (I2, I3, and I4) reinforce the relevance of this approach. Educators and youth counselors stated that dialogue, persuasive advice, and emotional support are more effective in developing adolescents' moral awareness than repressive approaches. Instilling the values of *ḥayā'* (shame), *iffah* (protecting one's honor), and social responsibility are considered effective in fostering adolescents' moral sensitivity to the impact of their sexual behavior on both themselves and their social environment.

Furthermore, the hadith also contains a value orientation that goes beyond mere social conformity. The Prophet's prayer that Allah cleanse the young man's heart and keep him away from adultery demonstrates that moral education in Islam is directed at inner transformation and the deep internalization of values. This dimension aligns with the post-conventional

³² Fatimah Ibda, "Perkembangan Moral Dalam Pandangan Lawrence Kohlberg," *Intelektualita: Journal of Education Sciences and Teacher Training* 12, no. 1 (2023): 42–78.

level in Kohlberg's theory, particularly stages 5 and 6, in which individuals act based on internalized moral principles rather than solely on rules or social pressure. Field findings (I2 and I4) indicate that an educational approach that emphasizes moral-spiritual responsibility before God is considered more sustainable in developing adolescent self-control because it stems from internal awareness, rather than external supervision. Importantly, this integration also highlights a fundamental difference: while Kohlberg's theory is grounded in rational-cognitive development, the prophetic approach integrates rational reflection with spiritual transformation. Furthermore, the hadith does not merely align with Kohlberg's stages, but enriches them by introducing a transcendental dimension that reinforces moral internalization.

Building on this integrative framework, this study demonstrates that adolescent sexual moral education can be more comprehensively understood when prophetic teachings are positioned not merely as normative doctrines, but as dynamic pedagogical processes that actively shape moral reasoning. In this framework, the hadith functions as a catalyst for ethical reflection and moral awareness, while Kohlberg's theory provides an analytical structure for understanding the stages of moral reasoning development. At the same time, the field findings (I1–I4) offer an empirical context that demonstrates how these values operate within the realities of contemporary adolescent life. Thus, this integration is not merely a juxtaposition of hadith texts with Western theories, but represents a genuine epistemological dialogue in which each framework critically engages with and enriches the other.

Beyond this integrative framework, from a post-conventional perspective, the hadith of the Prophet even demonstrates dimensions that go beyond Kohlberg's framework. Islamic morality is not only rooted in universal principles of humanity but also rests on transcendental awareness, namely, humanity's relationship with God and belief in accountability in the afterlife. This spiritual dimension strengthens the internalization of moral values and serves as a significant differentiating factor between secular and hadith-based moral education.

Overall, this study demonstrates that the integration of the Prophet's hadith and Lawrence Kohlberg's educational psychology theory offers not only a robust and contextually relevant analytical framework, but also a conceptual model of adolescent sexual moral education grounded in both rational and spiritual dimensions. The Prophet's dialogical-empathetic approach is not only compatible with contemporary theories of moral development, but also critically extends them by incorporating a

transcendental dimension that strengthens internal moral awareness.

More importantly, this study positions hadith not merely as a source of normative guidance, but as an epistemological foundation that actively engages with and enriches modern psychological frameworks. Consequently, this study contributes to the advancement of interdisciplinary scholarship by proposing a model of moral education that is dialogical, reflective, and sustainable across both religious and contemporary educational contexts.

Conclusion

This study concludes that adolescent sexual moral education, as reflected in the Prophet's hadith about a young man requesting permission to commit adultery, represents a gradual process of moral transformation that can be analytically understood through Lawrence Kohlberg's stages of moral development. The hadith demonstrates that the Prophet's dialogical and empathetic approach functions as an effective pedagogical mechanism to shift moral reasoning from a pre-conventional orientation—driven by desire and personal interest—toward a more socially and morally aware orientation at the conventional level, and ultimately toward an internalized moral consciousness aligned with post-conventional principles.

The findings further reveal that the Prophet's method is not limited to cognitive moral development, but also integrates emotional and spiritual dimensions. The use of reflective questioning, empathy-based reasoning, and supplication illustrates that moral education in Islam operates through both rational engagement and inner transformation. This extends Kohlberg's framework by introducing a transcendental dimension, in which moral awareness is reinforced by accountability before God.

Empirical findings confirm the relevance of this approach in contemporary contexts, where adolescents tend to normalize permissive social interactions influenced by peer environments and digital media. In such conditions, moral education based on dialogue, empathy, and internal awareness is shown to be more effective than purely prohibitive or coercive approaches. This demonstrates that the integration of prophetic pedagogy and moral development theory provides a contextually grounded and pedagogically applicable model for addressing current adolescent moral challenges.

However, this study has several limitations. First, the empirical data are limited to a small number of informants, which may not fully represent broader adolescent experiences. Second, the study focuses primarily on a

single hadith as a central normative reference, which may limit the diversity of interpretive perspectives. Third, the integration with Kohlberg's theory is conceptual in nature and has not been tested through longitudinal or experimental approaches.

Therefore, future research is recommended to expand empirical data across more diverse educational and socio-cultural settings, to explore additional hadiths related to moral education, and to examine the practical implementation of dialogical-empathetic methods through applied or intervention-based studies. Such efforts will further strengthen the development of an integrative and context-sensitive model of adolescent sexual moral education.

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