

## The Role of Islamic Education in the Prevention of Promiscuity in the 21st Century

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**Abstract:** This study analyzes the strategic role of Islamic education in preventing the dynamics of promiscuity in the 21st century in Indonesia. Using a qualitative approach with a descriptive-analytical design, this study involves teachers and ustadz of Islamic Religious Education, students and students aged 15-22 years, parents, and religious leaders in various formal and non-formal Islamic educational institutions. Data were obtained through in-depth interviews, participant observations, and documentation studies, then analyzed using Miles and Huberman's thematic analysis model. The results of the study show that Islamic education plays a fundamental role in fortifying adolescents through three main pillars: faith as a spiritual foundation, sharia as a normative-practical guideline, and morals as a manifestation of values in daily behavior. Its effectiveness is influenced by the competence of educators, family support, a conducive social environment, and contextual learning strategies that integrate digital technology. Challenges include the rapid development of information technology, limited resources, and changes in social values that are increasingly permissive. This study concludes that the development of contextual curriculum, the improvement of educator competence, and the strengthening of the educational ecosystem based on school-family-community collaboration are key steps. The main contribution of this research is the presentation of an integrative model of Islamic education that is responsive to the challenges of the digital era and relevant to strengthening the character of the younger generation.

**Keywords:** Islamic Education, Promiscuity, The Young Generation, The Digital Era and Moral Character.

## Introduction

The 21st century has brought fundamental changes in the order of life of the global community, including Indonesia.<sup>1</sup> The era of digitalization and globalization is marked by the rapid development of information and communication technology that facilitates access to various information and cultures from all over the world.<sup>2</sup> The ease of access to this information, although it provides many benefits in the field of education and communication, also has a negative impact in the form of penetration of foreign cultural values that are not always in accordance with the norms and values of the east that are upheld by the Indonesian people.

This phenomenon creates new challenges in maintaining the nation's cultural and moral identity, especially among the younger generation. One of the most worrying impacts is the increase in promiscuity among adolescents, such as premarital sexual intercourse, alcohol consumption, drug abuse, and various other forms of delinquency.<sup>3</sup> Social media, movies, music, and other digital content often feature a liberal and permissive lifestyle, which is then imitated by the younger generation without a strong moral value filter. This condition is exacerbated by weak parental control and the lack of comprehensive character education in the family and school environment. As a result, many adolescents lose their moral and spiritual grip on the temptations of modern life. In the context of Indonesia's predominantly Muslim society, promiscuity is in stark contrast to the guidelines of Islamic teachings. However, the understanding and appreciation of Islamic teachings among the younger generation is still limited, so the influence of foreign cultures can easily permeate into their social relations.<sup>4</sup> Islamic education has a strategic role as a fortress of

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<sup>1</sup> Mustakim et al., "Amorti : Jurnal Studi Islam Interdisipliner The Role of the Muhammadiyah Diaspora in Global Islamic Education and the Dissemination of Progressive Islam," *Amorti: Jurnal Studi Islam Interdisipliner*, no. 4 (2025): 174–82.

<sup>2</sup> Brooks, M., Brooks, J., Mutohar, A., & Taufiq, I. (2020). Principals as socio-religious curators: progressive and conservative approaches in Islamic schools. *Journal of Educational Administration*, 58, 677–695. <https://doi.org/10.1108/jea-01-2020-0004>

<sup>3</sup> Ikhwan, A., Farid, M., Rohmad, A., & Syam, A. (2020). *Revitalization of Islamic Education Teachers in the Development of Student Personality*. 162–165. <https://doi.org/10.2991/assehr.k.200529.034>

<sup>4</sup> Ali, F., Kamal, R., & Mustakim, Z. (2021). Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions. *Jurnal Pendidikan Islam*. <https://doi.org/10.15575/jpi.v7i1.12333>

moral and spiritual values. Not only as a transfer of religious knowledge, Islamic education also functions to form intact morals, character, and personality based on Islamic values.<sup>5</sup> However, in practice, Islamic education still faces obstacles: the national education system focuses more on cognitive aspects, while Islamic learning methods still tend to be conventional and less innovative, making them less attractive than modern lifestyles.<sup>6 7</sup>

Although many studies address juvenile delinquency and promiscuity from a social or psychological perspective, there are still few studies that systematically analyze the effectiveness of contemporary Islamic education with contextual and technology-based learning methods as a preventive strategy. In addition, the existing literature has not sufficiently explored the real contribution of Islamic educational institutions (schools/pesantren) in shaping the moral character of adolescents in the digital era, including how Islamic materials are aligned with the challenges of global social and cultural media.

The scientific contribution (novelty) of this research is two important aspects: first, this research evaluates and designs a holistic and integrative model of Islamic education, which combines traditional teachings with modern approaches (e.g. peer-educator, use of digital platforms, contextual learning) to fortify the younger generation from promiscuity. Second, this study presents concrete and applicable evidence-based policy recommendations, not only for schools and Islamic boarding schools, but also for parents, governments, and communities, to strengthen synergy in the formation of Muslim adolescent character.

The relevance of this research is further strengthened by data from the Central Statistics Agency (BPS). According to the "Statistics of Indonesian Youth 2024", Indonesia has around 64.22 million youth,

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<sup>5</sup> Nahartini, D., Ratnaningsih, S., Syafruddin, D., & Permana, Y. W. (2020). The Role of Islamic Education on Increasing Democratic Attitude and Religious Tolerance in High School Students in Indonesia. *Proceedings of the 2nd International Conference on Islam, Science and Technology (ICONIST 2019)*. <https://doi.org/10.2991/assehr.k.200220.022>

<sup>6</sup> Samsudin, A., Chanifah, N., Hanafi, Y., & Mahfud, C. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6, 195–211. <https://doi.org/10.1080/23752696.2021.1960879>

<sup>7</sup> Sholihan, S., & Sebastian, L. (2020). A Soft Approach to Counter Radicalism: The Role of Traditional Islamic Education. *Walisongo: Journal of Social and Religious Research*. <https://doi.org/10.21580/WS.28.1.6294>

about 20% of the total population.<sup>8</sup> This shows that the young population is very large and the potential social risks such as delinquency or promiscuity are also significant if not handled effectively. In addition, BPS in collaboration with the Ministry of PPPA conducted the 2024 National Survey of Life Experiences of Children and Adolescents (SNPHAR), which will produce data on the prevalence of physical, emotional, and sexual violence in adolescents, an important indicator to understand the moral and social risks faced by the younger generation. The Ministry of Religion has also initiated the Peer Educator Guidance for School-Age Adolescents (BRUS) program, which targets adolescent development as an agent of change in avoiding premarital sex and juvenile delinquency.<sup>9</sup>

Based on this background, this research is very important to be conducted. Its main focus is to analyze the strategic role of Islamic education in preventing and overcoming promiscuity among the young generation in the 21st century, both from theoretical and practical aspects. This research will review the basic concepts of Islamic education, evaluate its implementation in the modern era, assess its effectiveness in the formation of adolescent character, and identify obstacles and innovative strategies that can be implemented.

The purpose of this research is to provide an in-depth understanding of how Islamic education can be a moral and spiritual fortress, identify the determinants of the success of Islamic education in shaping character, and formulate innovative approaches that are contextual. In addition, this research aims to produce practical recommendations for schools/Islamic boarding schools, parents, the community, and policymakers so that Islamic education can be more effective in facing contemporary social dynamics.

Finally, this research is expected to make a theoretical contribution by enriching the modern Islamic educational literature, as well as practical benefits as a real guide for education practitioners,

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<sup>8</sup> Central Statistics Agency of Pasuruan Regency (BPS-Statistic of Pasuruan Regency), "No," Data Collection of the National Survey of Life Experience of Children and Adolescents (SNPHAR) for the years 2024, 2024, [https://pasuruankab.bps.go.id/en/news/2024/05/21/230/pendataan-survei-nasional-pengalaman-hidup-anak-dan-remaja--snphar--tahun-2024.html?utm\\_source=chatgpt.com](https://pasuruankab.bps.go.id/en/news/2024/05/21/230/pendataan-survei-nasional-pengalaman-hidup-anak-dan-remaja--snphar--tahun-2024.html?utm_source=chatgpt.com).

<sup>9</sup> Moh Khoeron, "Ministry of Religion Trains 369 Adolescents to Become Peer Educators to Prevent Child Marriage and Juvenile Delinquency," n.d., [https://kemenag.go.id/nasional/kemenag-latih-369-remaja-jadi-peer-educator-untuk-cegah-kawin-anak-dan-kenakalan-remaja-POgdr?utm\\_source=chatgpt.com](https://kemenag.go.id/nasional/kemenag-latih-369-remaja-jadi-peer-educator-untuk-cegah-kawin-anak-dan-kenakalan-remaja-POgdr?utm_source=chatgpt.com).

parents, and policymakers. Thus, the young generation of Muslims in Indonesia is expected to have a strong fortress of character, be able to face the challenges of the times in faith, and still adhere to Islamic values.

## Literature Review

### ***The Concept of Promiscuity and the Challenges of the 21st Century***

The phenomenon of promiscuity among teenagers today is a problem faced not only at the national level, but also around the world. Technological developments, information disclosure through social media, and the flow of cultural globalization have made the pattern of interaction between young generations increasingly complicated. In Islam, behaviors such as relationships without legal ties, sex outside of marriage, and disregard for religious and social norms fall into the category of promiscuity. A number of studies show that the free lifestyle in the millennial era has deviated far, including behaviors such as promiscuous sex, smoking habits, alcohol consumption, and an increase in the dropout rate due to the negative impact it causes. According to the view of Islamic jurisprudence and ethics, promiscuous behavior is considered to exceed the limits set by the sharia and social norms<sup>10</sup>.

Therefore, an education system that is relevant to the dynamics of the 21st century must be able to respond to various challenges such as technological developments, pressures from the peer environment, and the declining role of traditional social control.

### ***The Role of Islamic Education (PAI) in Character Building***

Islamic Religious Education (PAI) plays an important role in shaping moral, spiritual, and social personalities in the younger generation. By instilling Islamic values such as faith (faith), morals, adab, and sharia, PAI is expected to be able to become a fortress for teenagers to avoid deviant behavior<sup>11</sup>. In addition, the results of a study that examined the understanding of the Qur'an and Hadith regarding the prohibition of promiscuity showed that there was a relationship between the level of understanding and adolescents' attitudes towards

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<sup>10</sup> Khoiriyah, S. N., Rahmah, I. M., & Sobirin, M. (2025). Association and prevention of sexual violence in adolescents from the perspective of fiqh. *Pendas : Scientific Journal of Basic Education*, 10 (September), 445–461.

<sup>11</sup> Zahra, M., Ma'rifah, B. F., & Muttaqin, M. I. (2024). An In-Depth Analysis of Efforts to Avoid Reprehensible Behavior: About Tama ' Riya " Cunning and Persecution. *Journal of Islamic Religious Studies*, 8(4), 100–112.

romantic relationships and their behavior in society<sup>12</sup>.

Therefore, strengthening Islamic Religious Education (PAI) materials that are in accordance with the situations and challenges faced by adolescents in the 21st century era is very important.

### ***Islamic Education Strategies and Media for Prevention***

The implementation of Islamic Religious Education (PAI) in an effort to prevent promiscuous behavior is not limited to the implementation of a formal curriculum, but can also be carried out through various educational media and approaches tailored to the context of adolescent life<sup>13</sup>. The results of other research revealed that Islamic Religious Education in schools or madrasas, when combined with the implementation of school regulations and positive activities, can play a role in monitoring and directing student behavior.<sup>14</sup>

In other words, prevention strategies must be carried out comprehensively, including strengthening the curriculum, using educational media that are in harmony with culture, supervision in the school environment, and cooperation between schools, families, and communities.

### ***The Relevance of the 21st Century Context and Islamic Education***

The 21st century is characterized by rapid social change, including digitalization, the use of social media, global access to information, and the transformation of adolescent norms and lifestyles. In conditions like this, Islamic Education needs to adjust teaching strategies and materials to remain effective. In the research, Moh Irsyad et al. stated that the application of education based on community and local wisdom can make Islamic learning more participatory and in harmony with the experiences and daily lives of adolescents.<sup>15</sup>

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<sup>12</sup> Khoir, M. M., Hakim, Z., & Abdullah, I. (2022). The Quran's understanding of the hadith about avoiding promiscuity and its correlation with the attitude of romance. *TARBIYA ISLAMIA: Journal of Education and Islam*, 12, 43–55.

<sup>13</sup> Yusuf, Saleh, F., Yusuf, R., Haeruddin, & Fitrahwahyudi. (2022). Pappasang as an Educational Media for Promiscuity Prevention for Children Based on Islamic Teachings. *Journal of Indonesian Language and Literature Education*, 5(1), 43–54.

<sup>14</sup> Naufal, F., Jalil, A., & Akbar, M. N. (2024). The Implementation of Islamic Religious Education in Preventing Promiscuity in Ma Almaarif Singosari. *Vicratina: Journal of Islamic Education*, 9(9).

<sup>15</sup> MR, M. I. F., Anam, A. M., Agustinova, D. A., Prasastiawati, D., Awalina, F. R. N., & Yaacob, N. H. (2024). Community-Based Islamic Education: Democratizing Learning Through Local Wisdom. *WUNY Scientific Journal*, 6(2), 1–13.

This shows that what is important is not only the delivery of values, but also their application in the local social and cultural context, as well as the active involvement of adolescents in the learning process.

## Research Methods

This research applies a qualitative approach with a descriptive-analytical design to explore in depth how Islamic education plays a role in preventing promiscuity in the 21st century.<sup>16</sup> This approach is considered the most appropriate because it allows researchers to understand social phenomena from the perspective of Islamic education practitioners. Participants were selected using purposive sampling and totaled 28 people, consisting of 8 PAI teachers/ustadz, 12 students and students aged 15-22 years, 6 parents, and 2 religious leaders. All participants came from various formal and non-formal Islamic educational institutions, such as aliyah madrasas, Islamic schools, Islamic boarding schools, taklim councils, and tahfidz houses.

Data was collected through in-depth interviews, participant observations, and document analysis. Semi-structured interviews were used to trace the views and experiences of informants, while observations were carried out on learning activities, ustadz-santri interactions, and religious activities in the pesantren environment. Document analysis includes curriculum, learning modules, activity notes, and official documents of Islamic educational institutions.

Triangulation is applied in real terms, for example by matching the teacher's statement about the effectiveness of worship habituation with the results of observation of the implementation of dhuha prayers and the content of the moral curriculum. The consistency of data from various sources shows the strong validity of the findings. In addition, time triangulation is carried out through interviews at different moments to see the suitability and stability of the information.

The data analysis process follows the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawn.<sup>17</sup> In the reduction stage, the researcher encoded the interview transcript and observation results. For example, the teacher's statement about the need for student assistance is coded *Mentoring-Character*

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<sup>16</sup> Sugiyono, *Research Methods* (Alfabeta Bandung Publisher, 2022).

<sup>17</sup> Matthew B Miles and A Michael Huberman, "Qualitative Data Analysis" (Jakarta: UI press, 1992).

*Education*, while the student's statement about the benefits of night study is coded *Religious Activities-Social Control*. The codes were then compiled into categories such as *Prevention Strategies* and *the Role of the Islamic Education Environment*, which eventually formed the main themes such as *Moral Formation*, *Strengthening Spirituality*, and *Community-Based Social Supervision*.

The presentation of data was carried out by compiling the findings into a matrix, thematic narrative, and chart of relationships between themes. In general, the analysis flow starts from data collection, continues with the identification of initial patterns and themes, the preparation of concept maps or thematic tables, and then ends with conclusions that are compiled repeatedly and verified through triangulation and member checking.

The validity of the research is strengthened through member checking, peer debriefing, and trail audits. The entire research process adheres to ethical standards, from participant consent, confidentiality and anonymity of data, voluntary participation, to ensuring that each research activity does not have a negative impact on participants.

## **Results and Discussions**

The results of this study show that efforts to prevent promiscuity in Islamic education are based on three main pillars, namely faith, sharia, and morals. The informants, including KH. Haris Abdurrahman as a religious figure and Dedi Gunawan Saputra as an education figure, emphasized that these three aspects are the foundation that shapes the behavior of students as a whole. This finding is in line with the theory of tarbiyah which views Islamic education as a process that fosters the aspects of jasadiyah, spirituality, and fikriyah in an integrated manner.<sup>18</sup> Faith is understood as a source of spiritual strengthening that functions as an internal filter. This was emphasized by KH. Haris Abdurrahman stated that: *"If a child's faith is strong, he knows which limits are allowed and not. That's the first fortress."* Sharia then provides practical limits in social interaction, while morality becomes a tangible manifestation of Islamic values in daily behavior. The analysis of the Islamic Religious Education curriculum document further strengthens this finding, because the curriculum has included the integration of cognitive, affective, and psychomotor learning related to the prevention of promiscuous behavior.

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<sup>18</sup> Misra, M. (2020). *Freedom to learn in projection 21st century islamic education*. 230–234. <https://doi.org/10.32698/ICFTK410>

The implementation of Islamic education in the field also shows the need for a contextual approach. Guru Reza emphasized the importance of an approach that touches the emotional aspects of students, saying that *"Methods that touch the heart are more effective than one-way lectures."* This kind of approach is in line with the concept of tarbiyah qudwah which emphasizes example as a very effective educational method in building closeness and positive influence between educators and students.

The effectiveness of Islamic education in preventing promiscuity is influenced by a number of internal and external factors. Internal factors include the competence of educators, the relevance of the curriculum, and the learning methods used. Information from Mrs. Siti, an educator interviewed, revealed that the use of digital media can increase student involvement in the learning process. According to him, *"Children are more involved when learning using digital media that is close to them."* These findings support the idea of contemporary Islamic pedagogy that emphasizes the importance of technological integration as part of efforts to adapt education to the times. Meanwhile, external factors include family support, community environment, and government policies.<sup>19</sup> An interview with Mr. As'ad, one of the parents of the students, gave an overview of the importance of consistency in education at home. He stated that *"If you are not consistent at home, what the teacher teaches can be lost."* The analysis of education policy documents also shows that the government has provided support through strengthening character education, although at the implementation level there are still gaps between regulations and practices in the field.<sup>20</sup>

In facing the challenges of the digital age, this study identifies three main strategies implemented by Islamic educational institutions. The first strategy is the integration of digital technology through the use of interactive applications, educational videos, and various social media platforms. This method has been proven to increase student engagement and is in line with the concept of *Islamic edutech* which views digital literacy as an important competency in modern life. The second strategy

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<sup>19</sup> Putra, P., Muflihini, A., Mizani, H., Basir, A., & Aslan, A. (2020). *The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)*.

<sup>20</sup> Putra, P., Muflihini, A., Mizani, H., Basir, A., & Aslan, A. (2020). *The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)*.

is to strengthen Islamic digital literacy, where students are trained to sort information, understand media ethics, and develop self-control based on religious values. This approach is in accordance with the concept of *tahdzib al-nafs* as well as digital ethics in an Islamic perspective.<sup>21</sup> The third strategy is the establishment of an Islamic digital community that serves as a safe space for adolescents to discuss and gain positive support. Documentation studies show that Islamic mentoring platforms have helped reduce exposure to negative content while strengthening social control based on religious values.

The results of the study also show that the family plays a very important role as a *madrasah ula* or the first educational institution for children.<sup>22</sup> Families that consistently apply religious habits such as congregational prayers, reading the Qur'an, and discussing moral issues, have been proven to be able to form a child's character that is more resistant to the negative influences of promiscuity. This is reaffirmed by Mr. Faisal's statement that "*Children are easier to direct if the relationship with parents is close.*" The findings are in line with Islamic character education theory which emphasizes the importance of example, communication, and a home environment that is conducive to children's spiritual development. However, this study also found that various families face obstacles in the form of limited time and lack of ability to provide religious education intensively. Families who actively cooperate with schools and participate in Islamic parenting programs tend to be better able to overcome these barriers.<sup>23</sup>

The main challenge in the implementation of Islamic education today is related to the rapid flow of technology and social media. Teacher Hardian revealed that "*Children can learn good things at school, but on their cellphones there is the opposite content,*" which shows how strong the influence of the digital environment is on adolescent behavior. In addition, limited educational resources such as lack of quality educators and lack of learning facilities are also significant obstacles. On the other hand, the shift in social values due to globalization and westernization has also led to changes in norms that have the potential to weaken public

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<sup>21</sup> Kusainun, N. (2020b). *The Role Of Islamic Basic Education In Preventing Radicalism*. 3, 46–57.

<sup>22</sup> Andayani, P., Trinova, Z., & Amir, D. (2020). *The Implementation Of Critical Thinking In 21ST Century Learning For Islamic Education*. 6, 81–94. <https://doi.org/10.24952/fitrah.v6i1.2014>

<sup>23</sup> Kusainun, N. (2020a). *The Role of Islamic Basic Education in Preventing Radicalism*. *Abdau: Journal of Education Madrasah Ibtidaiyah*. <https://doi.org/10.36768/abdau.v3i2.98>

support for Islamic values, especially in the context of youth association.

To address these challenges, the study recommends a number of strategic solutions. One of the main solutions is the development of a contextual curriculum that integrates digital literacy materials, life skills, character education, and worship practices based on tarbiyah amaliyah. In addition, improving the competence of educators through training in Islamic pedagogy, learning technology, and adolescent psychology is also very necessary. Efforts to strengthen the Islamic education ecosystem through collaboration between schools, families, religious leaders, the government, and the community are another important step.<sup>24</sup> This collaboration can be realized through parenting programs, community activities, and structured continuous monitoring mechanisms.

## Conclusion

Islamic education plays a very important role in efforts to prevent promiscuity among teenagers in the modern era. This role is realized through strengthening the three main pillars of faith as the basis of belief, sharia as a rule of behavior, and morality as an expression of Islamic values in the practice of life. The comprehensive tarbiyah approach has proven to be effective in building internal moral control, especially when supported by educator competence, family example, social environment support, and learning methods that are in accordance with the development of digital technology.

This research also found that Islamic education needs to adapt to contemporary digital reality through the use of technology in learning, increasing digital literacy with Islamic nuances, and creating positive online interaction spaces for adolescents. Although challenges such as the rapid flow of information and changes in social values are quite significant, Islamic education still has a great capacity as a moral fortress if managed in an integrated manner and involves various parties.

From the theoretical side, this research makes a new contribution to the development of Islamic education theory in the 21st century, especially in strengthening the concept of integrative tarbiyah that is adaptive to digital changes and social dynamics of society. These findings affirm the need to reform the Islamic education paradigm in order to

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<sup>24</sup> Nurhayati, N., & Hamid, A. (2020). Radicalism Prevention through Islamic Religious Education Learning at Elementary School. *Jurnal Pendidikan Islam*, 6, 109–126. <https://doi.org/10.15575/jpi.v6i1.8352>

remain relevant to face the challenges of modernity without abandoning its basic values.

### **Recommendations**

First, the Islamic education curriculum needs to be designed in a more contextual way by incorporating elements of digital literacy, character building, and applicable worship practices.

Second, the competence of educators must continue to be improved through continuous training programs that include Islamic pedagogy, the use of learning technology, and an understanding of adolescent developmental characteristics.

Third, strengthening the Islamic education ecosystem is urgently needed through integrated cooperation between schools, families, communities, and religious leaders, supported by government policies. This synergy will form a healthy and sustainable educational environment, while strengthening efforts to prevent promiscuity and the formation of a generation that has faith, morals, and is ready to face modern challenges.

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Islamic values.

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