



Towards a Shariah-Compliant Social and Reproductive Health Education in Malaysia: Protecting the Muslim Family from Social Deviations

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Abstract

This study addresses the urgent need for a Shariah-Compliant Index for Social and Reproductive Health Education (SCI-SRHE) in Malaysia, given the growing misalignment between current SRHE modules and Islamic principles. The core research questions aim to explore to what extent existing SRHE modules, particularly the ACE and PEERS modules, align with the objectives of Maqasid al-Shariah, and how a Shariah-based framework can enhance content compliance. Employing a qualitative content analysis, this research critically examines these modules against Islamic sources, including Qur'anic texts, Prophetic traditions, classical scholarship, and national fatwa rulings. The study further conceptualizes SCI-SRHE by integrating Maqasid al-Shariah with Fiqh al-Awlawiyyat to guide content prioritization. The findings reveal that while PEERS emphasizes abstinence and moral conduct, it often leaves key values implicit and open to varying interpretations. In contrast, ACE reflects liberal values, including promotion of safe sex, gender fluidity, and contraceptive use without marital distinction, which conflict with Islamic teachings. The study proposes SCI-SRHE as an evaluative tool to systematically realign SRHE content with Shariah objectives, offering a principled framework for policymakers, educators, and religious authorities. This framework aims not only to protect Muslim youth from moral confusion but also to uphold the integrity of the family institution. The proposed index has potential as a model for Muslim-majority countries seeking to harmonize sexuality education with religious values.

Keywords: Shariah-Compliant, Index, Social and Reproductive Health Education, Maqasid al-Syariah, Islamic Education, Islamic Family Law, Fiqh al-Awlawiyyat

Abstrak

Studi ini membahas kebutuhan mendesak akan Indeks Pendidikan Kesehatan Sosial dan Reproduksi yang Patuh Syariah (SCI-SRHE) di Malaysia, mengingat semakin tidak selarasnya antara modul SRHE saat ini dan prinsip-prinsip Islam. Pertanyaan penelitian inti bertujuan untuk mengeksplorasi sejauh mana modul SRHE yang ada, khususnya modul ACE dan PEERS, selaras dengan tujuan Maqasid al-Shariah, dan bagaimana kerangka kerja berbasis Syariah dapat meningkatkan kepatuhan konten. Dengan menggunakan analisis konten kualitatif, penelitian ini secara kritis memeriksa modul-modul ini terhadap sumber-sumber Islam, termasuk teks-teks Al-Qur'an, tradisi Nabi, beasiswa klasik, dan putusan fatwa nasional. Studi ini lebih lanjut mengonseptualisasikan SCI-SRHE dengan mengintegrasikan Maqasid al-Shariah dengan Fiqh al-Awlawiyat untuk memandu prioritas konten. Temuan-temuan tersebut mengungkapkan bahwa sementara PEERS menekankan pantangan dan perilaku moral, ia sering kali meninggalkan nilai-nilai utama tersirat dan terbuka untuk berbagai interpretasi. Sebaliknya, ACE mencerminkan nilai-nilai liberal, termasuk promosi seks aman, fluiditas gender, dan penggunaan kontrasepsi tanpa pembedaan perkawinan, yang bertentangan dengan ajaran Islam. Studi ini mengusulkan SCI-SRHE sebagai alat evaluatif untuk menyelaraskan kembali konten SRHE secara sistematis dengan tujuan Syariah, menawarkan kerangka kerja berprinsip bagi para pembuat kebijakan, pendidik, dan otoritas keagamaan. Kerangka kerja ini bertujuan tidak hanya untuk melindungi kaum muda Muslim dari kebingungan moral tetapi juga untuk menegakkan integritas lembaga keluarga. Indeks yang diusulkan berpotensi sebagai model bagi negara-negara mayoritas Muslim yang berupaya menyelaraskan pendidikan seksualitas dengan nilai-nilai agama.

Kata Kunci: *Patuh Syariah, indeks, Pendidikan Kesehatan Sosial dan Reproduksi, Maqasid al-Syariah, Pendidikan Islam, Hukum Keluarga Islam, Fiqh al-Awlawiyat*

Introduction

The growing prevalence of premarital sex, teenage pregnancies, and other forms of social deviation among Malaysian adolescents has raised serious concerns about the adequacy and religious appropriateness of current Social and Reproductive Health Education (SRHE) initiatives. Despite various efforts to introduce SRHE modules aligned with global and national frameworks, many remain insufficiently grounded in Islamic values, particularly those implemented outside formal schooling. This disconnect poses a risk to the moral and spiritual fabric of Muslim families in Malaysia.

In response, this study aims to evaluate the extent of Shariah compliance in existing SRHE content. Employing a qualitative comparative content analysis, the research compares two widely used modules, PEERS and ACE, with core Islamic sources. The study then proposes a Shariah Compliance Index (SCI-SRHE), grounded in *Maqasid al-Syariah* and *Fiqh al-Awlawiyat* as a framework to assess

and improve religious integrity in SRHE, ultimately aiming to safeguard moral values and reinforce the resilience of Muslim families against social deviation.

The urgency of evaluating Shariah compliance in SRHE is underscored by persistent national data indicating that social problems among adolescents have shown no significant signs of decline. Reports of premarital sexual activity, teenage pregnancies, and baby abandonment continue to rise annually, underscoring the inadequacy of current SRHE interventions in curbing these behaviours. The gravity of this issue is further illustrated by longitudinal data on adolescent sexual activity in Malaysia, presented in Figure 1.

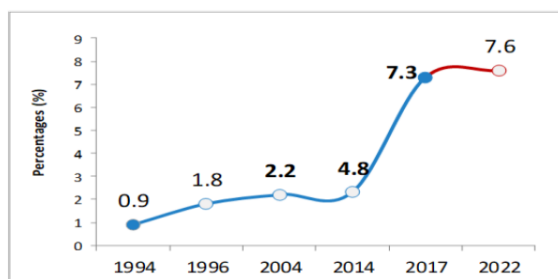


Figure 1: Frequency Data of Premarital Sexual Activity Among Youth in Malaysia (1994 - 2022), Source: (LPPKN, 2024).

Figure 1 illustrates the rising prevalence of sexual activity among Malaysian youth from 1994 to 2022 (Source: LPPKN, 2024). The data show a significant upward trend, with the percentage escalating from 0.9% in 1994 to 7.6% in 2022. A sharp increase occurred between 2014 and 2017, when the rate jumped from 4.8% to 7.3%.¹ This trajectory highlights growing concerns over premarital sexual activity, reflecting persistent social challenges among Malaysian adolescents.

According to the Global School-Based Student Health Survey conducted by the Ministry of Health Malaysia (MoH) in 2012, 8.3% of students from Forms 1 to 5 reported engaging in sexual activity, with more than half experiencing their first sexual encounter before the age of 14. Adolescent pregnancy also poses a serious global issue. In Malaysia, between 2004 and 2012, the National Registration Department recorded an increase in births out of wedlock among adolescents aged 15 to 19, rising from 15,849 cases in 2004 to 19,310 in 2012.²

From 2017 to 2022, reports from the MoH recorded 41,083 adolescent pregnancies, of which 35% were out-of-wedlock pregnancies. These figures, however, only account for cases registered within the public sector, excluding abortions and unreported self-deliveries, indicating that the actual numbers could be

¹ Hairil Fadzly Md. Akir, "Bridging Boundaries: Empowering SRHE through KafeTeen Peer Educators" (The ICPD Programme of Action and Its Contribution to the 2030 Agenda, United Nations, 2024).

² Bahagian Pembangunan Kesihatan Keluarga, *Garis Panduan Pusat Jagaan Generasiku Sayang* (Putrajaya: Kementerian Kesihatan Malaysia, 2015), p. 1–3.

significantly higher.³ On average, approximately 18,000 adolescents in Malaysia become pregnant each year, equating to 1,500 cases per month.⁴

Several researchers have concluded that the main factors contributing to social issues among adolescents include a lack of religious education, dysfunctional family environments, low educational attainment, uncontrolled technological exposure, peer influence, and unrestricted social interactions.⁵ Meanwhile, these factors are significant. It is essential to acknowledge that other, potentially more impactful, contributors to these social problems may exist and warrant further exploration.

To address adolescent social challenges in Malaysia, the SRHE programme has been promoted as the primary intervention, consistently endorsed by the Ministry of Women, Family, and Community Development (KPWKM) between 2016 and 2024, as recorded in the Malaysian Parliament Hansard.⁶ However, the persistent rise in adolescent social issues casts doubt on its effectiveness and signals the urgent need to reassess its alignment with Shariah principles. This misalignment raises significant concerns about its impact on family stability, moral preservation, and the integrity of parental authority. It highlights the need for reforms that ensure both educational relevance and religious legitimacy.

International and National Commitments Shaping SRHE in Malaysia

To contextualize the evolution of Malaysia's SRHE framework, it is essential to examine the international and national commitments that have shaped its direction. Malaysia actively endorses agreements, such as the ICPD Programme of Action (1994), CEDAW (1995), CRC (1995), CRPD (2010), the Political Declaration on HIV and AIDS (2016), and the Asian and Pacific Ministerial Declaration on

³ Aishah Mohd Nor, Najibah Mohd Zin, and Roslina Che Soh, "Legal Framework for The Protection of Teenage Pregnancies in Malaysia," *International Journal of Academic Research in Progressive Education and Development* 11, no. 3 (2022), p. 1448.

⁴ Federation of Reproductive Health Associations Malaysia, "Comprehensive Sexuality Education for Malaysian Adolescents: How Far Have We Come? In National Report on The State of the Region Report on Sexual and Reproductive Health and Rights ICPD+25" (FRHAM, n.d.), p. 61.

⁵ Wan Abdul Fattah Wan Ismail et al., "Issue of Moral Degradation among Muslim Adolescents in Malaysia: Issues, Challenges and Suggested Solutions," *Al-Qanadir: International Journal of Islamic Studies* 26, no. 2 (2022), p. 51–57.

⁶ "DR Deb 2016: Soalan No. 134: Program-Program Yang Dijalankan Oleh Kementerian Untuk Mengurangkan Gejala Sosial Remaja," vol. Mesyuarat Kedua, Penggal Keempat, Parlimen Ketiga Belas (Malaysia: Hansard Parlimen Dewan Rakyat, 2016); "DR Deb 2024: Soalan No. 8: Tindakan Yang Diambil Untuk Mengatasi Masalah Gejala Sosial Yang Semakin Meningkat Di Dalam Negara Terutamanya Dalam Kalangan Remaja," vol. Mesyuarat Kedua, Penggal Ketiga, Parlimen Kelima Belas (Malaysia: Hansard Parlimen Dewan Rakyat, 2024); Safina Ramli, "Modul PEERS Diguna Pakai Dalam Kurikulum Persekolahan 2027 Tangani Isu Hamil Luar Nikah," *Kosmo!*, November 10, 2024, sec. Negara, <https://www.kosmo.com.my/2024/11/10/modul-peers-diguna-pakai-dalam-kurikulum-persekolahan-2027-tangani-isu-hamil-luar-nikah>.

Population and Development (2013).⁷ These collectively call for comprehensive sexuality education that upholds human rights, promotes gender equality, and ensures inclusive access to health information and resources. Meeting these commitments requires Malaysia to align national policies with international frameworks, balance technical implementation with cultural sensitivities, and advance an equitable approach to sexuality education.⁸

From a global perspective, the World Health Organization (WHO) classifies sexuality education into three categories:⁹ (1) Abstinence-Only Education (AOE), focusing exclusively on premarital abstinence; (2) Comprehensive-Sexual Education (CSE), covering abstinence alongside contraception and safe-sex practices; and (3) Holistic Sexuality Education (HSE)¹⁰ the most extensive model that integrates sexual health, ethics, psychosexual development, and intimate citizenship in a shame-free, guilt-free framework.¹¹

It is also worth noting that in 1990, four years before adopting the ICPD, Malaysia and other OIC member states endorsed the Cairo Declaration on Human Rights in Islam (CDHRI), which defines human rights within the framework of Shariah (as a reference). Articles 5, 6, 24, and 25 address family, gender roles, and Islamic law's authority in interpreting rights¹². This dual alignment likely influenced Malaysia's preference for AOE in school-based sexuality education.

Following these commitments, Malaysia implements SRHE through school curricula and extracurricular programs, led by the National Population and Family Development Board (LPPKN) under KPWKM. For school delivery, LPPKN collaborates with the Ministry of Education (MoE). For out-of-school initiatives, it partners with NGOs, such as the Federation of Reproductive Health Associations Malaysia (FRHAM).¹³

⁷ UNESCO, "Malaysia: Comprehensive Sexuality Education," Global Education Monitoring Report (Paris: UNESCO, 2023), <https://education-profiles.org/eastern-and-south-eastern-asia/malaysia/~comprehensive-sexuality-education>.

⁸ UNESCO, "Comprehensive Sexuality Education: Country Profiles," Profile Enhancing Education Review, Global Education Monitoring Report (Paris: UNESCO, 2018), p. 3.

⁹ Muhammad Aftab Khan et al., *Sexuality Education from an Islamic Perspective* (Cambridge Scholars Publishing, 2020), p. 4.

¹⁰ S. C. Loh et al., "Holistic Sexuality Education Model for Malaysian Children with Special Needs (H-SEXE)," *Journal of Special Needs Education* 14 (2024), p. 45.

¹¹ Nicola Garoutte, "The Journey Towards Global Implementation of Holistic Sexuality Education: A Comparative Case Study of Sexuality Education Guidelines from UNESCO (Global), WHO (Europe), and SIECUS (USA)," 2022, p. 42.

¹² Organization of Islamic Conference, "Cairo Declaration on Human Rights in Islam" (Cairo: Organization of Islamic Conference, 1990), https://en.wikisource.org/wiki/Cairo_Declaration_on_Human_Rights_in_Islam.

¹³ United Nations University-International Institute for Global Health (UNU-IIGH), "Sexuality Education Across Selected Muslim Countries: A Review to Inform Malaysia's 2020-24 National Reproductive Health and Social Education Plan of Action" (United Nations University-International Institute for Global Health (UNU-IIGH), 2020), p. 102,

Overview and Analysis of Current SRHE Modules

In Malaysia, SRHE was implemented in secondary schools in 1989 and in primary schools in 1994. Initially called *Pendidikan Kesehatan Keluarga*, it was renamed *Pendidikan Seksualiti* (2003–2005) and integrated into subjects like Science and Islamic Education. In 2006, due to public sensitivities, it was rebranded as *Pendidikan Kesehatan Reproduksi dan Sosial* (PEERS), which by 2011 became a formal part of Health Education, covering reproductive health, mental well-being, substance abuse, family relations, and personal safety.¹⁴

A preliminary analysis of the PEERS modules suggests that the content does not explicitly promote liberal values.^{15,16} Nonetheless, effective implementation requires careful narrative framing and contextual interpretation by educators to ensure alignment with moral and cultural expectations, particularly when addressing sensitive topics such as gender equality¹⁷ and sexual orientation.¹⁸ However, the module generally adopts an AOE approach, placing strong emphasis on abstaining from sexual relations outside the marital bond.¹⁹

Beyond schools, SRHE is delivered through LPPKN's KafeTEEN centers, offering modules such as *I'm In Control, Wellness, Male Awareness*,²⁰ and the ACE Module. Accessible through the KafeTEEN mobile application and a public reference link.²¹ LPPKN's institutional policy of adopting CSE, as the SRHE

https://collections.unu.edu/eserv/UNU:7886/IIGH_Report_-_SRHE__PEKERTI_-_Desk_Review_2020-11-30.pdf.

¹⁴ Salmi Razali et al., "Are Malaysians Ready for Comprehensive Sexuality Education?", *Journal of Advanced Research in Social and Behavioural Sciences* 9, no. 1 (2017), p. 67; United Nations University-International Institute for Global Health (UNU-IIGH), "Sexuality Education Across Selected Muslim Countries: A Review to Inform Malaysia's 2020-24 National Reproductive Health and Social Education Plan of Action," p. 67.; United Nations University-International Institute for Global Health (UNU-IIGH), p. 67.

¹⁵ Bahagian Pembangunan Kurikulum, *Pendidikan Jasmani Dan Pendidikan Kesehatan: Dokumen Standard Kurikulum Dan Pentaksiran (Tahun 1)* (Putrajaya: Kementerian Pendidikan Malaysia, 2016), p. 1.

¹⁶ *PJKP DSKP Tahun 2; PJKP DSKP Tahun 3; PJKP DSKP Tahun 4; PJKP DSKP Tahun 5; PJKP DSKP Tahun 6; PJKP DSKP Tingkatan 1; PJKP DSKP Tingkatan 2; PJKP DSKP Tingkatan 3; PJKP DSKP Tingkatan 4 Dan 5.*

¹⁷ *PJKP DSKP Tingkatan 3*, 140.

¹⁸ *PJKP DSKP Tingkatan 2*, 142.

¹⁹ *PJKP DSKP Tingkatan 4 Dan 5*, p. 107.

²⁰ Lembaga Penduduk dan Pembangunan Keluarga Negara, "Pusat Remaja KafeTEEN," Portal Rasmi Lembaga Penduduk dan Pembangunan Keluarga Negara, 2022, <https://www.lppkn.gov.my/lppkngateway/frontend/web/index.php?r=portal/article&menu=125&id=ZVhpeDFTVnVEaThuOWhDejFSM29ZQT09>. Accessed June 18, 2025.

²¹ Lembaga Penduduk dan Pembangunan Keluarga Negara, "ACE Accurate | Comprehensive | Effective," 2016, <http://modulace.lppkn.gov.my/>. Accessed June 18, 2025.

framework, may shape the values of these out-of-school modules, despite the inclusion of abstinence content.²²

Through structured qualitative analysis, Suryani Masnan and Siti Fatimah Salleh²³ concluded that the ACE Module. Based on the CSE framework, it promotes non-shariah-compliant elements, such as ‘safe sex’ and contraceptive use without marital distinction, acceptance of LGBT individuals, and romantic interaction content. In contrast, presenting abstinence merely as an option. Further examination of the ACE Module, specifically its textual content and embedded quiz questions, identified 30 phrases and 13 quiz items that are potentially inconsistent with Islamic teachings. These 43 elements were thematically classified into categories identified as conflicting with *syariah*. Figure 2 illustrates the distribution of these categories.

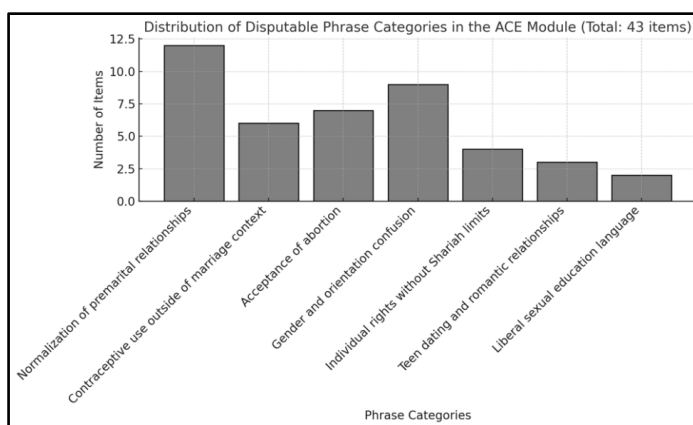


Figure 2: Distribution of Disputable Phrase Categories in the ACE Module

This content contradicts Islamic principles on family sanctity and sexual restraint, and undermines AOE values aligned with Islamic morality and self-discipline.²⁴

Conflicting Educational Approaches in SRHE: Implications for Muslim Family Integrity

Content analysis highlights a significant divergence between educational streams. School-based SRHE modules (PEERS) emphasize abstinence and moral conduct that aligns with Islamic teachings. In contrast, the ACE module, accessible

²² Lembaga Penduduk dan Pembangunan Keluarga Negara, “Youth: Sexual Education and Reproductive Health,” Policy Brief, Population Policy Brief Vol.1/2023 (Kuala Lumpur: Research Division, LPPKN, 2023), p. 54-774.

²³ Suryani Masnan and Siti Fatimah Salleh, “Analisis Kesesuaian Modul ACE LPPKN Sebagai Panduan Remaja Muslim,” in *Proceeding International Seminar on Islamic Turath and Its Challenge in Malay World 2024* (International Seminar on Islamic Turath and Its Challenge in Malay World (ISITC2024), Cairo, 2024), p. 557-91.

²⁴ Muhammad Aftab Khan et al., *Sexuality Education from an Islamic Perspective*, p. 9-10.

through online platforms and youth centers, reflects liberal values rooted in CSE.²⁵ These conflicting approaches risk confusing adolescents with dual narratives on sexual ethics and behavior.²⁶ Although Khusaini et al.²⁷ stress that strong family communication can buffer negative external influences, including those from digital platforms, Geurts et al.²⁸ argue that such safeguards are often insufficient, as adolescents remain vulnerable to external digital influences. This inconsistency undermines educational coherence and threatens the moral and social integrity of Muslim families, contributing to rising trends in social deviation.²⁹

Evidence points to a strong correlation between the introduction of the ACE Module around 2016 and an increase in adolescent social issues (See Figure 1).³⁰ Meanwhile, knowledge gains were noted, but attitude shifts were inconsistent, with worrying signs of increased acceptance of morally questionable behaviours, such as sex for rewards, blurred gender roles, and negative stereotypes. According to Suprima,³¹ youths are vulnerable to getting false information about sexual activity knowledge, highlighting the need for Islamic-based reproductive education to prevent risky premarital behaviours.

Additionally, although AOE has been adopted in schools and partially outside them alongside the ACE framework, both models lack emphasis on preventive values central to Islam, such as proper attire, aurat observance, and avoiding khalwat. The absence of differentiation between Muslim and non-Muslim

²⁵ Hanafi et al., "Social Media Usage Deviation and Impact on Muslim Family Dynamics in Makassar City, South Sulawesi," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024), p. 1597–1618.

²⁶ Alias Azhar, "Integrasi Hisbah Dan Dakwah Dalam Prosedur Penguatkuasaan Undang-Undang Kesalahan Maksiat Dan Jenayah Khalwat Di Malaysia," *Syariah: Jurnal Hukum Dan Pemikiran* 18, no. 1 (2018), p. 129–30.

²⁷ Muhammad Khusaini et al., "Creating a Harmonious Family Through Social Media Facebook in West Lampung," *El-Mashlahah* 12, no. 2 (2022), p. 149.

²⁸ Suzanne M Geurts et al., "Rules, Role Models or Overall Climate at Home? Relative Associations of Different Family Aspects with Adolescents' Problematic Social Media Use," *Comprehensive Psychiatry* 116 (2022), p. 2.

²⁹ Taufiqurohman and Nelli Fauziah, "The Evaluation of Maqāṣid Asy-Syari'ah on Discourses of the Islamic Family Law," *El-Ussrah: Jurnal Hukum Keluarga* 6, no. 1 (2023), p. 90.

³⁰ The ACE Module was developed based on studies in Selangor, Penang, Johor, Sabah, and Sarawak to assess its impact on adolescent knowledge and attitudes. Among 1,192 analysed respondents aged 13–18, participants were grouped by age and risk category, including protection home residents. The module was refined for age, appeal, duration, and risk profile, and made available online. See: Hamizah Mohd Hassan, "Youth Intervention Programme: Best Practices of Youth Intervention Programme," in *Human Sustainability Procedia* (5th International Conference on Human Sustainability (INSAN 2018), Johor Bahru: Penerbit UTHM, 2018), p. 142-144.

³¹ Suprima, "The Islamic Education Viewpoint on Preventing Premarital Sex Dangers Through Reproductive Education," *Jurnal Penelitian Pendidikan Islam* 10, no. 1 (2022), p. 52–63.

learners risks weakening Muslim moral identity.³² Khan et al.³³ note that in the US, where AOE and CSE coexist, teenage pregnancy rates remain high, showing how conflicting narratives can confuse youth and reduce program effectiveness, highlighting the need for a coherent, values-based framework.

From the perspective of Islamic family law, conflicting messages that normalize premarital sex or blur boundaries between lawful and unlawful relationships pose serious threats to the sanctity of marriage and family formation.³⁴ By weakening principles such as chastity (*'iffah*), guardianship (*wilayah*), and protection of lineage (*nasab*), these contradictions risk eroding family structures and increasing legal and moral issues, including illegitimate births and parental disputes.³⁵ Therefore, SRHE policies must not only educate but also uphold the protective spirit of Islamic family law. Meanwhile, recognizing that early marriage under certain conditions can prevent greater harm, such as illicit sexual relations or *zina*.³⁶

These factors underscore the urgent need to realign SRHE content with religiously grounded moral education based on *Maqasid al-Syariah* principles, thereby safeguarding Muslim youth from moral confusion and protecting family integrity,³⁷ unlike prior models, such as the School Reproductive Health Education Index Model (IPKRS), which focused on the structural and technical aspects of reproductive health education.³⁸ This study addresses the crucial gap by proposing an index that evaluates SRHE content in terms of its moral, religious, and *Maqasid al-Syariah* principles.

In light of these challenges, the next section reviews key Islamic frameworks to guide an ethically grounded SRHE and support the development of the proposed SCI-SRHE as a tool to protect family morals and curb social deviation.

³² Lembaga Penduduk dan Pembangunan Keluarga Negara, "Youth Intervention Study: Best Practices of Youth Intervention Programmes in Malaysia," Executive Summary (Kuala Lumpur: LPPKN, 2020), p. 13–14.

³³ Khan et al., *op.cit.*, p. 15.

³⁴ Sainun Sainun, Hery Zarkasih, and Arif Sugitanata, "Tuan Guru and the Efforts to Prevent Early Marriage Among Sasak Tribe," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 1 (2024), p. 45–46; Adi Syahputra Sirait et al., "Assessing Criminal Penalties in Marriage Law: A Comparative Study of Policy Frameworks within Indonesian and Malaysian Legislation," *Al-Manāhij: Jurnal Kajian Hukum Islam* 18, no. 2 (2024), p. 64–66.

³⁵ Muslim Zainuddin, "The Cancellation of The Weddings for Pre-Marriage Pregnancy Women: An Evaluation of Decision 24/Pdt.G/2020/Ms.Ban", *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (2023), p. 50–52.

³⁶ Siti Aminah and Arif Sugitanata, "Genealogy and Reform of Islamic Family Law: Study of Islamic Marriage Law Products in Malaysia," *Journal of Islamic Law* 3, no. 1 (2022), p. 102.

³⁷ Abdulraheem Taofeeq Abolaji and Farah Salwani Muda @ Ismail, "Maqasid Al-Shari'ah: A Pathway for Protecting Children's Right to Health," *Journal of Law and Society (JUUM)* 22 (2018), p. 76.

³⁸ Dewi Sari Rochmayani and Irwan Budiono, "Development of School Reproductive Health Education Index Model (IPKRS)," *KEMAS: Jurnal Kesehatan Masyarakat* 16, no. 1 (2020), p. 138–45.

Reassessing SRHE through the Lens of *Maqasid al-Syariah*

The evident inconsistencies and ideological tensions across Malaysia's SRHE initiatives warrant a reassessment of their alignment with Islamic moral principles. Many programs, especially those outside formal institutions, are shaped by international frameworks, such as those of the WHO.³⁹ These often target adolescents and vulnerable groups,⁴⁰ but their content can raise concerns when it diverges from Islamic ethics on sexuality, identity, and family sanctity.

Given these concerns, there is a clear need for an evaluative framework that safeguards both health objectives and religious and moral integrity. SRHE must be designed with faith, morals, and worship at its core. Without these, it risks being driven by mere human desires and deviating from its purpose.⁴¹

The reconstruction of SRHE through the Shariah Compliance Index (SCI-SRHE) should be based on the key objectives of Islamic law (*Maqasid al-Syariah*) as a suitable framework that aims to achieve benefits (*maslahah*) and prevent harm (*mafsadah*).⁴²

The SCI-SRHE framework draws on the principles of *Maqasid al-Syariah* as operationalized in the Malaysia Shariah Index (MSI), where each objective serves as a standard for evaluating educational content and method in alignment with the Islamic values area as follows:⁴³

1. *Hifz al-Din* (Preservation of Religion): Protecting against slander towards religion, misguidance, the following of base desires, and anything that harms faith and belief.
2. *Hifz al-Nafs* (Preservation of Life): Safeguarding the right to a dignified life, and protecting the safety of life, bodily integrity, and personal honour.
3. *Hifz al-'Aql* (Preservation of Intellect): Protecting the human intellect from harm, as a corrupted mind is the source of burden and evil for humanity.
4. *Hifz al-Nasl* (Preservation of Lineage): Ensuring that offspring are born, raised, and educated in an honourable and dignified manner.

³⁹ Ine Vanwesenbeeck et al., "Lessons Learned from a Decade Implementing Comprehensive Sexuality Education in Resource Poor Settings: The World Starts with Me," *Sex Education* 16, no. 5 (2016), 473-74.

⁴⁰ World Health Organization, *Understanding Sexual and Reproductive Health Including HIV/AIDS and STDs among Street Children (Module 4)* (Geneva: World Health Organization).

⁴¹ Suprima, "The Islamic Education Viewpoint on Preventing Premarital Sex Dangers Through Reproductive Education," p. 62.

⁴² Raihana Zainal Abidin, Muhammad Nazir Alias, and Nur Wakhidah, "The Importance of Applied Behavior Analysis (ABA) Therapy in Nurturing Children with Autism Spectrum Disorder (ASD) According to Maqāṣid al-Sharī'ah," *El-Usrah: Jurnal Hukum Keluarga* 17, no. 1 (2024), p. 752.

⁴³ Jabatan Kemajuan Islam Malaysia, "Info Ringkas Laporan Indeks Syariah Malaysia 2015" (Putrajaya: Jabatan Kemajuan Islam Malaysia, 2015), p. 3.

5. *Hifz al-Mal* (Preservation of Wealth): Acquiring and preserving property through lawful means, and providing benefit to all without injustice or oppression.

Together, these objectives provide a comprehensive evaluative standard to ensure that SRHE content is both educationally sound and compliant with religious requirements.⁴⁴

The practical viability of *Maqasid al-Syariah* as a governance and evaluative tool has been successfully demonstrated in Malaysia's experience, particularly through its Islamic finance sector. Since the establishment of Bank Islam Malaysia Berhad in 1983, Islamic banking has flourished, underpinned by strict adherence to Shariah principles. The launch of the Shariah Index on Bursa Malaysia, which ensures only Shariah-compliant companies are listed, further illustrates how Islamic legal objectives can guide modern economic practices. These advancements not only strengthened the credibility of Malaysia's Islamic financial system but also protected Muslim investors' interests in alignment with the objective of preserving property.⁴⁵

Further evidence of its versatility is found in the field of Islamic bioethics, where a study by Ibrahim et al.⁴⁶ demonstrates how *Maqasid al-Syariah*-based Islamic bioethics offers a holistic approach that preserves human interests and responsibilities as both an individual and a member of the family and society. This reflects the adaptability of *Maqasid al-Syariah* as a theoretical foundation for evaluation across different sectors, including SRHE.

Expanding on this foundation, Malaysia introduced the Malaysia Syariah Index (MSI) in 2015, developed by the Department of Islamic Development Malaysia (JAKIM) in collaboration with academic experts, to assess the alignment of national laws and policies with *Maqasid al-Syariah* across eight key sectors, including education, health, and social well-being. The MSI uses a structured methodology, selecting indicators through expert consultation to ensure sectoral relevance, with weighting applied through consensus on sub-sector importance.⁴⁷ In 2016, each sector was evaluated for Shariah compliance based on its contribution to

⁴⁴ Zamri Zainal Abidin, Rosli Mokhtar, and Fakhri Sungit, "Maqasid As-Syariah Dalam Indeks Syariah Malaysia" (Muzakarah Fiqh & International Fiqh Conference, Kolej Universiti Islam Antarabangsa Selangor, 2016), p. 221–36; Fakhri Sungit and Hammad Mohamad Dahalan, "Pembangunan Dalam Islam: Analisis Dalam Kerangka Maqasid al-Syariah" (World Academic and Research Congress 2015, Jakarta, 2015), p. 325–48.

⁴⁵ Nurulashikin Romli et al., "The Internal and External Factors That Determine the Performance of Islamic Banks in Malaysia," *International Journal of Academic Research in Accounting, Finance and Management Sciences* 12, no. 3 (2022), 330–43; Irum Saba, Mohamed Ariff, and Eskandar Shah Mohd Rasid, "Performance of Shari'ah-Compliant and Non-Shari'ah-Compliant Listed Firms: A Case Study of Malaysia," *Emerald Publishing Limited* 14, no. 1 (2020), 128–50.

⁴⁶ Abdul Halim Ibrahim et al., "Maqasid Al-Shariah Based Islamic Bioethics: A Comprehensive Approach," *Bioethical Inquiry* 16 (2019), p. 333–45.

⁴⁷ Jabatan Kemajuan Islam Malaysia, "Indeks Syariah Malaysia: Sebuah Model Tadbir Urus Berteraskan Maqasid Syariah" (Putrajaya: JAKIM, 2015), p. 25–39.

the preservation of Shariah objectives, with education scoring 82.5 percent, health 73.92 percent, and social well-being 68.52 percent.⁴⁸ These evaluations provided policymakers with insights into priority areas requiring enhanced compliance and helped implementers improve performance in related activities.⁴⁹ However, because MSI assesses sectors separately, it does not offer an integrated measure suitable for programmes like SRHE, which span multiple domains.

A unified mechanism is needed to holistically assess SRHE's Shariah alignment, as fragmented assessments risk overlooking its integrated moral and social impact. A composite index, or Shariah Compliance Index (SCI), offers an effective solution by combining multiple dimensions and indicators into a single meaningful measure of compliance. As Booyesen⁵⁰ notes, a composite index requires clear indicator selection based on theory, relevance, and data availability, scaling for comparability, appropriate weighting, aggregation, and validation. Weighting ensures that indicators contribute proportionately to the final score, whether through equal distribution, expert judgement reflecting value priorities, or statistical techniques that account for indicator variance. The weighted indicators are then aggregated into a final score, and validation checks are applied to confirm the reliability and accuracy of the index.

The study by Nur Inani Ismail and Wan Norhaniza Wan Hasan⁵¹ adopts *Fiqh al-Awlawiyyat* (Jurisprudence of Priorities) as the basis for a weighting tool in developing an Islamic development index. *Fiqh al-Awlawiyyat* provides a principled method for ranking objectives based on moral urgency, social impact, and Shariah compliance. Rooted in the Quran, Sunnah, and *usul fiqh*, it balances benefit (*maslahah*) and harm (*mafsadah*). According to their study, this makes it well suited as a weighting tool, ensuring that indices grounded in Shariah values are both systematic and ethically sound.

In light of this, the present study proposes the development of a Shariah Compliance Index for Social and Reproductive Health Education (SCI-SRHE) to systematically assess SRHE initiatives, ensuring alignment with Islamic legal objectives while addressing youth moral vulnerabilities. The next section presents findings to support this proposed direction.

Key Insights of the Comparative SRHE Module Review

This section presents the findings of the content analysis of SRHE modules implemented in Malaysia. The analysis focuses on the core components of two key modules, the out-of-school ACE module and the school-based PEERS curriculum. Their content is compared against key characteristics of Islamic SRHE as derived

⁴⁸ "Info Ringkas Laporan Indeks Syariah Malaysia 2015," p. 13–15.

⁴⁹ "Info Ringkas Laporan Indeks Syariah Malaysia 2015," p. 6.

⁵⁰ Frederik Booyesen, "An Overview and Evaluation of Composite Indices of Development," *Social Indicators Research* 59, no. 2 (2002), p. 115–51.

⁵¹ Nur Inani Ismail and Wan Norhaniza Wan Hasan, "Analisis Epistemologi Islam Dalam Fiqh Keutamaan," *Jurnal Sultan Alauddin Sulaiman Shah* 6, no. 1 (2019), p. 16–29.

from Qur'anic texts, Prophetic traditions, classical Islamic scholarship, and contemporary fatwa rulings. Table 1 summarizes these observations across the core segments of reproductive, sexual, and gender education.

Table 1: Comparative Content Analysis of the ACE and PEERS Modules in Relation to Islamic Social and Reproductive Education

Islamic SRHE Content	References (among others)	ACE (Out-of-school & media)	PEERS (school curricular)
Reproductive Health Education			
<ul style="list-style-type: none"> • Based on the natural disposition (fitrah) of men and women • Differentiates rulings according to gender • Awareness of biological trust • Reproductive responsibilities • Fiqh rulings on reproductive purity and obligations • Marriage is a lawful foundation for reproduction and lineage • Emphasis on lineage preservation (hifz al-nasl) • Addresses contraception within the <i>maslahah</i> and <i>darurat</i> framework • Natural family planning • Supported by fatwa decisions accompanied by ethical guidelines 	al-Nur 24:32; al-Hujurat 49:13; al-Rum 30:30; Hadith on marriage (Sahih al-Bukhari, Kitab al-Nikah, no. 5065; Sahih Muslim, Kitab al-Nikah, no. 1400); Hadith on azal (Sahih al-Bukhari 5208; Sahih Muslim 1440); Tarbiyyah al-Aulad Abdullah Nasih Ulwan; Ibn Ashur, Treatise on Maqasid al-Shariah (2006); Compilation of Rulings of the National Fatwa Council (MKI), JAKIM (2016)	<ul style="list-style-type: none"> • Physical attractiveness, puberty, menstruation, emotional changes, sex, pregnancy • Uses neutral biological terms • Limited inclusion of gender-specific rulings • Recommends contraceptives as standard practice (safe-sex) • Options for unwanted pregnancy, abortion, and legal aspects 	<ul style="list-style-type: none"> • Basic biological concepts with moral emphasis • Reinforces puberty as part of moral and social development • Uses more culturally adapted examples • Implicitly addresses the responsibility of both genders • Emphasizes abstinence as the primary approach • Focuses on moral and social responsibility • Lacks reference to religious rulings
Social/ Sexual Health Education			
<ul style="list-style-type: none"> • Marriage as a lawful channel for sexual instinct • Emphasizes dignity and chastity (<i>iffah</i>) • Incorporates preventive and restraining approaches • Emphasizes ethical 	al-Nahl 16:72; al-Ahzab 33:59; Al-Nūr 24:30-31; Al-Aḥzāb 33: 32; Al-Isrā' 17: 32; ar-Rūm, 30: 21; Hadith on khalwah (Sunan	<ul style="list-style-type: none"> • Role of men, family responsibilities, and contraceptive methods • Promotes self-protection and avoiding risky behavior 	<ul style="list-style-type: none"> • Encourages abstinence until marriage • Promotes self-control through religious motivation • Highlights modesty and Islamic manners in interaction • Defines sexual orientation broadly,

<p>and courteous sexual behavior</p> <ul style="list-style-type: none"> • Guarding modesty (aurah), gaze, voice, and boundaries in interactions • Promotes self-control through fasting for unmarried individuals • Prohibits illicit sexual acts (zina, liwat) • Abortion permitted only in specific darurat conditions • Emphasis on honor preservation (hifz al-'ard) • Supported by fatwa decisions accompanied by ethical guidelines 	<p>al-Tirmidhi, no. 2165); Promotes self-control through fasting (Sahih al-Bukhari 5065 & Muslim 1400); Tarbiyyah al-Aulad Abdullah Nasih Ulwan; Ibn Ashur, Treatise on Maqasid al-Shariah (2006); Compilation of Rulings of the National Fatwa Council (MKI), JAKIM (2016)</p>	<ul style="list-style-type: none"> • Sexually transmitted infections (STIs), self-protection from STIs, STI testing • Preparation for sexual relations, benefits of abstinence, and avoiding sex • Uses terms like 'safe sex', but not marriage-focused • Communication skills, negotiation, decision-making, and problem-solving skills related to SRH • Promotes Sexual orientation concept 	<p>including same-sex and bisexual attraction (Form 2, p. 143)</p> <ul style="list-style-type: none"> • Cautious stance on abortion • Prohibition of illicit sexual acts (zina) • Avoids pornography • Says no to improper acts
Gender Education			
<ul style="list-style-type: none"> • Fair according to divine wisdom and Islamic law • Complementary, not competitive; men and women have distinct but harmonious roles • Rights and responsibilities based on biological sex • Emphasizes qiwamah: male leadership and responsibility • Equality in deeds and social duties • Promotes cooperation between genders within Islamic boundaries • Firm on gender confusion and legal violations • Prohibition of gender impersonation or sex change • Upholds protection 	<p>al-Nahl 16:97; al-Taubah 9:71; al-Baqarah 2:228; Hadith prohibiting gender imitation (Sahih al-Bukhari, no. 5885); Al-'Asqalānī (Chapter on Men Imitating Women, no. 5886); Tarbiyyah al-Aulad Abdullah Nasih Ulwan; Ibn Ashur, Treatise on Maqasid al-Shariah (2006); Compilation of Rulings of the National Fatwa Council (MKI), JAKIM (2016)</p>	<ul style="list-style-type: none"> • Defines gender as socially constructed and separate from biological sex. • Explains how society shapes gender identity and roles from early life. • Challenges traditional gender norms through media and reflection. • Advocates for equal gender roles in education and employment. • Describes various orientations (hetero, homo, bi, asexual) as natural. • Promotes health services for LGBT including condom use and testing. 	<ul style="list-style-type: none"> • Gender Concepts: Gender seen as a social construct. (May conflict with Islamic view of fitrah) • Learning Goals: Defines gender and roles. (May lack Islamic moral basis) • Socialisation Influence: Roles shaped by society. (May imply roles are fully changeable) • Challenging Stereotypes: Promotes fairness. (Positive if aligned with Islamic justice.) • Discrimination: Promotes fairness. (Acceptable if role differences respected) • Modern Roles: Encourages shared duties. (May

of women's honour (<i>hifz al-'ard</i>)		• Promotes health services for LGBT including condom use and testing.	blur Islamic role boundaries)
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Since *Maqasid al-Syariah* forms the foundation for developing a Shariah-compliant index for SRHE, it is only fitting that the comparison of the ACE and PEERS modules with Islamic SRHE content focuses on how well these modules align with Shariah objectives. The comparative review in Table 1 shows that the Islamic models of SRHE, based on authoritative Islamic sources, fully uphold the objectives of *Maqasid al-Syariah*, namely the preservation of religion, intellect, life, and lineage. In contrast, the alignment of ACE and PEERS with these objectives differs in several respects. PEERS displays stronger alignment with *Hifz al-Din*, *Hifz al-Nafs*, and *Hifz al-Nasl* through its promotion of abstinence, modesty, and moral responsibility. However, these values are often implicit and lack a clear connection to religious rulings. ACE, on the other hand, reveals substantial gaps in *Hifz al-Din* and *Hifz al-Nasl*, as it promotes rights-based and harm-reduction frameworks that risk normalizing behaviours contrary to Islamic principles. Both modules fall short in fully supporting *Hifz al-'Aql*, as they do not consistently embed Islamic ethical reasoning into content.

It is important to note that the sensitivity of certain content areas, particularly those related to gender and sexual readiness, largely depends on the framing and delivery of instruction. When presented within an Islamic worldview and grounded in moral and legal principles, even potentially sensitive topics can align with Shariah objectives. However, when delivered through a secular or value-neutral lens, the same content may undermine key Shariah protections, especially those concerning religion, intellect, and lineage.

These findings highlight the critical need for a structured Shariah-Compliant Index to guide SRHE content development towards full alignment with Islamic objectives while protecting Muslim families and youth from moral and intellectual confusion. The proposed framework, SCI-SRHE, anchored in *Maqasid al-Syariah* and guided by *Fiqh al-Awlawiyyat* to prioritize key objectives, is elaborated in the next section.

Applying *Fiqh al-Awlawiyyat* as the Index Weighing Tool

To ensure that future SRHE evaluations are grounded in authentic Islamic values, this study proposes the use of *Fiqh al-Awlawiyyat* (Jurisprudence of Priorities) as a guiding principle in developing the Shariah Compliance Index (SCI-SRHE). As defined by Yusuf al-Qaradawi, *Fiqh al-Awlawiyyat* ensures that fundamental values take precedence over secondary concerns in accordance with Islamic teachings. It serves not only to ensure Shariah compliance, but also to prioritize key objectives and content areas. Given that each dimension -reproductive

health, sexual education, and gender education- presents multiple issues and parameters, *Fiqh al-Awlawiyyat* provides a principled mechanism to weigh their relative importance. It helps evaluators and policymakers determine which elements require urgent reform, greater emphasis, or specific intervention based on their impact on faith, intellect, life, and lineage. This prioritization ensures that efforts focus first on content areas that pose the greatest risk to Islamic values and societal well-being.⁵² This hierarchy reflects moral urgency and societal impact, guided by Islamic legal reasoning and supported by the majority juristic views (*jumhūr*).⁵³

Across all three core domains, the preservation of religion (*Hifz al-Din*) must serve as the foremost priority. For reproductive education, this entails embedding content within an Islamic worldview that acknowledges lawful marital relations and the moral significance of human biology. In sexual education, it requires a firm emphasis on chastity (*'iffah*), abstinence, and the prohibition of premarital sexual acts. For gender education, it calls for upholding the divinely revealed binary nature of male and female and rejecting ideologies that challenge the fitrah.

The second priority, preservation of intellect (*Hifz al-'Aql*), emphasizes that content must be ethically grounded and foster sound moral reasoning. Reproductive health materials must not merely convey scientific accuracy but interpret it within religious boundaries. Sexual education should not normalize morally impermissible behaviors in the name of choice or safety, while gender-related materials must avoid fostering cognitive dissonance through ambiguous or ideologically charged terminology.

Preservation of life (*Hifz al-Nafs*) and lineage (*Hifz al-Nasl*) are intertwined, particularly in their relevance to health risks, family structure, and social stability. Reproductive and sexual education that fails to emphasize lawful conduct may increase exposure to STIs, unwanted pregnancies, or abortion, undermining both individual well-being and lineage integrity. In gender education, the erosion of complementary roles and the normalization of non-traditional family structures may compromise societal balance and the upbringing of future generations.

In practical terms, *Fiqh al-Awlawiyyat* functions as the index's weighing mechanism by informing how much importance should be assigned to each indicator. Rather than treating all aspects equally, it ensures that indicators related to urgent or high-risk areas receive proportionally greater weight in the index calculation. This approach makes the SCI-SRHE both ethically grounded and methodologically rigorous.

A unified evaluative tool, such as the SCI-SRHE, anchored in Maqasid al-Syariah and weighted by *Fiqh al-Awlawiyyat*, is essential to ensure that SRHE modules promote rather than undermine faith, intellect, life, and lineage.

⁵² Yusuf Al-Qaradawi, *Fi Fiqh Al-Awlawiyyat: Dirasah Jadidah Fi Dau'i al-Quran Wa al-Sunnah*, 2nd ed. (Maktabah Wahbah, 1996), p. 9.

⁵³ Mohd Hafiz Jamaludin, Ahmad Hidayat Buang, and Arip Purkon, "Talfiq as a Method for Legal Solutions in Contemporary Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 24, no. 1 (2024).

The Proposed Shariah Compliance Framework for SRHE

In response to the findings, this study puts forward the development of a Shariah Compliance Index for Social and Reproductive Health Education (SCI-SRHE) as a structured response to the growing misalignment between existing SRHE modules and Islamic principles. Rather than functioning solely as a content evaluation tool, the SCI-SRHE is envisioned as a multidimensional framework that supports policymakers, educators, and implementers in designing and delivering SRHE programmes that are both effective and ethically grounded.

Islam offers a holistic worldview that integrates spiritual, social, and legal dimensions. Guided by this vision, the SCI-SRHE is designed to inform content development, policy formulation, and programme implementation, ensuring alignment with Shariah at all levels, from national curricula to community-based delivery. It provides a structured benchmark for identifying gaps, prioritising reforms, and safeguarding the moral well-being of Muslim youth and families by reinforcing content that upholds the core objectives of faith, intellect, life, and lineage.

The proposed conceptual framework introduces the intellectual foundations, guiding principles, and key dimensions of the SCI-SRHE. It also maps the essential components that must be present to ensure coherence with Islamic teachings, offering a path forward that is both principled and practical for all stakeholders involved in shaping SRHE in Malaysia.

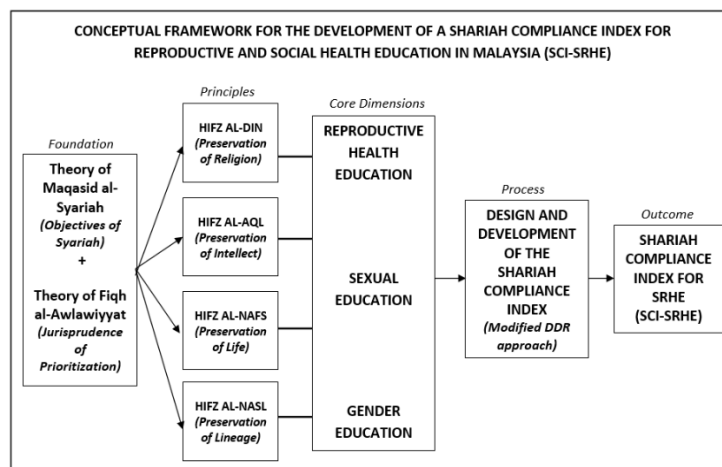


Figure 3: Conceptual Framework for the Development of a Shariah Compliance Index for Social and Reproductive Health Education (SCI-SRHE).

The conceptual framework for the SCI-SRHE is based on two main foundations: the Theory of *Maqasid al-Syariah* (Objectives of Shariah) and the complementary Theory of *Fiqh al-Awlawiyyat* (Jurisprudence of Prioritization). *Maqasid al-Syariah* provides the higher objectives that guide content evaluation, namely preservation of religion (*Hifz al Din*), intellect (*Hifz al Aql*), life (*Hifz al Nafs*), and lineage (*Hifz al Nasl*). Meanwhile, *Fiqh al-Awlawiyyat* serve as a

weighing tool, ensuring these objectives are prioritized appropriately across various content areas. The core dimensions covered are reproductive health education, sexual education, and gender education, reflecting key domains where alignment with Islamic principles is essential.

The design and development of the SCI-SRHE is proposed to follow a Modified Design and Development Research (DDR) approach, ensuring the process is systematic, evidence-based, and religiously legitimate. The intended outcome is a comprehensive index that supports SRHE delivery in line with Shariah objectives.

The development of the SCI-SRHE is a timely response to the increasing misalignment between existing SRHE content and Islamic principles. Despite national efforts such as those by LPPKN,⁵⁴ social challenges like premarital pregnancy and the weakening of family institutions persist, highlighting the need for SRHE that reflects Islamic ethical, legal, and spiritual foundations. SCI-SRHE aims to bridge this gap by providing an evaluative tool that draws on *Maqasid al-Syariah* to guide content revision, enrichment, or removal. It supports educators, implementers, and policymakers in aligning SRHE with Shariah values and strengthening moral guidance in public policy.⁵⁵

Building on this foundation, *Maqasid al-Syariah* embodies the intended good and proper order for the benefit of humanity. Contemporary theory clarifies rights, obligations, objectives, and the wisdom (*asrar al-tasyrī*) behind Islamic law, using systematic methods to safeguard the five essentials of Shariah from distortion and loss.⁵⁶

The complementary application of *Fiqh al-Awlawiyyat* further strengthens this index by helping evaluators prioritize content based on religious urgency and social risk. This approach offers a way to navigate competing values and practical realities while preserving Islamic identity within SRHE. Because of this vital role, *Fiqh al-Awlawiyyat* is included as part of the foundation of the SCI-SRHE framework. It is not merely a tool for assigning weight to objectives, but a well-established discipline within Islamic scholarship. Rooted in the *ijtihad* of classical scholars such as al-Ghazali and Ibn Taymiyyah and further refined by contemporary thinkers like Yusuf al-Qaradawi, it draws on clear evidence from the Quran and Sunnah, supported by *usul fiqh* and *qawa'id fiqhiyyah*.⁵⁷ This integration of revealed

⁵⁴ Kementerian Pembangunan Wanita Keluarga dan Masyarakat, *Dasar Dan Pelan Tindakan Pendidikan Kesihatan Reproduksi Dan Sosial Kebangsaan (PEKERTI) 2022-2025* (Putrajaya: Kementerian Pembangunan Wanita, Keluarga dan Masyarakat, 2022).

⁵⁵ Jabatan Kemajuan Islam Malaysia, "Indeks Syariah Malaysia: Sebuah Model Tadbir Urus Berteraskan Maqasid Syariah," p. 26–27.

⁵⁶ Toha Andiko and Zurifah Nurdin, "Reactualization of Wali Mujbir in the Modern Era: Maqasid Sharia Analysis of Imam Shafi'i's Concept of Guardianship," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 23, no. 2 (2023), p. 287.

⁵⁷ Nur Inani Ismail and Wan Norhaniza Wan Hasan, "Analisis Epistemologi Islam Dalam Fiqh Keutamaan," p. 18, 25, 28.

knowledge and reason ensures that priorities align with the true intent of Islamic law and helps shape the ethical and legal foundations of the index.

Importantly, the *Maqasid al-Syariah* framework not only safeguards Islamic moral values but also reflects universal principles shared across religious traditions. As al-Ghazali stated, protecting these five fundamentals is a concern shared by all faiths and systems aimed at human well-being.⁵⁸ This is because every religion upholds a moral code that values the protection of life, family, intellect, and human dignity, making the objectives of Maqasid not only Islamic in essence but also universally acceptable across spiritual and ethical traditions.

The SCI-SRHE is particularly relevant for safeguarding the coherence of Islamic family law, which is central to Muslim identity. By ensuring that SRHE materials avoid epistemic conflict, such as unqualified terms like “sexual readiness,” morally neutral presentations of contraception, or ambiguous definitions of sexual orientation and gender identity, the index helps prevent the normalization of value-neutral or liberal ideologies that contradict Islamic rulings. This protects adolescents from moral confusion about sin, legal boundaries, and the protective intent of Islamic family law.⁵⁹

Furthermore, this index aligns with the broader vision of reform in Islamic legal scholarship. By translating classical legal maxims and objectives, such as those in *Maqasid al-Syariah* and *Fiqh al-Awlawiyyat*, into measurable tools, the SCI-SRHE offers a practical model of how Islamic legal theory can respond to modern policy and educational issues. It contributes to the enrichment of contemporary Shariah-based governance by demonstrating how legal principles can be applied systematically to emerging challenges. In doing so, it provides a Shariah-informed benchmark for policymakers, scholars, and courts at both national and global levels, reinforcing the relevance and adaptability of Islamic jurisprudence in today’s world.⁶⁰

Although this study is conceptual in nature, it opens pathways for applied research and policy experimentation. Beyond mainstream SRHE modules like PEERS and ACE, specialized materials for vulnerable groups, such as children with disabilities, street children, and individuals living with HIV/AIDS,⁶¹ also warrant Shariah compliance evaluation. Current frameworks often follow WHO guidelines

⁵⁸ Mohammad Shihan, Abdulhamid Mohamed Ali Zaroum, and Muhammad Amanullah, “Universal Maqāsid Al-Sharī‘ah and Their Modern Application: Towards Ensuring a Peaceful and Secured Environment,” *Al-Hikmah International Journal for Islamic Studies & Human Sciences* 4, no. 4 (2021), p. 466–95.

⁵⁹ Bettina Dennerlein, “Sexual Rights and Their Discontents: Yūsuf al-Qaradāwī on Homosexuality and the ‘Islamic Family,’” *Journal of Arabic and Islamic Studies* 17 (2017), p. 247–67.

⁶⁰ Jabatan Kemajuan Islam Malaysia, *Info Ringkas Laporan Indeks Syariah Malaysia* 2015,” p. 6.

⁶¹ HIV/STI Section Disease Control Division, “Malaysia National Strategic Plan for Ending AIDS 2016-2030” (Putrajaya: Ministry of Health Malaysia, 2015), p. 74.

that emphasize inclusivity and harm reduction, but may not fully address moral and spiritual concerns from an Islamic perspective.⁶² Further research is needed to evaluate how such interventions can better preserve moral values and cultural integrity in Muslim communities.

Conclusion

This study underscores the pressing need for an SCI-SRHE in Malaysia to ensure that Islamic values are preserved amidst growing exposure to global sexuality education frameworks. Existing SRHE modules, though medically informative, often fail to align with the ethical and spiritual priorities of Islam. Anchored in *Maqasid al-Syariah*, particularly the preservation of religion, intellect, life, and lineage and prioritized through *Fiqh al-Awlawiyyat*, the SCI-SRHE serves as a comprehensive evaluative tool to filter, refine, and realign educational content. It aims to safeguard youth from moral deviation, uphold the sanctity of the Muslim family, and support Malaysia's legal, ethical, and spiritual foundations. Beyond its role in curriculum assessment, the SCI-SRHE provides a principled framework that guides educators, religious scholars, and policymakers in integrating Islamic values into national education and governance. It also lays a foundation for future applied research and policy innovation, including the evaluation of specialized modules for vulnerable groups such as children with disabilities or individuals at risk of HIV/AIDS. By aligning with both Islamic and universal ethical principles, the SCI-SRHE offers Malaysia a pathway to strengthen family institutions and serve as a pioneering model for Muslim-majority nations seeking to localize education policy without compromising religious identity.

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⁶² UNESCO, "Comprehensive Sexuality Education: Country Profiles," p. 1–3.

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