

***Mauidhoh Hasanah* Communication Model in Family-Based Adolescent Sexual Education**

Model Komunikasi *Mauidhoh Hasanah* dalam Pendidikan Seksual Remaja Berbasis Keluarga

<https://doi.org/10.24036/pakar.v23i2.791>

Lia Awaliyah^{1*}, Encu Mulya Syamsul¹, Ahmad Zacky Burhani¹

¹Universitas Majalengka, Majalengka, Indonesia

*E-mail: liaawaliyah257@gmail.com

Abstract

The background of this study is the low effectiveness of communication between parents and adolescents related to sexual education, which is influenced by parents' limited knowledge and adolescents' discomfort with communicating related to sexual issues in the family. This research aims to offer a communication model of sexual education in the family based on Mauidhoh Hasanah as a solution to the communication barriers found in the field. The research used a qualitative approach with the descriptive-analytical method. Primary data were collected through indepth interviews with ten parents who have teenagers (aged 17-20 years), observation of communication interactions in the family, as well as an open-ended questionnaire to forty-five teenagers of the same age via WhatsApp. This data was used to understand parents' experiences, family communication patterns, and adolescents' perspectives on sexual education. Secondary data was obtained from a literature review related to the challenges of family sexual education and the principle of Mauidhoh Hasanah, which was analyzed thematically to strengthen the research conceptual framework. Data analysis was carried out with the stages of reduction, presentation, and conclusion drawing according to the Miles and Huberman model. The results showed that sexual education communication in the family is often hampered by parents' limited knowledge and adolescents' discomfort with communicating related to sexual issues in the family. Mauidhoh Hasanah-based communication model that emphasizes gentleness, compassion, wisdom, and exemplary is offered as a conceptual solution to create a more open and effective dialogue atmosphere. However, this model is still conceptual and needs to be further tested so that it can be applied optimally in various family contexts.

Keywords: Family communication, sexual education, mauidhoh hasanah.

Abstrak

Latar belakang penelitian ini adalah rendahnya efektivitas komunikasi antara orang tua dan remaja terkait pendidikan seksual, yang dipengaruhi oleh keterbatasan pengetahuan orang tua dan ketidaknyamanan remaja untuk berkomunikasi terkait isu seksual dalam keluarga. Penelitian ini bertujuan menawarkan model komunikasi pendidikan seksual dalam keluarga berbasis *Mauidhoh Hasanah* sebagai solusi atas hambatan komunikasi yang ditemukan di lapangan. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Data primer dikumpulkan melalui wawancara mendalam dengan sepuluh orang tua yang memiliki remaja (usia 17–20 tahun), observasi interaksi komunikasi dalam keluarga, serta kuesioner terbuka kepada empat puluh lima remaja pada usia yang sama melalui WhatsApp. Data ini digunakan untuk memahami pengalaman orang tua, pola komunikasi keluarga, dan perspektif remaja terkait pendidikan seksual. Data sekunder diperoleh dari kajian literatur terkait tantangan pendidikan seksual keluarga dan prinsip *Mauidhoh Hasanah*, yang dianalisis secara tematik untuk memperkuat kerangka konseptual penelitian. Analisis data dilakukan dengan tahapan reduksi, penyajian, dan penarikan kesimpulan menurut model Miles dan Huberman. Hasil penelitian menunjukkan bahwa komunikasi pendidikan seksual dalam keluarga sering terhambat oleh keterbatasan pengetahuan orang tua dan ketidaknyamanan remaja untuk berkomunikasi terkait isu seksual dalam keluarga. Model komunikasi berbasis *Mauidhoh Hasanah* yang menekankan kelembutan, kasih sayang, hikmah, dan keteladanan ditawarkan sebagai solusi konseptual untuk menciptakan suasana dialog yang lebih terbuka dan efektif. Namun, model ini masih bersifat konseptual dan perlu diuji lebih lanjut agar dapat diterapkan secara optimal di berbagai konteks keluarga.

Kata Kunci: Komunikasi keluarga, *mauidhoh hasanah*, pendidikan seksual.

1. Introduction

Sexual education in the family has an important role in shaping adolescents' understanding of themselves, social relationships, and moral boundaries in relationships. Sexual education does not only discuss sexual relations, but also includes an understanding of reproductive health, physical and emotional changes, as well as moral and ethical values related to social interactions (Yuliana et al., 2024). The main purpose of sexual education is to provide adolescents with a correct understanding so that they are able to protect themselves, understand the consequences of each action, and form a responsible attitude in relationships (Sugiharti & Erlangga, 2023). The family, as the first and main educational environment for children, has a crucial role in instilling moral, social, and religious values, including sexual education through habituation and role modeling (Besari, 2022). In the family, children learn to recognize their bodies, understand boundaries, and acquire values that become the basis for building healthy relationships with others (Nurdiyanah et al., 2018).

Adolescents, as a transitional age group between childhood and adulthood, are in a critical phase full of challenges. They experience significant physical, emotional, and social changes, making them highly vulnerable to environmental influences, peer pressure, and uncontrolled information (Aisyah & Harianto, 2022). Therefore, family-based sexual education is very important to be provided on an ongoing basis to adolescents so that they have a correct understanding and do not easily fall into risky behavior (Hasibuan & Sudirman, 2023). Many parents have difficulty in conveying information related to sexuality to adolescents due to embarrassment, the assumption that this topic is taboo, and a lack of communication skills (Dentiana & Adisel, 2022). This condition is exacerbated by the influence of technology and freedom of information, where adolescents easily access sexual content without adequate guidance Kurniawati (2023), as well as parents' lack of digital literacy.

The lack of proper sexual education in the family environment contributes to the increase in risky behavior among adolescents. Data from the Indonesian Ministry of Health revealed that throughout 2024, there were 35,415 HIV cases and 12,481 AIDS cases. Of these, 60% of cases occurred in the 25-49 age group, while 19% were in the 20-24 age group (CNN Indonesia, 2024). In addition, the Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN) revealed that free sex among teenagers has become commonplace. This can be seen from the increase in sex outside of marriage at the age of 15-19 years has increased significantly, with 74% of male teenagers and 59% of female teenagers who have had sex (Susi, 2024). In fact, throughout 2022, the head of the Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN) reported that there were 15,212 applications for marriage dispensation, and 80% were due to pregnancy outside of marriage, and this occurred among adolescents who lacked adequate sex education (Esti, 2023). This fact indicates an urgent need for a communication model that can bridge the communication gap between parents and adolescents on sensitive issues.

The preliminary findings of this study, obtained through interviews with parents, observations of communication interactions within the family, and open-ended questionnaires with adolescents, indicate two main significant challenges: (1) parents' limited knowledge of comprehensive sexual education, and (2) adolescents' discomfort to communicate about sexual issues in the family. These communication barriers can inhibit psychological development in adolescents, such as decreased self-confidence and lack of emotional closeness with parents (Sabarua & Mornene, 2020; Wandira et al., 2024).

One approach that can be taken to answer these challenges is through the development of the *Mauidhoh Hasanah* communication model. This approach emphasizes delivering messages with

gentleness, wisdom, and compassion, as mentioned in Al-Qur'an Surah An-Nahl verse 125, namely calling to goodness with wisdom and good lessons (*Mauidhoh Hasanah*). The main purpose of *Mauidhoh Hasanah* is to invite goodness, prevent doing evil and provide guidance without hurting feelings (Oktavia et al., 2024). In the context of sexual education, this approach aims to create a comfortable and open atmosphere so that parents can convey information about sexuality in a way that is not frightening and confusing for adolescents. This approach also helps parents direct adolescents to understand moral values, religion and shape healthy and responsible sexual behavior.

When comparing the model offered in this study with Muhammad Hizbullah's research (Hizbullah, 2014), researchers found similarities in the emphasis on the concept of *Mauidhoh Hasanah* as a method of communication that is gentle, compassionate, and prioritizes good language. However, this study offers the development of the *Mauidhoh Hasanah* model specifically in the context of family sexual education, thus expanding the previous study which is still general in the realm of da'wah.

Previous studies have emphasized the importance of effective communication in family-based sexual education. One such study, conducted by Halimatuzzuhrotulaini and Jauhari (2021), found that parenting patterns and open communication within the family environment significantly influence the success of sexual education in children. The same thing is also found in Marhayati's research (2021), which states that sexual education must start with parents and be carried out as early as possible to prevent social deviance and protect children from sexual abuse. Relevant research was also conducted by Lestari (2019), which shows that communication between parents and adolescents that utilizes momentum without special time and emphasizes two-way communication in a conducive atmosphere can build intimacy while delivering material related to sexual education.

The results of previous research and current research have similarities related to the importance of open communication in delivering sexual education. However, there are differences between the two. The current research focuses on developing a *Mauidhoh Hasanah* communication model that integrates biological, psychological, moral, and spiritual aspects. Therefore, this study aims to explore the potential of the *Mauidhoh Hasanah* communication model as a framework to address the communication gap in sexual education in the family, which is characterized by parents' limited knowledge and adolescents' discomfort in communicating about sexual issues in the family. This research is expected to make theoretical and practical contributions in an effort to improve the quality of sexual education in the family environment.

2. Literature Review

This research relies on the development of a communication model based on *Mauidhoh Hasanah*, which is a method of delivering messages wisely, gently, and lovingly as contained in the Qur'an (QS. An-Nahl: 125). Conceptually, this approach combines Islamic spiritual values with the principles of effective communication in the family. This research also develops the *Mauidhoh Hasanah* approach, more specifically as a communication model for sexual education in families that integrates dimensions:

1. Biological, with the delivery of accurate information about the body and sexual changes;
2. Psychological, by taking into account the mental and emotional readiness of the child;
3. Moral, by conveying ethical values and norms;
4. Spiritual, by instilling religious understanding based on Islamic teachings.

Thus, this research expands on previous studies that are still general and have not made *Mauidhoh Hasanah* a systemic framework in family sexual education communication.

These barriers are further exacerbated by parents' low digital literacy and easy access to information that is not necessarily true for teenagers. Empirical data shows that families are still the lowest source of sexual education information compared to schools and other media, thus contributing to the increase in risky behaviors among adolescents, such as free sex and pregnancy outside marriage (CNN Indonesia, 2024; Susi, 2024; Esti, 2023). To address this gap, the literature offers the need for effective, open, and value-based communication models, one of which is the *Mauidhoh Hasanah* model, which emphasizes gentleness, wisdom, and exemplary (Oktavia et al., 2024). A number of previous studies have also emphasized the importance of good parenting and open communication in the family for the success of sexual education (Halimatuzzuhrotulaini and Jauhari, 2021; Lestari, 2019; Marhayati, 2021; Nurlaela et al., 2020). Thus, this literature review emphasizes the urgent need for the development of a family-based sexual education communication model that is more humanist and has Islamic values.

3. Research Methods

This research used a qualitative approach by applying the descriptive analysis method (Sugiyono, 2010). The research was conducted in Majalengka Regency from November 2024 to April 2025. Primary data in this study were obtained through indepth interviews with ten parents who have teenagers aged 17 to 20 years, direct observation of communication interactions between parents and teenagers in the family environment, and an open-ended questionnaire given to forty-five teenagers in the same age range. The questionnaire was distributed online through the WhatsApp application to reach all respondents without face-to-face meetings. Interviews aimed to explore parents' experiences, challenges, and communication strategies in providing sexual education in the family. Observation was used to directly observe communication patterns, emotional atmosphere, and barriers that arise in daily interactions between parents and adolescents. Meanwhile, an open-ended questionnaire to adolescents was intended to understand their perspectives, needs, and experiences related to sexual education communication with parents.

In addition to primary data, this study also uses secondary data obtained from literature studies, both in the form of books, journals, and official documents that discuss the challenges of sexual education in the family and the principles of *Mauidhoh Hasanah*. This secondary data was used to strengthen the theoretical basis, expand the analysis of field findings, and become a reference in developing communication models that are relevant to Islamic values. Data analysis was carried out by following the stages of the Miles and Huberman model, namely through the process of data reduction, data presentation, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). Data reduction was done by selecting and filtering relevant information from interviews, observations, and questionnaires. Data presentation was done in the form of narratives and tables so that the main patterns and themes could be seen clearly. Conclusions were drawn to formulate the main findings related to communication challenges and the basis for developing the *Mauidhoh Hasanah* communication model. The communication model produced in this study was developed inductively after researchers conducted indepth analysis of field data, so that the model was truly born from the empirical reality found in the field.

4. Results and Discussion

4.1. Research Results

Based on the results of interviews with ten parents from diverse economic and educational backgrounds, and the results of observations of communication interactions in the family and open questionnaires to forty-five adolescents, two main challenges in sexual education communication in the family were found, namely: (1) parents' limited knowledge, and (2) adolescents' discomfort to communicate about sexual issues in the family.

4.1.1. Limited Parental Knowledge

The results of the study show that most parents have significant knowledge limitations regarding sexuality issues that should be an important part of family education. Many parents feel insecure and confused about what information to convey and how to convey it appropriately and effectively. This lack of understanding makes them hesitant to discuss sexual topics, resulting in children and adolescents not receiving accurate and relevant information. In addition, the shame and social stigma attached to talking about sexuality also reinforce this communication barrier. As expressed by one respondent (IM family):

"My mother and husband rarely talk about sexuality or anything like that in the family, it's negative stuff and we are embarrassed to talk about it. We are also worried that if we talk about it, the children will be uncomfortable. When we talk to our children, we usually talk about their activities at school or what they did with their friends." (Interview, November 20, 2024).

This statement shows that social pressure and embarrassment make parents reluctant to explore further knowledge about sexual education and convey it to their children. An interview with ES's family also confirmed the same thing.

"I'm sorry, in my family I rarely discuss this because in the community itself, when we hear the word sexual, we immediately think of negative things such as husband and wife relationships, getting pregnant outside of marriage and so on." (Interview, November 22, 2024).

In addition to social factors, parents' limited knowledge is also influenced by their educational background and life experiences. This was expressed by EA's family, who said:

"Mih and father only work as farm laborers and animal keepers, we don't go to high school, so we don't know about the sexual education that you asked about. Mostly we just advise our children to be good children, keep their prayers and don't get carried away with promiscuity, that's all. We also never help with school assignments because we don't know." (Interview, January 02, 2025).

Table 1 summarizes the main findings from the interviews with ten parents regarding sexual education communication in the family:

Tabel.1. Parents' Perspectives on Sexual Education Communication

Aspects of Sexual Education Communication	Parents' Dominant Answer Pattern (Number of respondents)	Quote of one respondent	Implications for Communication
Knowledge about sexual education	Limited (7)	"Mom only tells me general things, like the dangers of promiscuity."	Parents may not have accurate and comprehensive information to share with their children.
Understanding of sexual education	Considering taboo / Negative (6)	"Discussing sexual matters is always considered negative, such as husband and wife relationships or inappropriate things."	Negative views inhibit open and honest discussion
Frequency of communication about sexual matters	Rarely / Never (7)	"It is rare to discuss, at most if there is news on TV, it is only briefly discussed."	Adolescents are unlikely to get information from their primary source in the family.
Comfort of discussion about sex	Uncomfortable / Less comfortable (7)	"Children are discomfort if this topic is discussed repeatedly."	Parents' unwillingness to create psychological barriers to communication
Challenges of discussion	Lack of knowledge, Shame, social stigma (Lack of knowledge)	"We don't get information about this and feel taboo (strange) talking about it. So we are also confused about how to convey it to the child."	These challenges need to be overcome so that effective communication can be established.

(Source: Data Processed 2025)

4.1.2. Teenagers' Uncomfortable to Communicate about Sexual Issues in the Family

Based on the results of the questionnaire completed by forty-five adolescents, most respondents (88.9%) received information about sexual education. However, the source of information was mostly obtained from schools (31.1%), followed by other sources (20%), and the Internet (15.6%). Meanwhile, family was the lowest source of information, only (6.7%). This shows that the role of the family in providing sexual education is still very limited. In general, adolescents only know basic sexual education. Some respondents stated that the education they received was limited to reproductive knowledge, while others understood sexual education as related to sex and negative things, including husband-wife relationships. Lack of parental supervision and lack of knowledge about sexual education are thought to be factors that cause many teenagers to engage in deviant behavior.

Although adolescents communicate with their parents on a daily basis, the communication is mostly related to daily activities and not about sexual issues. Many adolescents admitted that they are uncomfortable talking about sexual topics with their parents because it is considered rude or negative. Some respondents stated that they felt comfortable only in the scope of general conversations, but not when discussing more intimate matters. Some admitted that they did not always feel comfortable talking about these issues. This confirms adolescents' discomfort in communicating with their parents about sexual issues, which in turn widens the communication gap within the family. This shows the need to increase the role of the family in providing open and

appropriate sexual education so that adolescents get a healthy understanding and avoid deviant behavior.

4.2. Discussion

Based on the results of the study, two main challenges were found in the communication of sexual education in the family, namely (1) parents' limited knowledge and (2) adolescents' discomfort in communicating about sexual issues in the family. This condition creates a communication gap that needs to be addressed immediately so that sexual education can run effectively and have a positive impact on child development. This is in line with studies stating that family education is the first and main education experienced by each individual, where children spend more time in the family environment than at school (Hardiyana et al., 2022). Family education has a central role in caring for and raising children, guiding personality development, and meeting emotional needs (Lubis et al., 2023). So, family education can be the main foundation for children's success in the future (Ramdani et al., 2023).

Parents' limited knowledge often makes them confused about determining the material, delivery method, and the right time to discuss sexual issues. Many parents feel that they do not have enough information, so they hesitate and tend to avoid this topic. As a result, children and adolescents do not get correct and comprehensive information from the closest source, so they look for answers from outside that are not necessarily credible and in accordance with family values (Lestari, 2019; Munawaroh, 2023). Meanwhile, adolescents' discomfort in communicating is caused by shyness and taboo perceptions of sexual talk in the family. This widens the communication gap between generations, leaving adolescents without a safe space to ask questions or express their concerns.

This communication gap is exacerbated by external factors such as the influence of media that often provide misinformation or inappropriate religious and cultural values (Puspitaningtyas et al., 2023; Safarina et al., 2024). In addition, the existence of social taboos and discomfort in discussing sexuality in the family makes adolescents prefer to seek information from peers or the Internet, which risks causing misunderstanding. Therefore, a communication model is needed that is able to bridge this gap, create a safe, comfortable, and loving atmosphere, and build a strong foundation of trust between parents and adolescents.

Responding to the challenges of sexual education communication in the family, the *Mauidhoh Hasanah* model emerges as a conceptual solution that is very relevant and potentially effective. In language, *Mauidhoh Hasanah* comes from the Arabic word *wa'adza ya'idzu wa'dzan wa mau'idzatun*, which means giving advice or warning, and *hasanah*, which means good or beautiful. Thus, *Mauidhoh Hasanah* can be interpreted as advice delivered in a good, beautiful, and compassionate way, with the aim of guiding individuals towards goodness and truth (Nasaruddin & Mubarak, 2022). Buya Hamka, a great Indonesian scholar, emphasized that *Mauidhoh Hasanah* is the education of good values conveyed through wise advice, with the main objective of forming individuals who fear Allah SWT and realize happiness and goodness in themselves (Hardianti, 2024).

This model offers a gentle approach, full of wisdom, and based on compassion in delivering sexual education messages. This approach is in line with Islamic religious guidance, as stated in the words of Allah SWT in Q.S An-Nahl verse 125: "Invite (people) to the way of your Lord with wisdom and good lessons and argue with them in a better way". This verse is the philosophical basis for the *Mauidhoh Hasanah* model, which emphasizes persuasive, empathetic communication and respect for the interlocutor. In the context of adolescent sexual education, this approach provides space for adolescents to manage their sexual urges appropriately through the delivery of

empathetic advice and respect for their feelings. Thus, adolescents feel emotionally supported, are able to receive correct information, form positive attitudes, and develop psychological resilience in the face of social pressure. The family function also supports this as a place of affection and support (affection function) that creates a sense of comfort and security for children (Rondonuwu et al., 2024).

In line with the philosophical foundation and the important role of the family in providing affection, the *Mauidhoh Hasanah* communication model operationalizes its approach through key principles that refer to the results of the study (Hizbullah, 2014; Samitun, 2020; Widayanti, 2019). These principles are the foundation for building effective, humanist, and Islamic-valued communication in the family environment, especially in assisting children and adolescents to deal with sensitive issues. The six principles are:

- a. Hikmah (wisdom): Adjusting the message to the conditions and characters of the audience (children/adolescents), choosing the right time, place, and language.
- b. Kind and gentle language: Use polite, non-offensive, and easy-to-understand speech so that the message does not cause resistance.
- c. Compassion and empathy: Advice is given with care and empathy, so that children feel valued and more open.
- d. Logical arguments and arguments: Messages are accompanied by logical reasons, true stories, or relevant religious arguments, so that they are easily accepted intellectually and emotionally.
- e. Exemplary (*uswah hasanah*): Parents set a real example in their daily behavior so that the message is not only verbal, but also a real example.
- f. Consistency: Communication is done repeatedly, continuously, and not just once.

The implementation of the main principles of *Mauidhoh Hasanah* in the context of education can be seen concretely through various methods that are effective in conveying messages and instilling values. For example, research by Janata et al. (2022) at Rumah Tahfidz al-Qur'an Habibah Tapan shows how these principles are realized in the practice of fostering santri morals through several approaches methods, including the following:

- a. Exemplary Method (*Uswah*): Parents become real examples of respecting the body and privacy, modeling healthy communication in relationships, practicing religious, moral values, handling negative information wisely, and being consistent between words and deeds. They are a guide for nonverbal behavior that children constantly observe.
- b. Habituation Method (*Ta'widiyah*): Getting used to positive behavior consistently in daily interactions, such as open discussions about feelings and boundaries, maintaining aurat boundaries at home, and getting used to mutual respect between family members regarding personal space and gender differences.
- c. Advice Method (*Mauidzah*): Conveying messages with gentle and affectionate language in daily conversations, providing age-appropriate explanations about physical changes, limits to interaction with others, and family values related to sexuality in a gradual and non-patronizing manner.
- d. Story Method (*Qishash*): Telling inspirational stories (prophets, role models) in daily conversations that contain moral values about self-preservation, responsible marriage, and consequences of actions, adjusted to the child's understanding.
- e. Parable Method (*Amtsah*): This method involves using simple and relevant analogies in everyday conversations to explain abstract concepts such as consent, personal

boundaries, or the risks of sexual behavior in a way that is easier for children to understand at their developmental level.

- f. Reward Method (*Tsawab*): Giving praise or appreciation in daily interactions when children show good understanding, ask honest questions, or behave in accordance with positive values related to sexuality, reinforcing the desired behavior.

The various methods of *Mauidhoh Hasanah* that have been integrated into daily interactions become concrete ways of how the principles of this model are operationalized through the elements of the communication process between parents and children, including:

- a. Communicator (Parent): The central role in delivering sexual education messages. The success of communication is greatly influenced by the ability of parents to internalize the principles of *Mauidhoh Hasanah*. This includes having sufficient knowledge, being wise (*hikmah*), showing compassion and empathy, and being an example (*uswah hasanah*) in daily behavior that is in line with positive values related to sexuality. Parents' readiness and openness to initiate and maintain an honest and supportive dialog is also crucial in building children's trust.
- b. Communicator (Child/Adolescent): The recipient of the message whose characteristics (age, level of cognitive and emotional development) are important considerations in the model. The principle of wisdom is again relevant in tailoring the message to their understanding. Creating a safe and comfortable atmosphere, in accordance with the principle of kind and gentle language, will encourage openness and reduce the potential reluctance or embarrassment of children in discussing sensitive issues.
- c. Message (Sexual Education Materials): Communication content that covers biological, psychological, social, moral, and spiritual aspects rooted in religious values and family culture. The principle of wisdom guides the delivery of the message by choosing the right material and appropriate language. *Mauidhoh Hasanah* methods such as storytelling (*qishash*) can convey moral values, while parables (*amtsal*) help explain abstract concepts. Accuracy and truthfulness of information are top priorities.
- d. Media/Methods (Communication Channels): Messages are conveyed in various ways, including face-to-face conversations that allow for direct interaction, family discussions as open forums, value-laden stories, and parental modeling as a very powerful nonverbal medium. Media selection should ideally be interactive and encourage feedback, in line with the principle of healthy two-way communication.
- e. Effect (Expected Impact): The ultimate goal of this communication is to produce positive impacts on children and adolescents, including an increase in correct and comprehensive knowledge about sexuality, the formation of positive and responsible attitudes, the development of healthy behaviors, the creation of open and honest communication within the family, and the internalization of relevant religious and moral values.
- f. Family Context is the environment in which communication takes place, which is strongly influenced by religious values, cultural traditions, parents' level of education, family structure, and the dynamics of relationships between family members. The *Mauidhoh Hasanah* model recognizes this diversity of contexts and emphasizes flexibility in applying its principles to remain relevant and effective in a variety of family situations.
- g. Feedback: The response of the child or youth to the message. The *Mauidhoh Hasanah* model encourages parents to actively listen and respond to feedback with empathy and

tact, in accordance with the principles of compassion and good language. This feedback is important for adjusting messages and communication methods to be more effective and in line with the needs of the child.

To clarify the relationship between the components of the *Mauidhoh Hasanah* communication model, the following simple chart is presented:

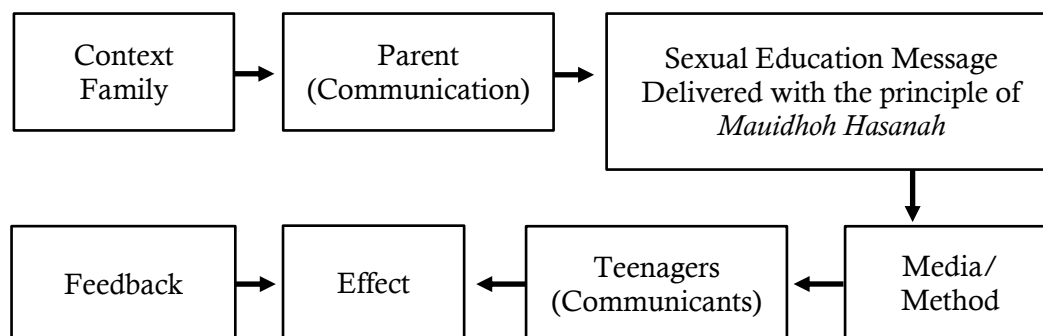


Figure.1. *Mauidhoh Hasanah* Communication Process

The *Mauidhoh Hasanah* model, which integrates these communication elements, directly responds to the challenges of family sexual education revealed in the research. Parents' limited knowledge, as one of the key findings, can be addressed through an emphasis on the role of a knowledgeable and wise communicator (*hikmah*), supported by the use of a variety of appropriate information media. Adolescents' discomfort with discussion, another challenge, was responded to by prioritizing communicating in a safe and comfortable atmosphere (*soft language*) and encouraging positive, nonjudgmental feedback. Furthermore, potential taboos within the family can be bridged through empathic communicators and the use of messages that are delivered gradually and in accordance with the child's understanding. Thus, this model offers a communication framework that is relevant and potentially effective in overcoming barriers to family-based sexual education.

To see the potential application of this model in more depth, here are some of the advantages offered by the *Mauidhoh Hasanah* approach, including:

- a. It is based on Islamic values, thus providing a strong moral and spiritual foundation in guiding adolescents to understand sensitive issues. Findings in the field show that parents feel more confident and assured in delivering advice when backed by religious teachings. Adolescents also tend to be more receptive to messages delivered religiously.
- b. Promoting gentle and compassionate communication creates a safe and open atmosphere between parents and adolescents. Field findings show that adolescents are more comfortable and open when discussing with parents who use a gentle, nonjudgmental, and empathetic approach.
- c. It helps overcome social taboos and negative thoughts, as the approach is thoughtful and contextualized. The findings in the field show that families who start to open up discussion space with the *Mauidhoh Hasanah* approach tend to reduce adolescents' shyness and fear of discussing sexual topics.
- d. Emphasizing parental example, so that daily behavior becomes an effective educational tool. Field data shows that adolescents find it easier to emulate positive behaviors that parents directly exemplify than just receiving verbal advice.

Although it has many advantages, the *Mauidhoh Hasanah* model also has limitations or disadvantages, including:

- a. This model requires parents' knowledge, skills, and emotional readiness to deliver advice gently, patiently, and lovingly. Without training or mentoring, the application of the principles of *Mauidhoh Hasanah* risks not running optimally.
- b. The delivery of advice gradually and patiently requires short-term and long-term consistency, so the results are not immediately visible.
- c. The advice given may not be immediately responded to or cared for by teenagers and may even be forgotten or ignored.
- d. Messages may feel too moralistic or normative, potentially causing resistance or discomfort in adolescents who have different characters and communication needs.

This research has important practical and theoretical implications. Practically, the *Mauidhoh Hasanah*-based communication model can be a guideline for parents in providing sexual education to adolescents in a gentle, polite, and loving way according to Islamic values, thus creating a safe and open communication atmosphere. However, given the limited knowledge of parents as the main challenge in implementing this model, it is highly recommended that structured training and mentoring involving cooperation with educational institutions and community organizations to improve parents' understanding and skills in delivering sexual education effectively. Theoretically, this research enriches the science of da'wah and Islamic communication by developing the concept of *Mauidhoh Hasanah* as an effective communication method in sexual education in the family environment.

However, this research also has some limitations. The *Mauidhoh Hasanah*-based communication model offered in this study was developed to bridge the communication barriers found in the field between parents and adolescents in family sexual education. This model is expected to create a more open, comfortable, and effective dialogue atmosphere between parents and adolescents when discussing sensitive issues such as sexual education. However, this model is still conceptual and has not been tested empirically, so its effectiveness and application in various family situations cannot be ascertained.

5. Conclusion

This study shows that sexual education communication in families is still constrained by parents' limited knowledge and adolescents' discomfort. To overcome this, the researcher proposes a *Mauidhoh Hasanah*-based communication model that emphasizes gentleness, compassion, wisdom, and exemplary. This model aims to create a more open and effective dialog in the family and strengthen Islamic values. However, this model is still conceptual and requires further empirical testing in various family contexts. The findings provide a starting point for the development of more humanist family communication in sexual education and other family issues. Therefore, the researcher recommends that future studies test this model directly in the field and involve families with more diverse backgrounds to gain a more comprehensive understanding of the effectiveness of the model offered.

6. References

- Aisyah, I., & Harianto, S. (2022). Sosialisasi Pendidikan Seksual Terhadap Remaja Oleh Keluarga Desa Gelap Kecamatan Laren Kabupaten Lamongan. *SOSIOLOGI: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya*, 24(2), 126–146. <https://doi.org/10.23960/sosiologi.v24i2.280>
- Besari, A. (2022). Pendidikan Keluarga Sebagai Pendidikan Pertama Bagi Anak. *Jurnal Paradigma*, 13(1), 164–176.
- CNN Indonesia. (2024). *Kemenkes Catat 35 Ribu Kasus HIV Baru Sepanjang 2024*. [cnnindonesia.com. https://www.cnnindonesia.com/gaya-hidup/20241202104452-255-1172755/kemenkes-catat-35-ribu-kasus-hiv-baru-sepanjang-2024](https://www.cnnindonesia.com/gaya-hidup/20241202104452-255-1172755/kemenkes-catat-35-ribu-kasus-hiv-baru-sepanjang-2024)
- Dentiana, I., & Adisel, A. (2022). Peran Orang Tua dalam memberikan Pendidikan Seks pada Remaja untuk Mencegah Hubungan Seks Pranikah. *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora*, 5(1), 82–87. <https://doi.org/10.31539/kaganga.v5i1.3571>
- Esti, W. (2023). 80% Dispensasi Nikah negara Hamil Duluan, BKKBN Jatim Dorong Pendidikan Seks. Detik.Com. <https://www.detik.com/jatim/berita/d-6526092/80-dispensasi-nikah-gegara-hamil-duluan-bkkbn-jatim-dorong-pendidikan-seks>
- Halimatuzzuhrotulaini, B., & Jauhari, EM. T. (2021). Pendidikan Seks Sebagai Upaya Mencegah Kekerasan Seksual Pada Anak. *Jurnal Pendidikan AURA (Anak Usia Raudhatul Atfhal)*, 2(1), 54–72. <https://doi.org/10.37216/aura.v2i1.465>
- Hardianti, V. (2024). *Bimbingan islami dengan teknik Mauidhoh Hasanah dalam mengembangkan konsep diri siswa kelas v MIS Ketitangkidul Bojong* (p. 8). UIN KH Abdurrahman Wahid Pekalongan.
- Hardiyana, A., Afiani, W. F., & Fajria, N. R. (2022). Efektivitas Pendidikan Anak Di Lingkungan Keluarga Dalam Pembentukan Moral Anak Usia Dini. *NANAEKE: Indonesian Journal of Early Childhood Education*, 5(1), 27–42. <https://doi.org/10.24252/nananeke.v5i1.26277>
- Hasibuan, A. R., & Sudirman, S. (2023). Peran Keluarga Dalam Menerapkan Pendidikan Seksual Pada Anak Usia Sekolah Dasar Di Kelurahan Karang Anyer, Kecamatan Kisaran Timur. *Jurnal Obor Penmas: Pendidikan Luar Sekolah*, 6(2), 92–102. <https://doi.org/10.32832/oborpenmas.v6i2.14775>
- Hizbullah, M. (2014). *Konsep Mau'izhah Hasanah dalam al-Qur'an*. Fakultas Ilmu Dakwah Dan Ilmu Komunikasi Universitas Islam Negeri Syarif.
- Janata, Y. S., Fauzi, F., & Sunata, I. (2022). Metode Dakwah Guru Tahfidz dalam Membina Akhlak Santri di Rumah Tahfidz al-Qur'an Habibah Tapan. *Journal of Da'wah*, 1(1), 42–53. <https://doi.org/10.32939/jd.v1i1.1291>
- Kurniawati, L. (2023). Implementasi Pendidikan Seksual Pada Anak Bawah Umur Di Era Milenial. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 7(1), 724–731. <https://doi.org/10.58258/jisip.v7i1.4712>
- Lestari, W. (2019). Model Komunikasi Pendidikan Seksualitas Orang Tua Pada Remaja. *Indonesian Journal of Islamic Psychology*, 1(1), 55–80. <https://doi.org/10.18326/ijip.v1i1.55-80>
- Lubis, Z., Ariani, E., Segala, S. M., & Wulan, W. (2023). Pendidikan Keluarga Sebagai Basis Pendidikan Anak. *PEMA (Jurnal Pendidikan dan Pengabdian Kepada Masyarakat)*, 1(2), 92–

106. <https://doi.org/10.56832/pema.v1i2.98>
- Marhayati, N. (2021). Pendidikan Seks bagi Anak dan Remaja: Perspektif Psikologi Islam. *Jurnal Ilmiah Syi'ar*, 21(1), 45. <https://doi.org/10.29300/syr.v21i1.4751>
- Munawaroh. (2023). Pendidikan Seksual Bagi Remaja: Tantangan dan Harapan Dari Perspektif Orang Tua. *Harakat an-Nisa: Jurnal Studi Gender dan Anak*, 8(2), 53–62. <https://doi.org/10.30631/82.53-66>
- Nasaruddin, N., & Mubarak, F. (2022). Metode Pengajaran Dalam Perspektif Al-Quran (Tinjauan Q.S. An-Nahl Ayat 125). *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(2), 135–148. <https://doi.org/10.52266/tadjid.v6i2.1190>
- Nurdiyanah, N., Mallapiang, F., Nildawati, N., & Rahma, A. (2018). Gambaran Pendidikan Seksual Anak Usia Dini Dalam Keluarga Pada Keluarga Sejahtera III Plus Kecamatan Tallo Kota Makassar. *Al-Sihah: The Public Health Science Journal*, 10(2), 170–179. <https://doi.org/10.24252/as.v10i2.6873>
- Nurlaela, L. S., Pratomo, H. W., & Araniri, N. (2020). Pengaruh Pola Asuh Orang tua terhadap Pembentukan Karakter Anak pada Siswa Kelas III Mandrasah Ibtidaiyah Tahfizhul Qur'an Asasul Huda Ranjikulon. *Eduprof: Islamic Education Journal*, 2(2), 226–241. <http://dx.doi.org/10.47453/eduprof.v2i2.35>
- Oktavia, C., & Silfiana, V. L. (2024). Metode Dakwah Ustadzah Alif Silvia Lutfiyah dalam Upaya Meningkatkan Keimanan Warga Desa BulungCangking. *Da'wah Insights : Journal of Islamic Da'wah*, 1(2), 87–100. journal.klikfakta.com/index.php/dawahinsights/article/view/21
- Sabarua, J. O., & Mornene, I. (2020). Komunikasi Keluarga dalam Membentuk Karakter Anak. *International Journal of Elementary Education*, 4(1), 83. <https://doi.org/10.23887/ijee.v4i1.24322>
- Pratiwi, S. M., Gandana, G., & Qonita. Q. (2024). Pentingnya Sex Education untuk Anak Usia Dini Sebagai Pencegahan Pelecehan Seksual. *Journal Genta Mulia*, 15(2), 269–275. <https://ejournal.uncm.ac.id/index.php/gm/article/view/1065>
- Puspitaningtyas, I. H., Mutahir, A., Rizkidarajat, W., & Pandu Primadata, A. (2023). Pendekatan Media Alternatif untuk Mendukung Pendidikan Seks yang Komprehensif Bagi Anak. *Jurnal Basicedu*, 7(6), 3347–3357. <https://doi.org/10.31004/basicedu.v7i6.6307>
- Qomaruddin, Q. & Sa'diyah, H. (2024). Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman. *Journal of Management, Accounting and Administration*, 1(2), 77–84. <https://doi.org/10.52620/jomaa.v1i2.93>
- Ramdani, C., Miftahudin, U., & Latif, A. (2023). Peran Keluarga Dalam Pendidikan Karakter. *Banun: Jurnal Pendidikan Islam Anak Usia Dini*, 2(1), 12–20. <https://journal.albadar.ac.id/index.php/BANUN/article/download/103/82/261>
- Rondonuwu, D. J., Bokian, G. M., & Kasingku, J. D. (2024). Peran Keluarga Dalam Mengatasi Dampak Negatif Dari Pergaulan Bebas. *Jurnal Educatio*, 10(3), 910–919. <https://doi.org/10.31949/educatio.v10i3.8497>
- Safarina, N. A., Amanda, J., Pasaribu, M. sari, Saumi, S., Wonatorei, D. R., Muna, Z., & Tarigan, B. A. (2024). Dampak Seks Pranikah Untuk Mencegah Penularan Penyakit Seksual Pada Remaja Di Dusun Setia Batuphat Barat. *Jurnal Pengabdian Kolaborasi Dan Inovasi IPTEKS*,

2(2), 520–526. <https://doi.org/10.59407/jpki2.v2i2.643>

- Samitun. (2020). Penerapan Metode Dakwah Mauidzoh Hasanah Dalam Pembinaan Akhlak Santri Pondok Pesantren Sendang Drajat Jambon Ponorogo Tahun 2017. *Journal of Community Development and Disaster Management*, 2(2), 81–92. <https://doi.org/10.37680/jcd.v2i2.1023>
- Sugiharti, R., & Erlangga, E. (2023). Sosialisasi Parenting Pendidikan Seksual Di Era Digital. *TEMATIK*, 4(1), 75. <https://doi.org/10.26623/tmt.v4i1.8038>
- Sugiyono, S. (2010). Metode Penelitian Kuantitatif dan Kualitatif dan R&D. Bandung: *Alfabeta*.
- Susi, S. (2024). *Warga RI Ogah Nikah Muda, Lebih Pilih Seks Bebas*. [cnbcindonesia.com. https://www.cnbciindonesia.com/research/20240813122456-128-562643/warga-ri-ogah-nikah-muda-lebih-pilih-seks-bebas](https://www.cnbciindonesia.com/research/20240813122456-128-562643/warga-ri-ogah-nikah-muda-lebih-pilih-seks-bebas)
- Yuliana, L., Ilham, D. M., Mahmud, F. H., Zaini, S. Z., Qurrotua'ini, S., & Novitasari, N. (2024). Pengaruh Pemahaman Program Pendidikan Seksual Terhadap Perkembangan Moral Remaja Di SMP Negeri 1 Cipaku. *RISOMA : Jurnal Riset Sosial Humaniora Dan Pendidikan*, 3(1), 01–15. <https://doi.org/10.62383/risoma.v3i1.475>
- Wandira, A. F., Narti, S., & Dianthi, M. H. (2024). Peran Komunikasi Keluarga Dalam Meningkatkan Kesejahteraan Psikologis Remaja Pada Keluarga Broken Home. *Jurnal Komunikasi Dan Administrasi Publik*, 11(2), 719–722. <https://doi.org/10.37676/professional.v11i2.7415>
- Widayanti, Rika. (2019). Metode Dakwah Mau'izhah Hasanah Majelis Ta'lim Nurul Yaqin dalam Pembinaan Perilaku Masyarakat Desa Bumi Nabung Selatan Kecamatan Bumi Nabung Kabupaten Lampung Tengah. *Undergraduate thesis*, IAIN Metro.