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IRE Teachers' Perceptions and Prevention of Student Sexual Deviance in Bandung High Schools

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ABSTRACT

The phenomenon of risky sexual behavior in contemporary urban settings has undergone a significant shift due to the normalization of digital culture. This study aims to explore Islamic Religious Education (IRE) teachers' perceptions of adolescent sexual behavior and to examine the strategic measures undertaken to mitigate it within senior high school contexts. Employing a descriptive qualitative approach, data were collected through in-depth interviews with seven IRE teachers in Bandung, Indonesia, selected via purposive sampling. Data were analyzed using the Miles and Huberman interactive model, involving data reduction, data display, and conclusion drawing to ensure analytical rigor. The findings reveal a normative–religious framework categorizing adolescent dating as sexual deviance based on the *sadd al-dharī'ah* (blocking the means to sin) principle. Crucially, this study identifies a Parental Paradox, where parents permit heterosexual dating to prevent perceived greater deviations like LGBT. While teachers implement religious habituation and environmental engineering, effectiveness is hindered by a professional competence gap in psychological counseling. This study advocates for shifting IRE toward a religiously sensitive counseling model. Practically, educational authorities must integrate adolescent psychological competencies into the IRE curriculum to address contemporary sexuality issues more transformatively.

Keywords: *Sadd al-Dharī'ah*; Parental Paradox; Moral Construction; Urban Environment; Adolescent Social Interaction.

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1. INTRODUCTION

The phenomenon of sexual deviance among Muslim adolescents has reached a concerning level, transforming into various high-risk behaviors globally. Recent studies indicate that early sexual initiation triggers physical and mental health crises in developing nations (Wondimagegne & Anbese, 2024). In Muslim-majority regions, permissive attitudes increasingly override traditional moral constraints, necessitating a proactive role for religious educators (Abdullah et al., 2020; Jing et al., 2023). This shift creates a pedagogical challenge as teachers navigate between conservative values and students' liberal intentions (Bahramnejad et al., 2021; Ojo et al., 2025). Consequently, understanding how Islamic Religious Education (IRE) teachers perceive these behaviors is crucial to developing effective preventive strategies.

The effectiveness of addressing adolescent sexual deviance is heavily contingent upon the subjective lens of the educators. Teachers' perceptions are deeply influenced by cultural schemas and religious commitments which shape their pedagogical motivations (Haas & Hutter, 2022). In religious contexts, these subjective norms act as a primary predictor of whether a teacher will implement or resist sexuality education (Aljudaya, 2026). Educators in Muslim-majority countries often face internal conflicts where religious identity clashes with modern knowledge delivery (Shibuya et al., 2023). This moral gatekeeping often leads to avoiding sensitive topics, creating a fragmented approach to student guidance (Naidoo & Muza, 2024; Suryani, 2020). Therefore, exploring these internal perceptions is a necessity to understand the real-world barriers to prevention.

This tension is particularly evident in Bandung, a metropolitan hub characterized by a complex dialectic between tradition and modernization. Sundanese Muslim communities often face a paradox where strong Islamic identity coexists with globalized consumer culture (Rahman & Mufti, 2021; Zayadi, 2023). This social heterogeneity forces adolescents to navigate between religious piety and urban lifestyles, often utilizing social media that can accelerate delinquency (Amanda et al., 2025; Makhrian et al., 2026). Such dynamics place IRE teachers in a critical position to address field-based conflicts that are more complex than in rural areas (Jamaludin, 2021). Consequently, Bandung serves as a vital empirical context to justify how educators manage shifting moral boundaries in a modernized urban setting.

To address these dynamics, IRE is theoretically positioned as the primary moral framework for students in Indonesia. However, its effectiveness encounters structural challenges, particularly the prevalence of teacher-centered approaches that fail to engage adolescents (Amaly et al., 2023; Assalihee et al., 2024). These monotonous methods lead to a lack of interest, creating a gap between the rigid curriculum and students' social realities (Aripin et al., 2025; Rohman et al., 2024). Furthermore, despite recent reforms like *Kurikulum Merdeka*, the integration of contemporary issues remains inconsistent due to resource gaps (Amalia et al., 2024). This disconnect suggests that while IRE could mitigate deviance, its implementation is often too normative to resonate with students' lived experiences.

Despite growing literature on adolescent morality, a critical research gap remains regarding the internal subjectivity of educators. Current studies often overlook how individual teachers' personal beliefs influence the delivery of sexuality education within IRE (Rafiq et al., 2025). There is a lack of exploration concerning the application of Islamic legal frameworks, such as *Sadd al-Dharī'ah*, as a preventive lens used by teachers (Koletić et al., 2021; Nabilah et al., 2025). Furthermore, literature has not sufficiently addressed the parental paradox where contradictory narratives between school and home create pedagogical dilemmas (Altinyelken, 2022; Altinyelken et al., 2022). By investigating these nuanced perceptions, this study shifts the focus from macro-curriculum evaluation to the interpretive frameworks of educators.

The significance of this study lies in using qualitative inquiry to decode the professional identities of teachers facing modern moral dilemmas. By focusing on perceptions, this research provides insights into how teachers navigate religious sensitivities while reconciling scientific knowledge with theology (Haas & Hutter, 2022; Reiss, 2014). This approach is vital for policy, as it identifies socio-cultural barriers that quantitative data often fail to capture (Munyai et al., 2023; Siqwavu & Ngobeni, 2025). These findings contribute to developing religiously responsive pedagogies that foster dialogue between faith and inclusive education (Al-Siyabi et al., 2025). Ultimately, this study offers a foundational framework for integrating sexuality education within the broader religious education system in urban Indonesia.

Based on the complexities identified, this study aims to analyze IRE teachers' perceptions regarding student sexual deviance in Bandung. Specifically, it seeks to explore how educators interpret deviant behaviors through their subjective moral lenses and identify field-based factors that trigger such behaviors. Furthermore, the research evaluates the preventive strategies implemented by teachers and the specific obstacles they encounter in enforcing moral boundaries within senior high schools in Bandung. By achieving these objectives, this study expects to provide a clearer mapping of educator-driven moral preservation to inform future educational policies.

2. METHODS

This study employs a qualitative approach with a descriptive qualitative research to provide a comprehensive overview of IRE teachers' perceptions regarding student sexual deviance (Johnson et al., 2020). This design was specifically chosen because the research phenomenon involves complex moral dilemmas that require deep naturalistic interpretation rather than numerical measurement, directly aligning with the objective to map subjective educator perspectives. The use of this method allows the researcher to capture the complexity of meanings faced by educators within real-world field contexts. The research was conducted at three senior high schools in Bandung City, consisting of one public high school and two national private high schools. The selection of these locations aimed to obtain diverse perspectives on the challenges of teaching IRE in public schools with heterogeneous student backgrounds. The study was conducted intensively during September 2025.

The research subjects consisted of seven IRE teachers selected using the purposive sampling technique (Turner, 2020). The criteria for subject selection included: (1) possessing pedagogical and theological competence in the field of IRE, (2) having a minimum of five years of teaching experience, and (3) active involvement in student character development. To uphold research ethics, the identities of the teachers and the names of the schools were fully anonymized using informant codes W1 through W7. The researcher ensured that data saturation had been reached, where information from the seventh informant confirmed the patterns previously identified (Lakhani et al., 2025), as shown in Table 1.

Table 1. Informant Profile (Anonymous)

Informant Code	School Background
W1	Private Senior High School
W2	Private Senior High School
W3	Private Senior High School
W4	Private Senior High School
W5	Private Senior High School
W6	Public Senior High School
W7	Public Senior High School

The researcher acted as the primary instrument collecting primary data through semi-structured in-depth interviews (Kallio et al., 2016; Peredaryenko & Krauss, 2013). Technically, interviews were conducted face-to-face in a private school setting to ensure comfort, lasting between 45 to 60 minutes per session. The interview guide focused on four main pillars: perceptions of sexual deviance, identification of triggering factors (technology and family), preventive efforts (habituation), and institutional barriers. The researcher utilized digital recording devices and field notes to ensure data accuracy.

The data analysis technique followed the interactive model of Miles, Huberman, and Saldana, which includes data reduction, data display, and conclusion drawing (Miles et al., 2014). In the coding stage, interview transcripts were broken down into initial labels (Johnson et al., 2020), categorized into thematic groups, and then refined into final patterns. To ensure the quality of the findings, the researcher maintained a neutral stance by focusing strictly on the informants' original interpretations. Data validity was ensured through source triangulation and member checking, providing a robust mechanism to guarantee that the analysis results aligned with the authentic views of the informants (Johnson et al., 2020).

3. RESULT AND DISCUSSION

3.1 Result

a. IRE Teachers' Perceptions of the Meaning and Forms of Sexual Deviance

Based on the interviews, a discrepancy was found between clinical definitions of sexual deviance and the practical perceptions of IRE teachers in the field. Theoretically and medically, sexual deviance is often associated with arousal or orientation disorders (such as paraphilia). However, the informants in this study tend to interpret sexual deviance through a normative-religious lens. For them, sexual deviance encompasses any form of activity that violates the provisions of Islamic Sharia and prevailing norms of modesty. Informant W1 provided an in-depth explanation regarding this matter: *"In my personal understanding, [sexual deviance] refers to actions or behaviors that cause individuals to violate rules or behave deviantly. I apologize, but sex is not solely interpreted as [intercourse] in quotes, but any behavior leading toward that direction is already categorized as a form of deviance"* (W1).

The most striking finding within this perceptual aspect concerns the status of adolescent dating (*pacaran*). There is a clear polarization of views: six out of seven informants (W1, W2, W3, W4, W6, and W7) categorically labeled dating as a form of sexual deviance. Their argument is based on the principle of *sadd al-dharī'ah* (blocking the means to sin), where dating is viewed as an initial step toward *zina* (fornication). However, one informant (W5) demonstrated a more permissive attitude, considering dating a natural part of adolescent development, provided it does not involve physical contact: *"In my opinion, dating is actually a common thing among teenagers if it remains within reasonable limits, such as studying together without any physical contact. However, if it has exceeded the limits of Sharia [such as hugging], then it is categorized as deviance"* (W5).

Specifically, the teachers identified various forms of deviance they encountered or observed at school. These forms include sensual verbal behavior, the use of sexualized terms in joking, behavior resembling the opposite sex (early indicators of LGBT), and the consumption of pornographic content accessed through personal devices. All informants agreed that these behaviors, if left unchecked, are perceived to impact students' spiritual foundation and lead to a shift in the moral standards of the students.

b. Factors Influencing the Emergence of Sexual Deviant Behavior

Data analysis reveals that the emergence of deviant behavior does not occur in a vacuum but is triggered by a convergence between the ease of technological access and the weakening of social control. The primary factor highlighted by all informants is the extensive influence of social media and the internet. Personal devices are viewed as gateways for external values that contradict religious teachings. Informant W5 emphasized: *"The influence of social media or the internet is the single largest factor because*

children today can very easily access any content without filters. What they watch on TikTok or Instagram is often immediately imitated without any moral consideration" (W5).

In addition to external factors, the teachers also highlighted a crisis within the family institution. Informant W1 noted a phenomenon of parents who are qualitatively absent, despite being physically present. Significant triggers include a lack of supervision over children's digital activities, indifference toward dress codes (particularly regarding the *awrah*), and a lack of education on social boundaries between males and females at home. Furthermore, the increasingly permissive social environment of a large city like Bandung is seen to correlate with this condition. IRE teachers observed that current adolescent social circles tend to normalize behaviors previously considered taboo. A weak spiritual foundation among students leaves them without an internal fortress to filter out these negative environmental influences.

c. The Roles and Efforts of IRE Teachers in Preventing Sexual Deviance

In facing these challenges, IRE teachers implement various preventive measures that are both educative and habituation in nature. Within the curriculum, teachers optimize the delivery of materials regarding "Free Association (*Pergaulan Bebas*) and Fornication (*Zina*)" to provide students with a solid foundation in Islamic law. However, teachers realize that classroom instruction alone is insufficient. Consequently, practical steps are taken through school environmental engineering. Informant W6 described the practices implemented in their classroom: *"The habituation of religious values in the classroom is essential, such as the policy of separating seating arrangements between male and female students to maintain distance and minimize unnecessary interactions that could trigger deviant behavior"* (W6).

Other efforts include routine oral advice, short religious lectures (*kultum*), and individual mentoring for students showing symptoms of problematic behavior. IRE teachers also strive to establish synergy with guidance and counseling teachers and Class Advisors. However, the researcher found that this synergy is often reactive. Intensive coordination only occurs when a case has already surfaced, while systemic and sustainable prevention programs are still perceived as lacking.

d. Key Challenges and Obstacles in Implementation

The final section of these findings reveals the realities faced by IRE teachers in the field. The first obstacle is institutional: time constraints. Informant W1 expressed that the allocation of three IRE lesson hours per week is far from sufficient for in-depth character building for hundreds of students. The second obstacle is sociological, involving a clash of moral standards between the school and the family. The researcher discovered a unique phenomenon: some parents actually feel relieved if their children are dating the opposite sex, viewing it as evidence that their child is not gravitating toward LGBT tendencies. This permissive parental view poses a major hurdle for IRE teachers in upholding religious moral standards. The most crucial obstacle is a crisis of competence or the limitation of teachers' technical abilities to perform psychological interventions. Although teachers possess the moral sensitivity to identify problems, they often lack the knowledge to professionally handle students already exposed to deviant behavior. Informant W5 honestly admitted: *"To be honest, I am confused-confused about where to start or what the proper treatment is when facing a child committed to deviance. So, educators actually require special training or mentoring so that we do not take the wrong steps in handling students"* (W5).

This condition underscores the urgent need for specialized training for IRE teachers in adolescent counseling and the management of sensitive sexuality issues. This limitation in technical competence results in interventions that often remain at the level of one-way normative advice, thereby failing to address the underlying psychological roots or potential trauma experienced by students. Consequently, problem-solving is frequently inconclusive, merely suppressing surface-level symptoms without providing long-term transformative solutions for student behavior. As a crystallization of the dynamics found across the four focal points discussed above, the researcher has systematically classified the data to provide a comprehensive overview of the phenomenon. The key points encompassing forms of deviance, triggering factors, strategic measures, and the primary obstacles faced by IRE teachers in the field are summarized in Table 2 below.

Table 2. Summary of Research Findings on Sexual Deviance Phenomena

Focus of Findings	Summary of Research Results
Forms of Deviance	Sharia violations (*zina*), LGBT indicators, pornography, and physical/verbal dating.
Dominant Factors	Social media exposure, weak parental control, and spiritual crisis.
Preventive Efforts	Religious value habituation, gender-segregated seating, and curriculum integration.
Main Obstacles	Crisis of counseling competence and permissive parenting patterns.

Overall, these research results provide an objective illustration that IRE teachers in Bandung high schools possess a strong moral commitment, yet are hindered by professional and sociological limitations. These findings indicate a wide gap between the pedagogical standards expected by schools and the reality of parenting at the family level, as well as the supporting competencies held by educators. This data presentation will subsequently serve as the basis for primary analysis in the discussion chapter to formulate strategic solutions for strengthening the role of IRE teachers in addressing sexual behavior in the digital era.

3.2 Discussion

a. IRE Teachers' Perceptions of the Meaning and Forms of Sexual Deviance

Understanding IRE teachers' perceptions of sexual deviance requires a cross-paradigmatic review. Generally, the discourse on sexual deviance is understood through clinical-medical perspectives, such as those listed in the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-5) or WHO criteria, which emphasize sexual arousal disorders (*paraphilic disorders*) or non-consensual acts that endanger mental and physical health (Reed et al., 2016). On the other hand, from a sociological perspective in increasingly permissive urban societies, activities such as dating (*pacaran*) are often considered a natural part of adolescent developmental dynamics (Parker & Nilan, 2013). However, the findings of this study show a significant gap between these definitions and the practical perceptions of IRE teachers in the field.

IRE teachers in Bandung high schools construct the meaning of deviance not based on clinical indicators alone, but through an Islamic moral-normative lens. The research findings indicate that the majority of informants (W1, W2, W3, W4, W6, and W7) draw the

line of deviance at any behavior that violates Sharia boundaries, including dating activities (*khalwat*). This suggests that the truth regarding "what is deviant" for IRE teachers is a social construction shaped by religious educational backgrounds and transcendental values. As explained by Bennett (2007), in the context of Muslim societies, *zina* (fornication) is viewed as a fundamental moral threat; thus, any behavior that may lead to such acts is automatically categorized as taboo and deviant. This perception reflects a preventive-theological paradigm where morality is not merely a personal choice but a collective religious obligation.

Theologically, the teachers' tendency to include dating within the spectrum of sexual deviance is based on the principle of *Sadd al-Dharī'ah* blocking the means to sin. This principle justifies the classification of non-physical romantic interactions as a form of misconduct because of their role as primary predictors of more severe sexual violations. Recent literature by Maryam et al. (2024) reinforces this argument, stating that within the framework of Islamic law, preventive measures against free interaction between opposite sexes are a necessity to protect individual dignity and social order. In the view of IRE teachers, permitting dating is equivalent to allowing the escalation of behavior that is perceived to impact the students' moral integrity (Tohari et al., 2024).

Nevertheless, this study also captures internal dynamics in the form of moral negotiation. The presence of one informant (W5) who views dating as humane, provided it is within reasonable limits, indicates that IRE teachers also attempt to navigate the tension between religious idealism and the reality of adolescent agency in the modern era. This phenomenon aligns with the findings of Basri et al. (2024) regarding dating practices in Islamic educational environments, which often become a space for negotiation between personal desire and religious rules. Collectively, however, the results of this study reaffirm the role of the IRE teacher as a moral guardian. As emphasized by Halstead (2007), Islamic education possesses a distinctive value framework where the internalization of *iffah* (self-honor/chastity) serves as the primary standard in determining the normality of students' sexual behavior in schools. This finding implies that the IRE teacher's perception is a form of cultural resistance against the normalization of liberal sexual values in urban environments.

b. Factors Influencing the Emergence of Sexual Deviant Behavior

The emergence of sexual deviance among students is not a singular occurrence but rather the result of an interaction between exposure to digital technology and the weakening of primary control systems at the family level. Based on the research results, unregulated access to social media has been identified as the primary trigger. Informants (W1, W3, W4) consistently pointed to digital platforms such as TikTok as media that blur the lines between privacy and exhibitionism.

Theoretically, this is supported by the findings of Weldesenbet et al. (2025), which indicate a significant positive correlation between the duration of social media use and permissive attitudes toward sexual behavior. In urban environments like Bandung, exposure to sexualized content on social media not only triggers curiosity but also erodes adolescents' muslim private esteem or religious self-worth (Saleem & Ismail, 2025). IRE teachers face a formidable challenge as the Islamic moral values taught in class often clash with a digital reality that promotes the normalization of free association. This phenomenon is exacerbated by low media literacy, where students are unable to filter the information they consume (Fute et al., 2024). This suggests that the digital classroom often

holds more influence over student behavior than the physical one, creating a significant pedagogical gap.

Beyond technological factors, weak supervision and absentee parenting emerged as highly potent determinant factors. Informants (W2, W6, W7) highlighted how the economic demands on parents in large cities often lead to a loss of control over their children's social circles. A review of Scopus-indexed literature reinforces this finding: low levels of parental supervision correlate directly with a higher probability of adolescents engaging in risky sexual behavior (Wakasa et al., 2021). High-quality communication between parents and children should ideally serve as the primary fortress to delay sexual initiation (Soleyn & Campbell, 2025).

However, the researcher uncovered a unique finding that serves as an original contribution of this study: the Parental Paradox. Some parents adopt a permissive attitude toward heterosexual dating due to an excessive fear of LGBT deviance. Sociologically, this represents a moral trade-off where parents legitimize one form of Sharia violation to avoid another that carries a heavier social stigma. As explained by Rogers & McKinney (2019), parenting styles that are overly permissive or fail to provide clear moral boundaries can push adolescents into other forms of risky behavior. The Parental Paradox highlights a breakdown in the synchronization of values between the home and the school, where the IRE teacher's normative messages are inadvertently undermined by parental compromise. Thus, deviant behavior among students at school is a manifestation of a supervision crisis and a failure to synchronize values between the home and the educational institution.

c. The Roles and Efforts of IRE Teachers in Preventing Sexual Deviance

Preventive efforts against sexual deviance carried out by IRE teachers manifest in two primary forms: strengthening internal aspects through religious habituation and reengineering external aspects through classroom environment management. The research findings indicate that teachers (W1, W2, W5, W6) consistently implement worship habits, such as congregational prayers, *Dhuha* recitations, and continuous moral counseling. Academically, the effectiveness of this method is confirmed by Bishop (2017), who state that the internalization of religious values through the construction of a religious culture in schools has proven successful in reducing deviant student behavior. This habituation functions as a mental shield that assists students in filtering negative external influences (Ahdhianto et al., 2025).

In addition to mental reinforcement, IRE teachers also implement highly specific classroom environmental engineering strategies, namely the segregation of seating between male and female students (W3, W4, W6). This strategy is not merely a form of conservatism but a measured behavioral management tactic. Referring to the research by Bicard et al. (2012), disruptive classroom behavior significantly decreases when teachers, rather than students, determine seating arrangements.

Furthermore, this gender-based separation practically aims to create a more focused learning environment by minimizing unnecessary romantic distractions among adolescents. Sociologically, regulating gender composition in seating builds a more protective social space for students, particularly female students, to avoid potential harassment or sexual disturbances in the classroom. This is in line with the IRE teachers' efforts to maintain dignity (*marwah*) and social ethics at school through strict control of seating proximity, which is principally an implementation of the *Sadd al-Dharī'ah* concept closing the gates to harm (*mudharah*).

In comparison with previous research, the results of this study both support and extend existing literature. Similar to Bicard et al. (2012); Wong et al. (2019), this research confirms that a combination of religious culture and environmental control is effective in suppressing deviant symptoms. However, this study diverges from the findings of Assalihee et al. (2024), who argued that teacher-centered IRE is the primary cause of student disinterest. In contrast, this research finds that despite high teacher commitment and proactive strategies, external sociological barriers like the parental paradox are more dominant in determining the success of moral education. This suggests that the mental shield provided by the school requires external synchronization to be fully effective.

However, the success of both strategies depends heavily on the leadership and communication patterns of the teacher. As emphasized by Negara et al. (2024), the development of religious character achieves maximum effectiveness when supported by intensive teacher-student communication. The IRE teachers in this study act not only as instructor but also as supervisors ensuring that segregation rules and worship habituation are internalized as life values rather than mere administrative burdens. Thus, the integration of a mental shield and environmental engineering serves as a comprehensive practical solution to stem the tide of sexual behavior issues.

d. Key Challenges and Obstacles in Implementation

The implementation of sexual deviance prevention by IRE teachers faces multidimensional challenges encompassing internal, external, and institutional factors. The research findings reveal a significant competence gap among educators. The majority of informants (W1, W2, W4) admitted that while they possess deep theological understanding of Islamic law, they lack practical skills in psychological counseling. This aligns with literature by Elihami & Melbourne (2023), which states that Islamic theological education often focuses on spiritual doctrine but remains minimal in integrating practical counseling competencies. Without a mature framework of Islamic Practical Theology (IPT), IRE teachers tend to provide only normative advice without addressing the psychological roots of student behavior (Ulfat, 2025).

The most striking external obstacle and a unique finding of this study is the Parental Paradox. The researcher identified a clash of moral standards between the school and the home; while the school prohibits dating, parents often adopt a permissive attitude toward heterosexual relationships to prevent perceived greater deviations, such as LGBT. Sociologically, this reflects the high stigma surrounding homosexuality in Muslim societies, which drives parents toward moral compromises. As noted by Qayum et al. (2025), the pressure to protect family honor from LGBT stigma encourages parents to legitimize heterosexual dating as a form of identity protection, even when it contradicts IRE values. This asynchrony of values renders the moral messages delivered by teachers in the classroom ineffective, as they lack reinforcement from the home environment.

Institutionally, limited curriculum time allocation serves as a crucial technical barrier. Informants (W3, W6, W7) lamented that the IRE subject duration only 2-3 hours per week is insufficient for intensive character building. This issue is a global phenomenon in religious education; character education often competes unsuccessfully with academic subjects for time allocation (Mahmud et al., 2023). This indicates a structural marginalization of moral education within the formal school system. Consequently, IRE teachers are frequently trapped in traditional lecturing methods and fail to implement experiential learning that would have a greater impact on student behavioral change

(Kistoro et al., 2022). As a future solution, professional development programs are required that focus not only on religious content but also on culturally and religiously sensitive sexual counseling (Succarie, 2024). These challenges underscore that the prevention of sexual deviance is not the sole responsibility of the IRE teacher; rather, it requires synergy in school policies, literacy support for parents, and a curriculum repositioning that is more oriented toward contemporary social issues.

4. CONCLUSION

The findings of this study demonstrate a complex interplay between religious idealism and the sociological realities of urban adolescents. IRE teachers in Bandung predominantly construct sexual deviance through a preventive-theological paradigm, where dating practices are viewed as a primary gateway to *zinā* based on the principle of *Sadd al-Dharī'ah*. This study reveals that teacher perceptions are directly challenged by a convergence of digital globalization and a unique Parental Paradox, where weakened family control inadvertently undermines school-based moral education. While preventive efforts through religious habituation and classroom environmental engineering are proactively implemented, their effectiveness is systematically hindered by a competence gap in psychological counseling and structural constraints in curricular time allocation. In comparison with previous research, this study reinforces the findings regarding the efficacy of religious culture in schools, yet it provides a new dimension by identifying the Parental Paradox as a dominant external barrier that was not extensively discussed in prior literature. Theoretically, this research contributes to the field of Islamic Practical Theology (IPT) by highlighting the need for a shift from purely normative instruction to religiously sensitive counseling.

This study is not without limitations. The scope of informants was restricted to the perspectives of IRE teachers, which may not fully capture the lived experiences of students. Future research is therefore recommended to employ a mixed-methods approach involving students and parents to obtain a more symmetrical data set. From a policy perspective, this study implies that educational authorities must reposition IRE not only as a theological subject but as a platform for character resilience. There is an urgent need for specialized training programs for IRE teachers in adolescent psychology and reproductive health literacy to ensure that preventive measures are implemented in a systematic, professional, and empathetic manner.

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