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1 Sex Education in University: Insights from Sanata Dharma University, Yogyakarta, Indonesia

Abstract:

Sex education is very important to be given to adolescents who reach adulthood. Misperceptions about sexuality can result in adolescents committing sexual violence or harassment. Therefore, sex education is still needed to be given to students at the university level. The goal of this research was to give some insights how Sanata Dharma University develops character and sex education for young people amidst the challenges of sexual abuses that happen in society. This research applied qualitative descriptive method. The research sample was limited to students of Sanata Dharma University who have taken Moral Theology or Moral Philosophy courses. The results of the study showed that through sex education the students were greatly helped to accept themselves and to become more mature person. The result of this study are expected as insights for education institution how to develop sex education.

Key words: sex education, moral weekend, sexuality, University students

1. Introduction

In Indonesia, many people do not really want to talk about sex. Talking about sex is a taboo topic. Only when the children are growing and the problem of sex arises in their families, everyone gets tense. They do not know how to cope the problem.

Students classified as adolescents are very vulnerable to misinformation about sex. The impact is that they will be consumed by myths about sex that are not true, and even fall into it. Eni Gustina, the Deputy for Family Planning and Reproductive Health of the National Population and Family Planning Board (BKKBN) revealed in a virtual discussion on November 27, 2020 that adolescents are very vulnerable to falling into various problems, such as child marriage, sex outside of marriage, unwanted pregnancy, abortion, sexually transmitted diseases, HIV/AIDS, using of narcotics and drugs (<https://nasional.sindonews.com>). A survey by the National Population and Family Planning Board (BKKBN) found that more than 60 percent of adolescents in Indonesia have had premarital sex. This possibility continues to increase if there is no real treatment effort (<https://surabaya.tribunnews.com>).

The number of child marriage in Indonesia reached 1,459,000 marriages, placing it at number 7 in the list of 10 countries with the highest number of child marriages. The Ministry of

Religion annually records around 2.4 million marriages. However, around 48.9% of those who were married turned out to be under the age of 20.

In the midst of the Covid-19 pandemic, the number of minors applying for marriage dispensation increased significantly. In Madiun Regency, East Java, the number of child marriage in 2020 has increased more than 100 percent compared to similar cases in the previous year. From January to August 2020, the Madiun Regency Religious Court had recorded 120 applications for marriage dispensation (<https://www.liputan6.com>).

Likewise in Blitar, East Java, the number of minors applying for marriage dispensation has doubled. The number of children applying for marriage dispensation at the Blitar Religious Court has increased sharply. From January to August 2020 there were 408 applications for marriage dispensation. Of the 408 applicants, 20 percent were due to cases of pregnancy outside of marriage. One of the factors in the increasing dispensation of marriage is due to the lack of parental supervision of their children's activities in the midst of the corona pandemic. The local government has now intensively promoted the prevention of early marriage. (<https://www.kompas.tv>).

Similar cases have also occurred in other cities in Indonesia. The increase of early marriage is triggered by the easy access to technological information for children, including adult content. Advertisements for adult content are easily accessed by children. There is weak supervision from parents and the surrounding community about promiscuity that occurs among teenagers. During the Covid-19 pandemic, adolescents who are at home every day without parental supervision due to work and the surrounding community that tends not to care about the promiscuity of adolescents also trigger early marriages due to extramarital pregnancies (<https://jateng.kemenag.go.id>).

When it comes to sex, the most influential global forces are not schools. Magazines, films, television, the internet, and the mass media have far more influence on the sexuality of children today than formal educational institutions. Sex educators often design their curricula in response to challenges from the media (Zimmerman, 2015: 156-157).

One of the causes of adolescents falling into premarital sex is the result of addiction to viewing pornography on the internet. Experts have found that the habit of viewing pornography via the internet affects boys and girls differently (Marcovitz, 2013: 22-23). According to Dennis Frank, assistant professor of counseling and human services at Roosevelt University in Illinois, boys who frequently watch Internet pornography come to regard girls as sex objects. Meanwhile, as for girls, Michael Castleman says that girls who watch Internet pornography compare their bodies with those of the actresses they see on the Internet.

Premarital sex for adolescents, according to psychologists and medical and mental health professionals, is untimely, inappropriate, and inherently harmful and has consequences of adverse mental health (Abbot, White, Felix, 2010: 161). Therefore, one of the efforts to prevent premarital sex and early marriage is by socializing early age sex education and teaching religious moral values among adolescents. By teaching sex education, adolescents know the boundaries of social interactions. They understand the things that are prohibited and avoid promiscuity.

Sanata Dharma University as Jesuit education places education within a framework of a Christian understanding of the human person as a creation of God whose ultimate goal is to develop humanity (Kolvenbach, 2001). It is very important to assist young people who study at Sanata Dharma University in order to achieve their identity as the image and partner of God in the world. As Jesuit education, Sanata Dharma University applies Pedagogical Paradigm of Reflection as a pedagogy which can help students growing more holistic, not only in cognitive aspect and skills, but also in morality, spirituality, emotion, psychic, and their inner life (Rukiyanto, 2016: 157). This pedagogy approach is very important to be implemented in sex education.

Sex Education organized by Sanata Dharma University is one of the university's efforts to assist the students so that they are aware of his existence as men or women who are both the image of God. Sex education is part of the course of Moral Theology or Moral Philosophy, which one of the topics is discussing family morals (Rukiyanto and Sumarah, 2014). Sex education is intended to guide the students to deepen the meaning of spirituality of sexuality, so that they are able to appreciate the gift of their existence appropriately.

In this research, researcher¹ give some insights how Sanata Dharma University develops sex education for young people amidst the challenges of sexual abuses that happen in society. This research applies qualitative descriptive method. The research sample is limited to students of Sanata Dharma University who have taken sex education subject. The problem is formulated as follows: How is sex education carried out at Sanata Dharma University? To what extent are students helped to develop maturity by participating in sex education?

2. ³ Sex Education

People have different perceptions about sex education: whether about anatomy and physiology of the human body, or sexual intercourse relations, or reproduction and family life, or prevention of disease and unwanted pregnancy (Hisham Altalib, Abu Sulayman and Omar Altalib, 2021: 258). The question that often arises is, does educating children about sex give them permission to engage in sex?

Sex education is “a mirror, reflecting all the flux and diversity — and the confusion and instability — of sex and youth in our globalized world.” (Zimmerman, 2015: 159).³ Most sex education programs are incomplete and avoid problems of morality, sexual dysfunction, deviation, and marriage. There are two basic problems: biological facts, this has to do with teenage fears which occurs when they are not ready to experience menstruation or wet dreams at night. Another basic problem is providing enough information to sexually active youth to avoid unwanted pregnancies or abortions, by providing balanced information about abstinence and birth control method (Lindberg, Santelli, and Singh, 2006: 189; Kenney and Orr, 1984: 496). Correct information will help protect them from danger.

Sex education means⁶ education about sexuality in a broad sense. Sexuality includes various aspects, namely aspects of biology, sex orientation, sociocultural and moral values, and behavior. In accordance with the age group based on the development of human life, sex¹⁷

education can be divided into sex education for preschool and school children, sex education for adolescents, for premarital and married adults.

Sex education for children aims to make children understand their identity and be protected from sexual problems that can be bad for children. Sex education for pre-school children is more in the form of providing information about good communication between parents and children. Sex education for adolescents aims to protect adolescents from various bad consequences due to wrong sexual perceptions and behavior. Meanwhile, sex education for adults aims to foster a harmonious sexual life as a married couple.

Thus, sex education, apart from explaining anatomical and biological aspects, also explains psychological and moral aspects. Sex education must also include elements of human rights, as well as cultural and religious values so that it will constitute moral education (Hisham Altalib, Abu Sulayman and Omar Altalib, 2021: 264).

2 Students are given an understanding of sexuality to help them understand sex properly: what is good about sex, what is bad about sex, and the emotional stuff that comes along with it. Thus, students are given a comprehensive sex education, like pregnancy and STDs, sexual intercourse, orientation and values, decision making and negotiation, condoms and safer sex, abstinence and techniques for saying no to unwanted sex (Masters, Beadnell, Morrison, Hoppe, and Gillmore, 2008: 87, 92). Abstinence is an important aspect as the lone acceptable and effective method to prevent unwanted pregnancies and STDs (Marcovitz, 2013: 27, 69; Howard and McCabe, 1990: 25-26).

The effective approach of sex education does not only discuss about how to control oneself, but also discuss about romantic relationships. Thus, students are taught how to develop caring, mutual sexual relationships, to have understanding of their own and partner's sexuality, how to build a healthy relationship, and how to assess others as possible romantic partner (Weissbourd, Peterson, and Weinstein, 2015:57).

The material taught includes the introduction of different characteristics and needs between men and women, hygiene, abstinence, the causes of free sex, its negative impacts, and solutions to avoid free sex (Malone and Rodriguez, 2011:5-6). The issues on gender and power in intimate relationships should also be considered as the content of sex education (Haberland, 2015: 38). Sex education should also include information about homosexuality, gay and lesbian people, their lifestyles, and their sexuality (Marcovits, 2013: 43). The purpose of the explanation about LGBTQ is for people to respect LGBTQ people and to emancipate with them (Dankmeijer, 2012: 254-255; Drazenovich, 2015: 11).

3. Design and Method

11 The method used in this research is a qualitative descriptive method. A qualitative descriptive research method is a research method which is commonly used to examine the condition of natural objects, where the researcher acts as a key instrument and describes a situation objectively (Sugiyono, 2018: 15).

In this research, informants were students at Sanata Dharma University who have taken Moral Theology or Moral Philosophy courses. The techniques used were questionnaires, document study, interviews and observation. The data analysis process was carried out during and after the data collection. The analysis process included data reduction, presentation of data, and drawing conclusions.

4. Sex Education in Sanata Dharma University

Sanata Dharma University provides sex education to students who take Moral Theology or Moral Philosophy courses in the form of a moral weekend (two days meetings). The purpose of sex education is for students to appreciate the gifts of masculinity and femininity appropriately because they have a clear moral commitment that sexuality should be seen as a gift from God (God-centered), not just for personal pleasure (self-centered). To achieve this goal, the dynamics that occur during sex education is a dialogue to understand sexuality from a theological point of view, as well as from psychological, biological and socio-cultural point of view (Sumarah, 2013: 5-8). Each time there is an explanation, an opportunity to ask and to discuss, to reflect and to share their experiences. During the pandemic, the program is held online. At the end of the event there is an opportunity to reflect on the whole program and its benefits for them.

a. Sexuality from Theological View

The theme of sex education is “From Hypocritical to Authentic: Understanding the Body, Understanding Love.” In the perspective of Christian theology, it is important for students to have an understanding of love which is manifested in actions, not in words (as emphasized by St. Ignatius of Loyola). The quality of love must come out of oneself through a willingness to give of oneself. Students need to be reminded that today the understanding of love is more marked by self-love and falsehood, because there is a hidden personal agenda in relationships. This is called hypocrisy in love. If this understanding is developed, it is certain that there will be no happiness on all parties, both victims of hypocrisy and perpetrators of hypocrisy (Sumarah, 2013: 5).

Then how should students behave? Students are invited to learn from Theology of the Body, written by Pope John Paul II. John Paul II invited people to become authentic persons by understanding the most basic thing, namely the body, because the body is often the first target of hypocrisy (John Paul II, 2005: 17-19; West, 2003: 5). In short, Theology of the Body can help students not to allow their bodies to become victims or to free themselves from situations of anonymity. Anonymity is a status of life that tends to follow the flow of the majority or to follow trends that are currently circulating strongly in society, such as self-love, free sex, pre-marital sex, promiscuity, etc.

Theology of the Body of John Paul II becomes the ground of understanding of the body and sexuality (John Paul II, 2005: 9-11). God is love (1 John 4: 8). Therefore, everything comes from God alone because of love too. Hence the theological reason regarding the existence of human beings who were created as male and female is also from love and for love (Obach, 2009: 194). So the existence of men and women in this world first and foremost is to love one another, instead of dominating or abusing (Porter, 1996: 107-108). A call to love one another is embodied in our bodies. Theology of the Body, then, is explored in sex education.

Sexuality is not merely a matter of having sex, but it is related to one's loving relationship to another. When love is stored only in the heart, it cannot be caught or experienced.

Therefore love must be expressed in concrete actions. The expression of love immediately involves the body or the expression of the body (Barnhill, 2013: 5-6). Kissing, looking at, hugging, holding hands, visiting friends who are sick and even staying up late if necessary, all require the body as the means. Therefore, it is necessary to start with understanding the meaning of the body. The lack of understanding of the meaning of the body opens the possibility of mistakes in “using” or “treating” the body, both one’s own body and the bodies of others (Winarsih, 2013: 19-20).

A young man who originally had a hobby of drinking liquor chose to stop poisoning the body when he realized that the body was not just an accessory for himself. A couple chooses wisely to express love because they are aware of the meaning of each other’s bodies. A teacher stops slapping a student because he is aware of the meaning of the body. These are a few examples of changes that occur due to a new awareness of the body. Therefore, studying Body Theology is not only useful for understanding sex, but life as a whole.

Theology of the Body is a rational critical reflection of the teachings, words and will of God as written in the Scriptures regarding the human body (West, 2003: 4-5). The question to reflect: What did God think about the human body when God created human beings with bodies? God is love (1 John 4: 8). Everything that comes from God is love. The theological reason for human existence is that human being was created from love and for love. We were made to love each other. This call to love one another is sealed in our bodies. Theology of the Body seeks to identify and to discover the love that God instills in us through our being.

b. Sexuality from Psychological View

Sexuality from a psychological point of view means the importance of having an understanding and appreciation of the authenticity of men and women in the pursuit of mutual growth. This happens when students (as men and women) have a positive self-concept, both as men and women, so that they can form healthy relationships and are able to express authentic participation to the person they love. An authentic person can express love productively because he/she is able to love others through the willingness to pay attention to his/her welfare, to help his/her growth and development, to be willing and able to listen to his/her needs, to see loved ones with full respect and to accept his/her individuality (Sumarah, 2013: 6).

Social construction of gender has an impact on structuring behavior according to certain measures. A person is not given the space to develop as he/she is, but he/she is required to develop according to the measures of the social construction (Susana, 2013: 35-38). This becomes one of the obstacles for someone to accept themselves (self-acceptance) and to respect themselves as they are (self-esteem).

Mutual relationships are manifested in mutual respect and provide equal opportunities for development to each individual. If such acceptance is manifested in society, it will help a person to be able to accept oneself and to develop oneself according to his potential. A person who is able to accept oneself as he/she is and feel comfortable with his/her existence, will be able to respect himself/herself and others. Among other things, it appears in the attitude of being able to take care of oneself and to make choices or decisions that develop oneself and others.

The essence of relationships is the ability of everyone to respect others, including accepting differences and managing them for personal growth together. Therefore, it is not very important to question the differences between men and women, masculinity and femininity in relationship, but it is better to understand and to appreciate the authenticity of each person in the efforts of mutual personal growth.

Allport (1991) states that a healthy relationship is a relationship characterized by the capacity of each individual to show intimacy and feelings. There is a difference between relationships of a neurotic person and relationships of a healthy person. The neurotic person has to receive love far more than he can afford to give love to others. When they give love, it is given on conditions and obligations which are not reciprocal but self-centered (Susana, 2013: 39).

Rogers (1961) states that the emergence of this conditional love is a result of the past experience of a loved one under certain conditions. The hallmark of conditional love is: "I love you, if" The impact of a conditional love experienced in the past is defensiveness and the inability to love others. A defensive attitude is shown by wearing a mask, not presenting themselves as they are.

This attitude arises especially when there is anxiety. Self-imposed conditions limit his/her behavior and turn reality into an idealized imaginary world. Therefore, individuals are not able to fully interact with others and be open to their environment. The world is seen as something threatening. These self-imposed conditions also apply to others. Therefore, in a relationship, he/she will tend to apply standards and personal requirements to others. As a result, he/she is unable to accept other people as they are and to love them sincerely.

In such an unhealthy relationship, the self becomes the center of the relationship. Other people will be seen as a means of self-sufficiency. The characteristics of such a relationship include demands, dissatisfaction, restraint, restriction, and jealousy. This applies to almost all types of relationships, for example between friends, siblings, parents-children, employer-employees, not only between husband and wife or girlfriend and boyfriend (Susana, 2013: 40).

This self-centered love can lead to exploitation in others, which in its extreme form usually takes the form of violence against others, such as against spouses, children, employees, or friends. In general, violence is carried out by parties who have more power, for example men, adults, parents, teachers, or employers. Meanwhile, weaker parties such as women, children, employees, or students have a high risk of becoming victims.

In relations between the sexes, for example husband-wife or boyfriend-girlfriend, the occurrence of coercion, rape, exploitation, betrayal and demands based on gender differences is actually a reflection of an unhealthy relationship. The love of healthy persons is unconditional, not crippling or binding.

Productive love according to Erich Fromm (1963) is a human relationship that is free and equal; everyone can maintain their individuality. One's self will not be absorbed or lost in love for others. The self is not diminished in productive love, but expanded, allowed to fully grow up. Thus relationships work, but one's identity and independence are preserved (Susana, 2013: 41).

Productive love involves four things, namely: attention, responsibility, respect and understanding. Loving others means caring for their well-being, helping them grow and develop. This means taking responsibility for loved ones, among other things in being willing and able to

listen to their needs. Loving also means looking at a loved one with respect and accepting their individuality.

c. Sexuality from Biological View

Through understanding sexuality from a biological point of view, students are invited to be grateful for their existence as humans who are gifted with a body by the Creator. The body makes it possible to meet other people. A healthy encounter or relationship will only be manifested through healthy behavior. Therefore, the description of sexuality from a biological perspective underlines the importance of students having an introduction to male and female organs, so that they get an initial understanding of their reproductive organs and are willing to maintain good reproductive health. Several efforts on how to behave healthily in the field of reproduction along with relevant current issues are also described. This healthy behavior appears in the willingness not to have free sex, to have intercourse only in a marriage bond, not changing partners, early detection and to see a doctor immediately if they experience suspicious symptoms of sexually transmitted diseases (Marianingsih, 2013: 75-79).

Sexually transmitted diseases (STDs) are also explained, including the causes of contracting STDs, their bad consequences and also how to prevent them. With this explanation, it is hoped that students will avoid sexual activities that can cause them to contract STDs (Wijoyo, 2013: 54-58).

d. Sexuality from Socio-cultural View

Understanding sexuality from a socio-cultural point of view invites students to become “Monuments of Love.” Love is the most powerful force that moves humankind. Because of love, humans are able to do amazing things. The Emperor Mughal Shah Jahan built the Taj Mahal as an expression of love for his wife. Millions of love-themed songs were created. Another form of love monument is movie. Although not as many as songs and poetry, movies are also monuments to human love. Most of the movies that are at the box office are also on the theme of love. Love is the inspiration and impetus for the birth of famous movies (Sumarah, 2013:7-8).

In Indonesia, the end of 2012 was marked by the presence of a biopic movie based on both political and personal life of Habibie with the theme of love, entitled *Habibie & Ainun* (Subagyo, 2013:101-103). *Habibie & Ainun* the movie was very popular and captured the attention of the society, followed by its prequels, *Rudy Habibie* (2016) and *Habibie & Ainun 3* (2019). The charm that emanates from *Habibie & Ainun* the movie is an authentic love.

Prof. Dr.-Ing. Bachruddin Jusuf Habibie was a great figure. He was a former Third President in this country (1998-1999) after briefly serving as vice president and serving periods as a minister. In addition, he was also known as a great scientist in aircraft physics whose expertise was recognized by the world. In Hamburg, Germany, he developed theories on thermodynamics, construction, and aerodynamics known as the Habibie Factor, Habibie Theorem, and Habibie Method, respectively. *Habibie & Ainun* the movie invited millions people to watch it, because of its powerful message about love that is sincere, loyal, true, authentic, and full of commitment. Students are reminded that each of us is also a monument of the love of our

parents. We were born and called to be a monument of love for our parents and others, also in the context of the relationship between men and women.

Habibie in his book *Habibie & Ainun* (2010) wrote, “This book is dedicated to my beloved wife Hasri Ainun Habibie whose soul, spirit, mind, and conscience are united wherever we are, all the time.” Thus, love that is sincere, loyal, true, and full of commitment becomes the theme of the book and the movie.

Habibie & Ainun at the same time also presents the personal qualities of Habibie and Ainun as human beings who were full of love. Each of them had proven themselves to be individuals who always celebrated love wisely. Love for parents was manifested by the seriousness of studying at schools and universities. Habibie was so diligent in forging himself to become a scientist in the field of aircraft physics who graduated from the Technische Hochschule Aachen (RWTH Aachen University) in Aachen, Germany. Ainun successfully completed her education in the field of physician and pediatricians at the Faculty of Medicine, University of Indonesia.

Habibie and Ainun with their individual uniqueness had been able to realize “two bodies but one soul” (Habibie, 2010: ix). Habibie was a man full of responsibility as a husband and father. Meanwhile, Ainun, a woman who was full of humility carried out her duties as a wife and mother in harmony. Habibie (2010: x) wrote, “Ainun was always present to provide balance and create harmony in our family life, with humility to give her husband always going ahead, as she said: the big you and the small I, with a mesmerizing “beautiful eyes”, so our household guide was like a song whose tone, rhythm, and lyrics had been orchestrated in such a way that it was always harmonious.”

Thus, love has a positive motility and impetus for humans. The Taj Mahal, millions of songs and poems, and thousands of movies are monuments to human love. Every human being is basically a monument of love. Each of us is first of all a monument to God’s love. Because of His love, human was created and born. Secondly, we are a monument to the love of our parents. Thirdly, we are monuments of mutual love. No one can live alone. As social beings, humans always need the presence of others.

e. Sexuality from Islamic View

For Muslim students, there is explanation about the Islamic view of sexuality. Understanding sexuality in Islam is often under the shadow of patriarchy, because many people consider that various religious texts from the Koran and Hadiths must be carried out and considered final so that contextualization is not needed when times have changed.

The study of sexuality and female reproduction had been discussed in classical books since the 5th century *Hijri* (12th century AD), but in reality women remain in the domestic realm. The study of women in Islam has been discussed deeply, but socially, women are still covered with various restrictive rules, for example prohibited to leave the house without the permission of their husband, prohibited from traveling except with *muhrim* (husband or siblings). In the public sphere in some countries, women still have limited space and do not yet have a real role (Qudsy, 2013: 108-111).

In Islamic view, sexual intercourse has to go through the institution of marriage. Various forms of pre-marital sex or behaviors that lead to pre-marital sex are strictly prohibited in Islam. Marriage is not a means to achieve physical enjoyment alone, but it is part of the fulfillment of Allah's rules, so that a marriage has a value of worship. The purpose of marriage is very clear, namely to form a family that is *sakinah* (peace), *mawaddah* (full of hope and love), and *warahmah* (love) (Surah Ar-Rum: 21). Thus, the institution of marriage is able to contribute to the stability and tranquility of society, because men and women can fulfill their sexual instincts properly and legally (Qudsy, 2013: 113-116).

Marriage in Islam has five main objectives: firstly, to meet the demands of human instincts. Sexual intercourse is an instinctive of every human being. Through the institution of marriage, men and women are allowed to channel their sexual desires freely and lawfully.

Secondly, to fortify noble morals. As the Prophet Muhammad SAW said, "O young men! Whoever among you is capable of getting married, then marry, because marriage is more to lower your gaze and fortify your genitals (*farji*). And whoever is unable, then let him fast, because fasting can fortify himself." (Narrated by Bukhari, Muslim, and Tirmidhi). By getting married, a person can reduce his/her sexual tension by directing it to someone who is lawful to have sex with.

Thirdly, to uphold an Islamic household. By getting married, a Muslim is assumed and should be more diligent in worship, because he has lived a life together, communicated and interacted well both socially and sexually in accordance with the guidelines outlined by Allah and Muhammad SAW.

Fourthly, to increase worship to Allah. This has something to do with the third objective. Because even in that sexual intercourse, even though it is filled with lust, it is still considered as worship, as the Prophet said, "If you have intercourse with your wife, it is almsgiving." He said again, "Likewise, if they have intercourse with their wives, they will get rewarded!" (Narrated by Muslim, Ahmad, and Nasa'i).

Fifthly, to get righteous offspring. Marriage in Islam is part of the universal continuity of human generation as stated in the Koran. "Allah has made from yourself a husband and wife and made for you from your wives, children and grandchildren. They give you a good fortune." (Surah An-Nahl: 72).

5. Analysis and Results

Moral weekend program was held on May 8, 2021. A week before the program, the researcher distributed a questionnaire to find out the situation of the students and their expectations for this program. From the questionnaires collected, there were 421 students who answered, consisting of 157 men (37,3%) and 247 women (58.7%), while 17 students (4%) chose the third option, namely not voting (see Table 1). It shows that 17 students who did not vote for man or woman meant that they did not want to vote or they still searched for identity or they were considered LGBTQ.

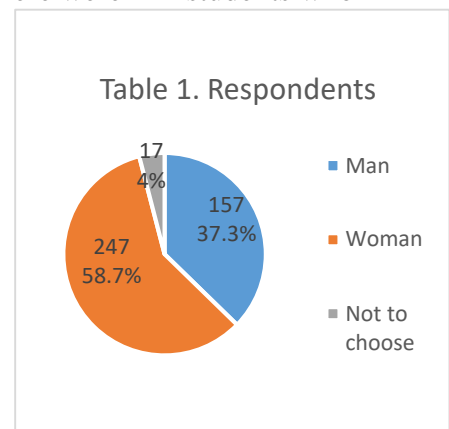
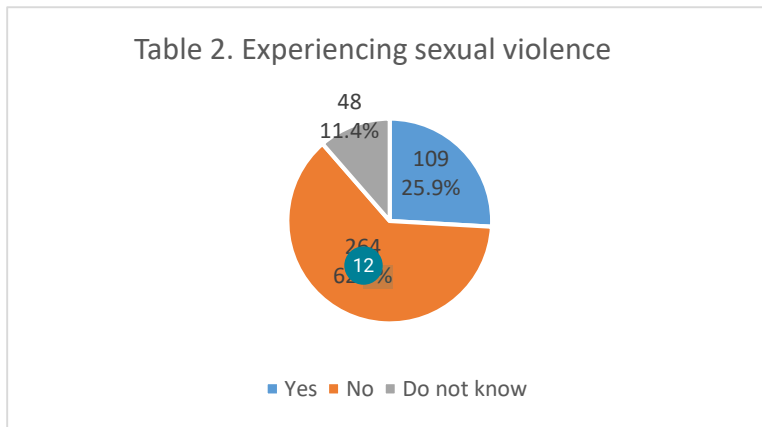


Table 2 shows that 25.9% of students have experienced sexual violence, 62.7% of students have never experienced sexual violence, and 11.4% of students did not know whether or not they have experienced sexual violence. This

means that quite a number of students have experienced sexual violence. Sanata Dharma university offers guidance and counseling to help students who are traumatized by sexual violence, as part of the campus' efforts to develop anti-violence education (Rukiyanto, 2017: 446). Students who have experienced trauma are helped to accept themselves, to forgive and to reconcile with people who hurt them (Rukiyanto, 2014: 152-155; Rukiyanto, 2018: 103-104).

Students' views on sexuality were mostly associated with sexual intercourse, sexual desires, sexual violence, or sexual harassment. Some students view it as gender or genitals. It appears that most of them have negative views about sexuality. The reason may be that they are accustomed to hearing, some even experiencing, negative things related to sexuality. This view, of course, needs to be corrected. It is the duty of sex education to correct this view.

With regard to dating, most students experienced healthy dating, mutually caring for each other, mutually beneficial, and committed one another. Some students experienced toxic relationships, such as experiencing violence, being always controlled and restrained, and being prohibited to befriend with other men. Some students are still single.

In connection with the expectations discussed in sex education, many students wanted a discussion about healthy dating, ways to overcome toxic relationships, the bad effects of pregnancy outside of marriage, how to deal with trauma due to sexual violence, and LGBTQ.

Many students viewed sex as risky and dangerous. Many students described sex as addictive: "People who have sex are addicted. They continue to want it." Many students agreed that curiosity of sex and lust are normal and humane, but they should refrain from these feelings. Sexuality is rarely discussed because it is seen as taboo. The lack of discussion on sexuality was

seen as a factor of harassment and violence. Stories of sexual violence and harassment were widespread among students, taking place in various forms including verbal, physical and virtual, and in many contexts including within the family, at campus, in dating relationships, and through social media.

Through the moral weekend, students learnt about sexuality so that they do not fall into unhealthy relationships. They also learnt about sexual violence or toxic relationship that often occurs. They learnt about good dating attitudes, healthy and unhealthy relationships. They had intention and will to avoid sexual violence by developing attitudes that build healthy relationships, such as open communication, honesty that can create trust between partners, mutual respect, not humiliating partners, avoiding premarital sex, and solving problems properly. Besides these, they had will to keep their eyes, to dress modestly to reduce sexual harassment, not to have excessive physical contact to avoid temptation to have sex, to avoid jealousy of their partner, to learn to trust and to respect each other, to have courageous and assertive attitudes, and not always following what boyfriend/girlfriend wants.

¹³ At the end of the program, students were asked to reflect together on what they had learned from the moral weekend and make a joint commitment to become mature individuals, who are able to accept themselves as they are, and to respect and love others sincerely. This commitment was expressed in the form of poetry or song or drama so that they can remember what they have learned and are able to make it happen in their daily lives.

6. Conclusion

Overall, the students were very happy with the sex education program held by the University. They were greatly helped to be mature in acting. They learnt a lot about sexuality from various perspectives. They were aware that the power of sexuality is “beautiful” because it is a gift from God. They understood better about the human body, especially reproductive organs, and how to maintain its health. They became comfortable with being man or woman (the biological dimension). They were helped to build a positive self-concept (the psychological dimension). All of these dimensions appeared in their willingness to create a mutual atmosphere of respect, not to impose personal will only, and their willingness to enrich themselves and to love one another, instead of destroying oneself. This was the key point in the socio-cultural dimension.

Finally, each student had a commitment to develop true love and to avoid a manipulative love. They were strengthened to say NO to promiscuity and NOT to want to be “slaves” of lust that can tarnish their self-image or hinder their journey in preparing themselves to be God’s image and partner. In short, they had a moral commitment to be a mature people.

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