

## *Tarbiyatul Aulad Fil Islam:*

### **Breaking the Chain of Promiscuous Sex among Teenagers**

**Doni Saputra**

Institut Agama Islam Faqih Asy'ari (IAIFA) Kediri

*donitwo45@gmail.com*

#### **Abstract:**

This study explores the sexuality education that exists among adolescents. This sexuality education does not mean providing sex education to adolescents, but rather education related to the limits that adolescents allow in living life so that adolescents understand and do not fall into things that can destroy their future. In addition to adolescents, educators, teachers, and parents are also expected to be able to understand the importance of sex education in adolescents. This research uses a qualitative research approach to literature. The focus of this study is *sex education* delivered to adolescents. The source of this research data is sourced from the book of *Tarbiyatul Aulad Fil Islam*. The data analysis technique in this study is Content Analysis. The result of this research is that in the Book of *Tarbiyatul Aulad Fil Islam*, it is explained that before an educator delivers *sex education*, the educator must first form his character following applicable norms. Among other things, it must be sincere, piety, knowledgeable, polite, and easy to forgive. *sex education* to adolescents in the form of ethics of asking permission to enter the room, ethics of seeing the opposite sex, keeping children away from behavior that invites martyrdom, educating sharia laws related to adolescence and adulthood, directing adolescents to be able to restrain themselves (from sexual desire) when unable to marry and educating children about marriage and sex.

**Keywords:** *Tarbiyatul Aulad Fil Islam, Sex, Adolescent.*

#### **Introduction**

Over time, the flow of development of the times is increasing, and various kinds of information entering the Country of Indonesia are becoming increasingly uncontrollable, whether information from print or electronic media newspapers. That media abuse becomes a trigger for negative impacts for users if there is no sorting in

accessing information. The more sophisticated the electronic media in developing, parents, teenagers, and even young children almost all generations use electronic equipment (gadgets). Whether realized or not, the empty sorting in the misuse of electronic media can also bring down people's morals. One example of the fall of public morals is the rise of immorality cases

which have become the main topic in various media.<sup>1</sup> As we know in various print media cases of sexual harassment are often the main topic. Without us ever knowing, the sophisticated electronic media that makes it easier for us to access information is also the main cause of the moral collapse of society. Starting from negative activities to curiosity about sexual things.

With this, it becomes an important trigger for *sex education* that directs a person's adolescence to be better. Starting from a discussion about sexual matters, children will increasingly understand the importance of sexuality which is part of the health of the body itself, not just the relationship that occurs between men and women. Data compiled from Komnas Perempuan shows a graph of Indonesia's emergency of sexual violence even more so amid the Covid-19 pandemic. Sexual violence is competing with the activities of the digital world in increasing its activities. Cases of OGBV (Online Gender-Based Violence) in the Fact Sheet and Key to the Annual Record of the National Commission for Women 'Th 2021 have increased, where in 2019 there were 126 cases to 510 cases in 'Th 2021. Where victims of

sexual abuse do not only occur in adult women, even victims also occur in adolescent girls.<sup>2</sup>

Unfortunately, many adolescent girls do not realize that they are victims of sexual abuse due to their lack of *sex education*. For example catcalling (such as blinking eyes, whistling, touching the body, and mentioning limbs which are also included in sexual harassment), many women are less aware of because catcalling is conveyed jokingly.

With this, it is important for educators, especially parents, to introduce *sex education* to their children, especially regarding limbs. So that when someone touches a limb and feels uncomfortable they know and understand, if it's all a form of sexual violence.<sup>3</sup>

Some people may look down on it, thinking it is taboo and some even make bad comments about the sex education given to teenagers aged 7-14 years. Some even claim that sex education is just a path to sexual freedom itself. Whereas we know, general knowledge in simple terms such as wearing long clothes and covering members who invite desire is evidence of basic *sex education* that helps children avoid sexual abuse to sexual deviance. Prominent sexologist H Boyke Dian

---

<sup>1</sup> Amalia Rosyadi Putri, "Dampak Gadget Terhadap Perilaku Alone Together," *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam* 4, no. 2 (2022): 115–25.

<sup>2</sup> Maria Adeline Tiara Putri, "Banyak Remaja Perempuan Tidak Sadar Jadi Korban Kekerasan Seksual," *Kompas*, 2021.

<sup>3</sup> M. Djaswidi Al Hamdani Iis Rodiah, "TANGGUNG JAWAB ORANG TUA TERHADAP ANAK DALAM PENDIDIKAN SEKSUAL (Studi Analisis Pemikiran Abdullah Nashih Ulwan)," *Tarbiyatul Al-Anlad: Jurnal Pendidikan Anak Usia Dini* 3, no. 13–24 (2018).

Nugraha, SpOG, MARS said that "sex education given to children is different from teaching children to have sex themselves". Through sex education, children will know and understand better about their body functions so that children can avoid actions that cause sexual deviance that they do.

But nowadays, it is found that parents who do not understand how to convey *sex education* to children in the phase of having great curiosity about sex education, it is also possible they find out the truth from unreliable sources and sometimes even parents give answers that do not match the curiosity of the child himself.<sup>4</sup>

Departing from the lack of sex education, Dr. Boyke revealed that the increase in sex rates in adolescents every year is getting higher and higher. There are about 40-60 middle and even high school teens who have had sex. As sex in adolescents becomes more prevalent, abortion procedures are increasing. Every year there are around 2.3 million abortion procedures performed in Indonesia. There are even those who perform unsafe abortion procedures such as those performed on birth attendants.

It does not stop there that poor and inappropriate sex education has resulted in the spread of HIV-AIDS getting higher in Indonesia. If education is not provided appropriately, it is not impossible if Indonesia later shifts Thailand from the position of the largest HIV-AIDS in the Asia Pacific. "what do you want to be if there is no sex education in Indonesia. Indonesia could replace Thailand from the position of the largest HIV-AIDS in the Asia Pacific". here's a statement from Dr. Boyke.<sup>5</sup>

Cilegon Deputy Mayor Sanuji Pentamarta is concerned about the increasing cases of child sexual violence in his region. Even Chief District Attorney Ely Kusumastuti said the criminal cases that are often handled are immoral cases, which increased by 70 percent over 8 months. Well as in a Foundation there was a teenager who took part in an immoral case which molested his junior class and was bullied by 3 people.

In fact, according to the 2019 Th Th Violence Against Women Record from Komnas Perempuan, there were 770 cases including Incest (inbreeding) relationships out of 2,341 cases of sexual harassment.

---

<sup>4</sup> Dwi Yudianto, "Ketahanan Keluarga Sebagai Basis Pendidikan Di Tengah Pandemi Covid 19," *Takdibuna: Jurnal Pendidikan Agama Islam* 3, no. 1-12 (2020).

<sup>5</sup> Winda Destiana Putri, "Remaja Kurang Pendidikan Seks," *Republika*, 2016.

In one of the cases handled by Komnas Perempuan, a female student had to lock herself in the room and even had to replace the door of the room with a wardrobe because her biological father wanted to enter her daughter's room.<sup>6</sup>

In North Halmahera, North Maluku, a young woman has been pregnant for 4 months at the age of 16 years where the perpetrators of sexual abuse are her closest people, the case was carried out by the victim's grandfather 2 times, the victim's father 4 times and the victim's uncle 7 times in 3 years. Even though we know, the parents, who are protective houses for adolescent girls, have even become the main contributors to reducing the psychic condition of the nation's successors.

Separately, a case of sexual harassment committed by a close person also occurred in Serang, Banten where the perpetrator was included from the victim's stepfather. The crime began in a rented house and was committed directly in front of his biological mother. But the mother did not dare to report it to the police, this incident was known to her uncle and was directly reported to the police. The victim said this sex crime occurred from 2017 until the victim gave birth in 2019. Reflecting on this fragment of the story, *sex*

*education* must be given to adolescents to be able to take care of themselves and dare to be honest when sexual harassment occurs. And according to Islam *sex education* is part of moral education "which all makes people have faith in Allah and his messenger"<sup>7</sup>.

Thus sex education is very important to be given correctly and according to needs, in this case, sex education not only dictates morals but discusses various issues and issues of sex. So those teenagers are helped to reflect on the experiences, needs, and values of Islam that they believe in. Sex education is also a preventive measure within the framework of religious morality. The purpose of this study is to explore in detail what is the Concept of *Sex education* in the Book of *Tarbiyatul Aulad Fil Islam* and what are the *Sex education* for Adolescents in the Book of *Tarbiyatul Aulad Fil Islam*.

## Method

This research uses a qualitative type of research. While the approach used in this research is the literature research approach<sup>8</sup> namely a study that focuses on materials or materials in the library, whether books, documents, or magazines in collecting information<sup>9</sup>. The focus of the research here

---

<sup>6</sup> Cnn Indonesia, "Insus Kasus Kekerasan Seksual Terbanyak Pada Anak Perempuan," 2021.

<sup>7</sup> Dkk Tetti Solehati, "Intervensi Bagi Orang Tua Dalam Mencegah Kekerasan Seksual Anak Di Indonesia: Scoping Review," *Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 2085–2094 (2022).

<sup>8</sup> Ahmadin, *Metode Penelitian Sosial* (Makasar: Rayhan Intermedia, 2013). 124

<sup>9</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendidikan Praktis* (Jakarta: PT Rineka Cipta, 1998). 236

is to examine *sex education* in adolescents, which is still underestimated by the community, especially parents. Therefore, researchers want to more deeply understand and research *sex education* in adolescents to give understanding to parents who do not fully understand the importance of *sex education*. The primary data source is the Book by Abdullah Nashih Ulwan entitled *Tarbiyatul 'Aulad Fil Islam*. The squander data used by researchers include books, journals, documents, newspapers, magazines, news to sites on the internet as well as being a reference for researchers in collecting materials, to get good and original results.

## Discussion

The Concept of *Sex education* in the Book of *Tarbiyatul Aulad Fil Islam* Various aspects have been explained and explained in Islamic shari'a, including *sex education*. Islam has become a religion of Lil Alamin grace so that in it regulates and gives directions related to *sex education*.<sup>10</sup>

One of them is in the book of *Tarbiyatul 'Aulad Fil Islam* which is a reference to finding sexual problems. It also explains the purpose of *sex education* in understanding matters related to sexual and shahwat so that there are

no acts that are not by the norms that are practiced and do not cross the boundaries set by God, including adultery and things that approach it.

Including adultery is the sexual relationship between a man and a woman outside of marriage. Whether it has been in a legitimate relationship or not. Therefore, Islam, which upholds the value of education, encourages parents to always provide educational provisions for their children from the time he is still in the womb until he is in their teens. The education that parents should not leave to the child is *sex education* because this education it becomes a determinant of the child's behavior in the future. Sex education can also backfire if educators are unable to act as mentors for positive things. Special attention is needed related to *sex education* when educating children to become kamil people who are devoted to God. Sex plays an important role in human life.

From the explanation that has been described, we can understand that the concept of *sex education* for adolescents in the book of *Tarbiyatul Aulad Fil Islam* is as follows:

1. In delivering the education needed, not only what material is useful for students, and how to deliver the material later, but

---

<sup>10</sup> Nurhasanah, "Pendidikan Seks Bagi Anak Usia Dini Menurut Hadist Nabi," *Generasi Emas: Jurnal Pendidikan Anak Usia Dini* 3, no. 1 (2020): 36–44.

it is better as an educator to first have a character that is by Islam as well as following applicable norms. The basic traits of educators include:<sup>11</sup> Sincerity, *Takwa*, Science, Polite and forgiving, and Be Aware of Responsibilities.

2. There is the most important education in Islam and it gets special attention. This is the biggest, most severe, and most important responsibility in Islam, starting from the time the student or child is still in the womb childhood, until entering puberty, all of which is devolved to students, teachers, fathers, mothers to community leaders, where if they succeed in realizing and fulfilling these rights perfectly then they have been able to realize a harmonious family having a special character. Including:
  - a. Faith Education Responsibilities
  - b. Moral Education Responsibility
  - c. Physical Education Responsibilities
  - d. Responsibility for Resourceful Education
  - e. Responsibility for Psychiatric Education
  - f. Social Education Responsibility
  - g. *Sex education* Responsibilities
3. Likewise, educators and parents who are burdened with the responsibility of *sex*

*education* should pay attention to the following to minimize also to get to know the learners better, so that when there is an unexpected call or call, the learner already knows and will be ready to fight. Including:

- a. Strengthening cooperation between education and children
- b. At all times put into practice educational methods
- c. Designing tools to deepen the knowledge that is beneficial to children
- d. Lead children to love reading
- e. Deepening the spirit of jihad in children
- f. Lead the child to realize his responsibility to Islam
- g. Designing tools to deepen the knowledge that is beneficial to children
- h. Lead children to love reading
- i. Leading the child to realize his responsibility to Islam Deepen the spirit of jihad in the child.

Abdullah nashih ulwan considers education to be a primary need for everyone, especially when he has entered adolescence, what is needed is not only the strengthening of morals and creeds by Shari'a but also *sex*

---

<sup>11</sup> Abdullah Nasih Ulwan, *Pendidikan Seks Untuk Anak Ala Nabi SAW*, (Solo: Pustaka Iltizam, 2009).

*education* that can form a noble and virtuous personality. The concept of *sex education* in the Book of *Tarbiyatul Aulad Fil Islam* is broadly speaking:

- a. Maturation of morals and creeds
- b. The need for an educator who has the criteria of sincerity, forgiving, courtesy, knowledge, and responsible.

It has also been explained at the beginning that there are several stages in delivering sex education, with these stages he seems to want to clarify that sex education should be given to all ages. But, sex education is there to explain what things should be shunned and avoided. Not as an attempt to provoke pent-up sexual desire.

Education in sexuality among westerners does only explain how to maintain healthy and correct sex so as not to contract dangerous venereal diseases. Whereas in Islam itself, the education that is focused is on how to avoid free sex. His opinion is in line with Yoesoef Madani in the book at *Tarbiyah al Jinsiyyah lil athfal wal balighin*<sup>12</sup> that *sex education* is as a form of preventive promiscuity.

In the ethics of asking permission Yusuf Madani added that if the child has entered the

age of adolescence or baligh then it is not limited to three times as Abdullah Nashih Ulwan explained, the ethic is to ask for permission every time. As in the sura an-Nur verse 59:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا  
أَسْتَأْذِنُ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

That is to say: and when your children have reached the age of five, Then let them ask permission, as are the people before whom they asked permission (That is to say: the children of the free people who are not mahrams, who have been toddlers must ask permission first if they are to enter according to the manner of those mentioned in verses 27 and 28 of this letter asking for permission.). Thus God explains His verses. and Allah is all-knowing again All-wise.

In Islam, the learning has differed from one phase to another. Therefore, Islam does not talk about the ethics of intercourse except for children who have reached the age of maturity in thinking or adulthood.

Abdullah Nashih Ulwan argued that adolescent *sex education* should be based on good creeds and morals. Yusuf Madani argued that *sex education* should establish Islamic

<sup>12</sup> Alif Kurniawan, "Konsep Pendidikan Seksual Dalam Buku Tarbiyyah Al-Jinsiyyah Lil Athfal Wal

Muballighin" (Universitas Islam Negeri Sunan Ampel Surabaya, 2015).

customs. Alimuddin Afandi said that the concept of education from the perspective of the Qur'an surat an-Nur verses 58-61:

1. It must be based on faith in Allah and His Messenger. Because everything did must be based on faith in Allah, the Muslim youth in doing anything will always remember Allah, so that they will submit and obey all the rules to and instructions of Allah.
2. *Sex education* must begin in a family environment.
3. *Sex education* should be provided from the time the child is young according to the phase of his development.
4. Provide an understanding of the members who can and cannot be seen since the child is young whether they are of the same sex or not.
5. Provide an understanding of the limitations of making up or wearing makeup.

In fact, according to Dr. Fauziah al-Dare, an alumnus of the Faculty of Mental Sciences, the *Sex education* Officer from the UK said that if the *sex education* imposed in the west is a transliteration of Islamic books, he said if the Council of the British Senate Prohibits the translation of English from Arabic *Sex education*.<sup>13</sup>

---

<sup>13</sup> Najwa Hasna Nida, "Perilaku Seks Pranikah Remaja," dp3ap2.jogjapro, 2020.

Here it proves that even in the west it explains how to have healthy sexual relations so as not to contract the disease but still the tendency used as an example is *sex education* in Arabic or Islamic Religion. Thus, even though they use different concepts, Abdullah Nashih Ulwan and Yusuf Madani have the same goal, namely to teach adolescent *sex education* must be based on and based on Islamic Shari'a, not only material from the west but the basics in Islam must also be explained in advance to produce *sex education* that can produce a generation of salafussolihin by the guidance of the Prophet Muhammad. *Sex education* for Adolescents in the Book of *Tarbiyatul Aulad Fil Islam* *Sex education* is presented to adolescents to emphasize how many problems are related to sexuality without them knowing it.

Islam itself considers *sex education* to be a crucial part of life as well as part of the education of akidah, morals, and worship. All of these goals go in one direction, namely the introduction of the anatomy of the human body, the relationship with the opposite sex, the sexual as well as the balance of science and religious obligations. The following is *sex education* for adolescents in the Book of *Tarbiyatul Aulad Fil Islam* 'The Perspective of Dr. Abdullah Nashih Ulwan:

1. Ethics of Asking Permission When Entering the Room When you have entered the age of adolescence, the limit



- of asking permission to enter the room is at any time and under any circumstances. By teaching the ethics of asking permission when entering the room, teenagers will always be careful and not careless, so that unwittingly teenagers have good morals.<sup>14</sup>
2. The Ethics of Seeing What Is Not the Mahromnya For men it is only allowed to see the face and palms of his hands, while for men (whether women see men or men see men-even in the absence of shahwat) what is allowed to be seen is the whole body except the part between the navel and the knees.
  3. Prevent children or adolescents from things that invite sexual arousal or lust.
    - a. It is not allowed to enter the place of women, because the age of adolescence can already distinguish between beautiful and not.
    - b. Separating the bed because one day when the teenager wakes up from sleep and sees his aurat, will provoke his passions.
  4. Educate shari'a laws related to adolescence and adulthood Explains things related to the signs of entering adolescence. And things related to it, which is essentially guidance around the signs of entering adolescence.
  5. Educate the child about marriage and sex Because sex has become human nature in satisfying its passions, it is necessary to direct teenagers to have sex according to their portion or directed to marriage because even in marriage, it can save teenagers from free sex.
  6. Directing adolescents to be able to restrain themselves (from sexual desire) when unable to marry When the sexual drive of adolescents is higher, one should keep a view of the illegitimate matter and strengthen oneself in understanding the science of religion.
- Sex education based on manners has been practiced since ancient times. The book "kamasutra" from the country of India and has been translated into various languages holds advice or support for how sex education should be given to preserve generations and glorify them and maintain an understanding of conjugal relationships by applicable norms.<sup>15</sup>
- Abdullah Nashih Ulwan agreed that adolescent *sex education* contains six stages, namely:
1. Courtesy of asking permission
  2. Manners of seeing the opposite sex
  3. Keep the child away from the desires of passions
  4. Educate shari'a laws related to adolescence and adulthood

---

<sup>14</sup> Ade, Kartini, Asep Maulana, "Model Pendidikan Karakter Dalam Keluarga," *An-Nisa': Jurnal Kajian Perempuan Dan Keislaman* 13, no. 2 (2020): 231–53.

<sup>15</sup> Eva Supriatin Egy Pratama, Sri Hayati, "Hubungan Pengetahuan Remaja Tentang Pendidikan

Seks Dengan Perilaku Seks Pranikah Pada Remaja Di Sma Z Kota Bandung," *Jurnal Keperawatan BSI* 2, no. 2 (2014): 149–56.

5. Educate the child about marriage and sex
6. Directing adolescents to be able to restrain themselves (from sexual desire) when they are not yet able to get married.

If it is associated with Islam, the *sex education* applied by Abdullah Nashih Ulwan is by the existing arguments. But if it is linked to the current reality, educators and even parents feel that the teaching will only damage the morale of their children.

Yusuf Madani added several points on adolescent education, including:

1. Teach *sex education* and jurisprudence to the child.

From the moment the child enters the stage of serious thinking, the child needs to be supported by sex education that should be mastered, little by little, and most importantly teaching *istinja'*, *istibro'*, and matters related to *sex education*.

As parents, if our child finds out his parents wash his blood stains and his child asks. So, as a parent, he has to explain it clearly as a form of debriefing when he grows up.<sup>16</sup>

2. Keep your eyes and close the aurat

Here Yusuf Madani says that what closes the aurat is not only women and men who are not mahrams, but mothers to their children as well. When entering the age of

mumayyiz the child will memorize the things he sees.

In addition to covering the aurat like this, keeping the clothes worn is a form of self-preservation, avoiding slander, even being kept away from sexual harassment.

3. Avoid children from sexual things.

Educators or parents to prevent children from seeing things that will plunge into adultery, whether seeing or hearing.

Moreover, parents must take care of matters that have to do with sexuality, whether it is just kissing or the rest, because Imam Sodi said "if a husband and wife or parents carve their wives or slaves while their children are at home, then they are tantamount to bequeathing adultery."<sup>17</sup>

*Sex education* in Islam that can be used as a support is:

- a. Circumcision or Circumcision

Circumcision is cutting off the hashafah or skin that covers the head of the penis if there is no skin covering it. Meanwhile, the benefits of circumcision itself are that it becomes the basis of cleanliness in Islam, mental preservation, reducing the desire for masturbation when entering adolescence, and also being able to avoid dangerous diseases such as HIV.

---

<sup>16</sup> Ali Mukti, "Pendidikan Seksualitas Untuk Anak Usia Dini Islam Perspektif Islam" (UIN SUNAN KALIJAGA, 2016).

<sup>17</sup> Makarimal Akhlaq I, *Hasan Bin Fudhl Al-Thusi* (bairut, 1392).

- b. The prayer itself contains *sex education* including:

1) Purify

Prayer itself is only considered valid if it has cleansed itself of hadast and uncleanness. While in hadast there is a thing that obliges him to wudhu<sup>18</sup>, some even require a large bath (bathing by pouring all over the body from head to toe).

By discussing this, it will not be separated from explanations related to gender, things that require bathing, one of which is because of the discharge of seminal along with the shahwat. Having explained this, then it is impossible without explaining how to overcome it, stay away from it and keep yourself from falling and pointing at negative things.

2) Closing aurat

Aurat is a member that should not be seen and seen, just as male aurat is a member between the navel and knees while female aurat is the whole body except the face and palms.<sup>19</sup> The reason why he is required to close aurat is that

female and even male aurat invites sexual stimulation for the opposite sex.<sup>20</sup>

It is often known that the reason most victims of sexual abuse is because they do not close the aurat or close the aurat but show the curves of their bodies.

Thus, after a deeper study, the existing *sex education* cannot be separated from Islamic rules. Yusuf Madani and Abdullah Nashih Ulwan's thoughts on *sex education* are indeed similar and mutually reinforcing.

In his book, Yusuf Madani supports Abdullah Nashih Ulwan's thoughts regarding *sex education* because in Yusuf Madani's view *sex education* is indeed needed by adolescents, especially in early childhood, as well as Abdullah Nashih Ulwan's opinion. Also said if *sex education* is carried out from an early age.

## Conclusion

The essence of the Book of *Tarbiyatul Aulad Fil Islam* is a picture of providing sex education for teenagers. In addition, in the Book of *Tarbiyatul Aulad Fil Islam*, it is explained that before an educator delivers *sex education*, the educator must first form his

<sup>18</sup> Dkk Musthafa al-Bugha, *Al Fiqh Al-Manhaj* 'Ala Madzhab Al-Imam Asy-Syafi', Jilid 1 (Surabaya: Fithroh, n.d.).332

<sup>19</sup> Dkk Musthafa al-Bugha, *Al-Fiqh Al-Manhaj* 'ala Al-Madzhab Al Imam (Surabaya: Fithroh, n.d.).

<sup>20</sup> Mira Rahmayanti Sormin, "Pendidikan Seks Dalam Pandangan Islam," *Al-Muaddib :Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 2, no. 2 (217AD): 310–26.

character by applicable norms. This character or norm has to be a foothold for every teacher or educator so that later it does not get keblinger. Among other things, it must be sincere, piety, knowledgeable, polite, and easy to forgive.

*Sex education* contained in the Book of *Tarbiyatul Aulad Fil Islam* by Abdullah Nashih Ulwan requires educators to deliver *sex education* to adolescents in the form of: ethics of asking permission to enter the room, ethics of seeing the opposite sex, keeping children away from behaviors that invite martyrdom, educating sharia laws related to adolescence and adulthood, directing adolescents to be able to restrain themselves (from sexual desire) when unable to marry and educate children about marriage and sex.

## References

- Ade, Kartini, Asep Maulana. "Model Pendidikan Karakter Dalam Keluarga." *An-Nisa': Jurnal Kajian Perempuan Dan Keislaman* 13, no. 2 (2020): 231–53.
- Ahmadin. *Metode Penelitian Sosial*. Makasar: Rayhan Intermedia, 2013.
- Cnn Indonesia. "Inses Kasus Kekerasan Seksual Terbanyak Pada Anak Perempuan," 2021.
- . "Kejahatan Seksual Keluarga Di Maluku Utara," 2021.
- Egy Pratama, Sri Hayati, Eva Supriatin. "Hubungan Pengetahuan Remaja Tentang Pendidikan Seks Dengan Perilaku Seks Pranikah Pada Remaja Di Sma Z Kota Bandung." *Jurnal Keperawatan BSI* 2, no. 2 (2014): 149–56.
- Hajar, Ahmad bin Ali bin. *Fathul Bari, Juz 10*. Baerut: dar Al-Fikr, 2018.
- I, Makarimal Akhlaq. *Hasan Bin Fudhl Al-Thusi*. bairut, 1392.
- Iis Rodiah, M. Djaswidi Al Hamdani. "TANGGUNG JAWAB ORANG TUA TERHADAP ANAK DALAM PENDIDIKAN SEKSUAL (Studi Analisis Pemikiran Abdullah Nashih Ulwan)." *Tarbiyatul Al-Aulad: Jurnal Pendidikan Anak Usia Dini* 3, no. 13–24 (2018).
- Kurniawan, Alif. "Konsep Pendidikan Seksual Dalam Buku Tarbiyyah Al-Jinsiyyah Lil Athfal Wal Muballighin." Universitas Islam Negeri Sunan Ampel Surabaya, 2015.
- Mukti, Ali. "Pendidikan Seksualitas Untuk Anak Usia Dini Islam Perspektif Islam." UIN SUNAN KALIJAGA, 2016.
- Musthafa al-Bugha, Dkk. *Al-Fiqh Al-Manhaji 'ala Al-Madzhab Al Imam*. Surabaya: Fithroh, n.d.
- . *Al Fiqh Al-Manhaji 'Ala Madzhab Al-Imam Asy-Syafi'i, Jilid 1*. Surabaya: Fithroh, n.d.
- Nida, Najwa Hasna. "Perilaku Seks Pranikah Remaja." dp3ap2.jogiaprov, 2020.

- Nurhasanah. "Pendidikan Seks Bagi Anak Usia Dini Menurut Hadist Nabi." *Generasi Emas: Jurnal Pendidikan Anak Usia Dini* 3, no. 1 (2020): 36–44.
- Putri, Amalia Rosyadi. "Dampak Gadget Terhadap Perilaku Alone Together." *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam* 4, no. 2 (2022): 115–25.
- Putri, Maria Adeline Tiara. "Banyak Remaja Perempuan Tidak Sadar Jadi Korban Kekerasan Seksual." *Kompas*, 2021.
- Putri, Winda Destiana. "Remaja Kurang Pendidikan Seks." *Republika*, 2016.
- Sormin, Mira Rahmayanti. "Pendidikan Seks Dalam Pandangan Islam." *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 2, no. 2 (217AD): 310–26.
- Suharsimi Arikunto. *Prosedur Penelitian Suatu Pendidikan Praktis*. Jakarta: PT Rineka Cipta, 1998.
- Tetti Solehati, Dkk. "Intervensi Bagi Orang Tua Dalam Mencegah Kekerasan Seksual Anak Di Indonesia: Scoping Review." *Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 2085–2094 (2022).
- Ulwan, Abdullah Nasih. *Pendidikan Seks Untuk Anak Ala Nabi SAW*. Solo: Pustaka Iltizam, 2009.
- Yunianto, Dwi. "Ketahanan Keluarga Sebagai Basis Pendidikan Di Tengah Pandemi Covid 19." *Takdibuna: Jurnal Pendidikan Agama Islam* 3, no. 1–12 (2020).

