

FIQIH SEXUAL IN PESANTREN: A CASE STUDY OF SEXUAL EDUCATION IN ISLAMIC BOARDING SCHOOLS

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ABSTRACT

Sexuality education in pesantren has an important role in shaping the social life of adolescents and protecting them from sexual deviance. This study aims to identify the learning of sexual fiqh in pesantren which involves analyzing the literature and sources relevant to sexuality education in pesantren and how the book of Sexual Fiqh is presented as learning material in Miftahulssalam Islamic boarding school. The results of the analysis show that learning fiqh sexual in pesantren is very important to answer the challenges faced by adolescents in the context of sexuality, especially against adolescent sexual behavior. The approach used in this research is qualitative with a case study method. Data collection techniques through interviews, in-depth observation and documentation. Data analysis is done by data reduction data presentation. The conclusion of this research is that sexual education in the Miftahulssalam Banyumas Islamic boarding school is comprehensive with a strict system and is also carried out by way of habituation. Habituation is a practical way of forming and fostering morals. The habits carried out by students are the result of the formation of the pesantren environment which is exemplified by the caregiver as an educator. In general, the method used in learning fiqh in Miftahulssalam Banyumas Islamic boarding school uses the bandongan method accompanied by discussion and question and answer which is strengthened by a deliberation system. The characteristic of the Miftahulssalam Islamic boarding school is the disciplined behavior of students because the rules are so strict, especially on matters relating to sexual behavior in a preventive form.

KEYWORDS

Sexual Fiqh, Sexuality education, pesantren



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INTRODUCTION

Spiritual intelligence is not a religious doctrine that invites humanity to be smart in choosing or embracing one religion that is considered true. Spiritual intelligence is more of a concept that relates to how a person is intelligent in managing and utilizing their spiritual meanings, values, and qualities. Spiritual life

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includes the desire for meaningful life that motivates human life to always seek the meaning of life and crave meaningful life (Mujib and Mudzakir, 2002) (Permadi et al. 2020) .

By definition, a pesantren is an Islamic school that seeks to help students understand, appreciate, and apply the teachings of Islam by emphasizing the importance of strict and in-depth quality as a guide for daily life. One aspect of the expansion of Islam in Indonesia is the establishment of pesantren. As an Islamic educational institution, pesantren developed to meet the demands of the modern world and the impact of advances in science and technology (Rodiyah 2023) .

In the beginning, pesantren was an Islamic educational institution aimed at preparing a religious generation and could spread Islam throughout Indonesia, but during its development, pesantren became an educational institution that could provide educational services both madrasah and formal schools. The collaboration of pesantren education when not only studying religious science but also studying general science. Because many children are interested in studying at pesantren. Learning in pesantren has several differences both from the learning system, learning models, and learning methods with other formal schools.

Along with the development of technology and communication, the world of education in pesantren also gets a challenge because some students are teenagers who are in puberty, as well as electronic media content being one of the influences on their sexual behavior. In general, every pesantren has a teaching method on sex education because it has been stated in the fiqh books which are the reference of pesantren.

Al Qur'an, Al Hadith and fiqh books as the main study and the main source in Islam can be found discussion about sexuality education is not limited to adults (baligh) but Islam stipulates to train children to adapt well to sexual attitudes from an early age. The legal formulators implement child sexuality education through learning fiqh. Islam and scientists agree on the importance of educating children early before the age of baligh by providing the basics of sexuality knowledge along with the laws of fiqh (Faruq 2019) .

Along with the social changes that damage the current morality order, sex education is a matter of concern for everyone, because education is at the forefront of overcoming this.

Cases regarding sexual problems need to be addressed early on, so the prevention of sexual violence must be carried out thoroughly, by preventing and implementing existing efforts and in accordance with the provisions of laws and regulations, so that students can be protected by their human dignity (Rodiyah, 2023) .

To anticipate this, the pesantren learning system from an early age emphasizes religious aspects sourced from the Quran, Sahih hadiths and fiqh-fiqh on ahlak, adab and fiqh on sexuality adab that upholds high morality, so that students are able to overcome various problems for themselves.

Sex education can be provided by providing affirmation and proper teaching about how important it is to learn sex education starting from the educator, namely the teacher. Before teaching about sex education, a teacher must understand well about all kinds of teaching for sex education, starting from the media, books, and

the right vocabulary to teach, so that students can understand what and the purpose of sex education (Ninawati and Handayani 2018) .

It is expected that by adhering to Islamic values owned by pesantren, it is able to develop awareness of sexual behavior for santri (adolescents) who provide care and correct understanding as a form of service and delivery of information on the importance of reproductive health as a way to determine future choices (Afridah et al. 2019) .

Adolescent sexual behavior is influenced by several factors, including intrinsic and extrinsic factors. Intrinsic factors within adolescents that can influence are knowledge about reproductive health and self-image. Good sexual knowledge can influence sexual behavior and attitudes (Theresia et al. 2020) .

The selection of pesantren in this study is a large pesantren that has a long history and has a great influence on life in the Central Java region, the pesantren in this study, namely Modern Pesantren Miftahussalam in Banyumas Regency.

In general, the research formulation of this research problem is to analyze how the sexual fiqh learning method is delivered to santri in the Miftahussalam pesantren. To facilitate the research process, the problem formulation above is translated into several research questions, namely as follows: (1) How is the method of delivering sexual fiqh to santri in Miftahussalam Banyumas pesantren? (2) What books of sexual fiqh are used in Miftahussalam Banyumas pesantren? (3) What is the impact of santri behavior after getting sexual education at Miftahussalam Banyumas pesantren?

Research Objectives: (1) To analyze the method of delivering sexual fiqh to santri in Miftahussalam Banyumas Islamic boarding school. (2) Analyzing the book of sexual fiqh used in the pesantren Miftahussalam Banyumas. (3) Analyzing the impact of santri behavior after receiving sexual education at the Miftahussalam Banyumas pesantren

This research is expected to be useful both theoretically and practically, as follows: (1) Theoretical Benefits: The results of this study are expected to be useful in expanding knowledge and insights in sexual fiqh that are suitable for santri so that they can develop knowledge and preventive actions for deviant sexual behavior. (2) Practical Benefits The results of this study are expected to be useful in contributing to related parties, including as a medium for sexual learning for students.

Basically, Pondok Pesantren is one of the Islamic-based educational institutions in Indonesia, which teaches various kinds of religious lessons about Islam and as one of the institutions that play a role in moral education and noble morals for the students in it (Fitri, Ondeng, and Makassar 2022) .

At this time, pesantren no longer only teach religious sciences but also teach general sciences. In addition, there are also pesantren that specialize in certain sciences, such as specifically for tahfidz al-Qur'an, science and technology, skills or regeneration of Islamic movements. The development of the education model in this pesantren is also supported by the development of its elements. If early pesantren were sufficient with mosques and dormitories, modern pesantren have classes, and even quite sophisticated facilities and infrastructure (Fitri, Ondeng, and Makassar 2022)

The implementation of sexuality education in schools provides an important role for child development. With sexuality education through fiqh learning, teachers can provide habituation and instill the value of responsibility in children by introducing the duties and functions of body members based on the child's gender.

Sexuality education in children is given in a simple way, one of which is by getting used to covering the aurat by requiring Muslim clothing uniforms for male students and Muslimah clothing for female students, separating benches between male and female students, separating male and female student toilets, and getting used to praying dhuhur congregation by separating the male and female shaf (Faruq 2019) .

With the above habits, teachers have indirectly introduced and provided an understanding of sexuality and its fiqh laws to children, that between men and women have differences. Currently, sexuality education is generally implemented in an integrated manner with fiqh learning and through habituation that is carried out consistently.

The purpose of sex education, as Gawshi said, is to give the child the right knowledge so that he is ready to adapt properly to sexual attitudes in the future of his life, as well as acquiring the correct logical tendency towards sexual and reproductive problems. Meanwhile, Sheikh Abdullah Nashih Ulwan Nashih defines sexual education as providing teaching, understanding and clear information to the child when he has understood matters relating to sex and marriage (Faruq 2019) .

RESEARCH METHOD

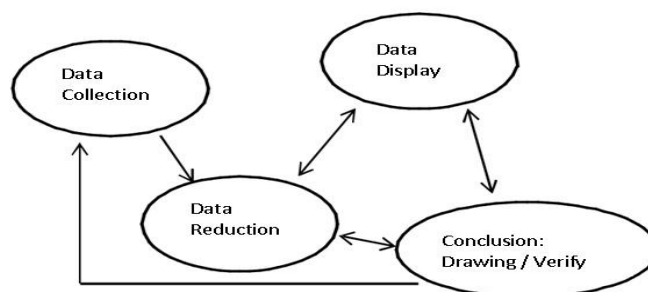
The qualitative approach is descriptive research and tends to use in-depth analysis. Process and meaning (subject perspective) are more emphasized in qualitative research. The theoretical basis is used as a guide so that the focus of the research is in accordance with the facts in the field. Qualitative is also interpreted as research that leads to the study of the natural setting of various social events that occur. In addition, qualitative is defined as a way to find and describe an event narratively, (Denzin & Lincoln, 1994; Nazir, 2005; Somantri, 2005 and Creswell, 2010) (Kaharuddin 2021) . This research was conducted with a qualitative approach using the *case study* method. In the tradition of qualitative research, the term case study is known as a type of research. Case study is defined as a method or strategy in qualitative research to reveal a particular case. The case study method is a detailed examination of one setting or one subject or one document storage or one particular event. Based on these limitations, it can be understood that the limitations of case studies include: First, the research targets can be people, events, settings, and documents; and second, these targets are examined in depth as a totality in accordance with their respective settings or contexts with the intention of understanding the various relationships that exist between the variables.

The research implementation procedures carried out are: (1) Preparation (2) Licensing in accordance with applicable regulations (3) Preparing a research proposal including the introduction of theoretical studies and research

methodology. (4) Reviewing the research location. (5) Developing research protocols and data collection guidelines as well as a detailed schedule

Data collection: (1) Collecting data in the field through observation, interviews and documentation. (2) Discussing data by compiling reflections and reductions, collecting the following data for completeness, and more focus.

This research is qualitative, so this research uses interactive analysis. This technique is useful for getting answers to the problems found then connecting with the underlying theories. This analysis technique model starts from the data collection stage, data analysis, data reduction, data presentation and conclusion drawing or verification. After data collection is completed in each unit, data analysis is carried out simultaneously with the data collection process. The analysis process with an interactive model is as follows:



Source: Miles and Huberman Interactive Data Analysis (Johnson 2019)

Data Collection

Data were collected from various sources of observation, interviews and documentation studies.

Data Reduction

Reducing data means summarizing, selecting the main things, focusing on the most important things.

to the important things, looking for themes and patterns. Thus the data that has been reduced will provide a clearer picture, and make it easier to do further data collection, and search for it when needed.

Data Display

After the data is reduced, the next step is data presentation. Data research is presented in narrative text, by displaying data, it makes it easier to understand what is happening, plan further work based on what has been understood.

The third step in qualitative data analysis is conclusion drawing and verification. The initial conclusions put forward are still temporary, and will change if no strong evidence is found that supports the next stage of data collection. But if the conclusions put forward at an early stage are supported by valid and consistent evidence when researchers return to the field collecting data, then the conclusions put forward are credible conclusions (Johnson 2019) .

At this stage the researcher draws conclusions and verifies the data analysis data from the ustaz, then simply the analysis stage is described as follows:



Data obtained from the field in the form of interviews and direct observation as well as from documentation studies were analyzed by looking at the process of learning sexual fiqh in Miftahulssalam.

RESULT AND DISCUSSION

What is the method of delivering sexual fiqh to santri in Miftahussalam pesantren?

In general, sex is defined as the human gender that identifies a person as male or female, which is carried from birth. In a broader scope of meaning, sex is defined as the relationship between the male and female sexes. In a general sense, it is the sexual relationship between a man and a woman.

Sex education can be provided by providing affirmation and proper teaching about how important it is to learn sex education starting from an educator, namely the teacher. Before teaching about sex education a teacher must understand very well about all kinds of teaching for sex education starting from the media, books, and the right vocabulary to teach, so that students can understand what and the purpose of sex education (Ninawati and Handayani 2018) .

In relation to learning sexual fiqh in pesantren, the existence of pesantren must first be understood. By definition, a pesantren is an Islamic school that seeks to help students understand, appreciate, and apply the teachings of Islam by emphasizing the importance of strict and in-depth quality as a guide to daily life. Pesantren is one aspect of the expansion of Islam in Indonesia. As an Islamic educational institution, pesantren developed to meet the demands of the modern world and the impact of advances in science and technology (Rodiyah 2023) . In general, the pesantren education system consists of five basic elements, namely the hut, mosque, santri, teaching of the yellowclassical books and kyai.

As a place for deepening Islam, pesantren requires students to stay 24 hours in the pesantren environment. The goal is that the students can concentrate on learning as a whole, from waking up to sleeping again with the example of the kyai as the leader of the pesantren. Therefore, the interaction between the members of the pesantren, namely kyai, ustadz and students, runs intimately.

The existence of pesantren is divided into two, namely traditional pesantren (salaf) and modern pesantren, traditional pesantren (salaf) only use a religious curriculum while modern pesantren have two, namely a religious study curriculum and a general study curriculum. Learning in Islamic boarding schools is sourced from the Quran and sahih traditions, In general, the pesantren curriculum has a typical pesantren curriculum in the form of religious sciences consisting of nine fields of knowledge, namely: tawhid, fiqh, ushul fiqh, tafsir, hadith, tasawwuf, nahwu / saraf, and morals and sirah (history) of the prophet.

The Miftahulssalam Banyumas boarding school, located in Central Java province, is classified as a modern boarding school that uses two curricula, namely the pesantren curriculum and the Madrasah Sanawiah (General Education) curriculum. Currently at the Miftahulssalam boarding school in class learning there is already a class separation, between male students and female students both at the boarding school and Sanawiah level, but at the Aliyah level it is still united in the same class between male and female students this is due to technical problems, it will soon be attempted to be separated, but in learning at the boarding school between male students and female students has been separated.

Related to the method of delivering sexual fiqh in the Miftahulssalam Banyumas Islamic boarding school, researchers have interviewed several caregivers, namely, Kyai, ustadz, ustadzah including several santri. The explanation of each is as follows: First, according to Kyai Kasno (Head of the pesantren caregivers) that, sex education given to santri in Miftahulssalam pesantren is not directly, but it is delivered in accordance with the existing curriculum in fiqh subjects tailored to the class and level, for example things related to marriage, purification, bathing, menstruation, and others.

According to Kyai Kasno, the form of sexual education in this pesantren is given both in pesantren education and in general education, besides being sourced from the Quran and traditions and fiqh books. The fiqh book that is referred to in this pesantren is fiqh "Wadhih".

According to Purwanto, (ustadz who teaches fiqh) sexual education at the Miftahulssalam Banyumas Islamic boarding school is comprehensive with a strict system and is also carried out by means of habituation. Habituation is a practical way of forming and fostering morals. The habits carried out by students are the result of the formation of the pesantren environment which is exemplified by the caregiver as an educator. According to him, sex education taught to students at the Miftahulssalam Banyumas Islamic boarding school is limited to understanding the laws that contain sexual issues contained in the book of fiqh Wadhih in accordance with the material studied, not specifically.

And according to Kyai Kasno, the method of delivering sexual fiqh in the Miftahulssalam Banyumas Islamic boarding school uses the bandongan method accompanied by discussion and question and answer which is strengthened by a deliberation system.

According to him, learning sex education typical of this pesantren, using the bandongan method and discussion (mudzakarah) is more effective than other methods. Sex education provided through discussion is intended to process the santri's arguments in responding to the problems faced. This is intended: Liven up

the learning atmosphere so that it does not run rigid and boring. (1) Provide a response to the santri in the class so that they dare to convey problems or matters related to the sex education material discussed. (2) Encourage students to be more active in thinking and understanding the lesson more relaxed.

Some female santri said that sexual education in fiqh learning in pesantren includes an understanding of the importance of maintaining cleanliness or *thaharah*, especially for women who experience menstruation, and several other obligations that must be known such as covering the *aurat*.

What books on sexual fiqh are used in Miftahulssalam pesantren?

The Qur'an, Hadith and fiqh books as the main study and main source in Islam can be found that the discussion of sexuality education is not limited to adults (*baligh*) but Islam stipulates to train children to adapt well to sexual attitudes from an early age. The legal formulators implement child sexuality education through fiqh learning. Islam and scientists agree on the importance of educating children at an age before the age of *baligh* by providing the basics of sexuality knowledge along with the laws of fiqh (Faruq 2019) .

From the results of interviews and observations at the Miftahulssalam Banyumas Islamic boarding school, it can be identified that sex education implemented at the Miftahulssalam Banyumas Islamic boarding school is not specifically with a special module or material, but the students get education related to matters relating to sex in general which refers to the Quran and hadith as well as typical pesantren fiqh books such as the fiqh book "*Al Wadhih*", written by Mahmud Yunus. According to Purwanto, this fiqh book is a guideline in pesantren and madrasah. This book contains a discussion of important matters relating to Fiqh based on one school of thought, namely the Shafi'i school of thought, without explaining the differences between the Imams, because this book is devoted to students so as not to confuse them.

The Book of *Wadhih* discusses *fiqhiyah* issues including: *al-Aṭ 'imah*, *Kitāb an-Nikāh*, *al-Khiṭbah*, *Arkān an-Nikāh*, *Muḥarramāt an-Nikāh*, *Aṣ-Ṣidāqu*, *Walimah 'Urs*, *Mu 'āsyarah an-Nisā'*, *aṭ-Ṭalāq*, *ar-Raj 'ah*, *al- 'Iddah*, *Ḥukm Shurb al-Khamr*, *Ḥijāb al-Ḥirmān min al-Irṣi*. In order for the students to get a comprehensive understanding, it is necessary to design a special fiqh sex education curriculum.

Likewise, in learning sex in the Miftahulssalam Banyumas Islamic boarding school, a typical pesantren curriculum is designed: (1) material, taken from Al Quran, hadith and fiqh books, (2) learning methods using *bandongan* and discussion, (3) the purpose of applying the curriculum to make it easier for students to understand sex comprehensively.

Furthermore, according to Purwanto, considering that the santri in the Miftahulssalam Islamic boarding school, the majority of vulnerable teenagers aged between 13-19 years, although this age cannot be used as a benchmark because, the achievement of adolescence will not be the same between one person and another, but the sexual learning material is given according to the grade level because the grade level is close to the age level grouping.

An integrative sex education curriculum, by integrating into PAI and Biology subject matter in Madrasah. The learning system is done face-to-face in the

classroom with guidance from the ustadz. By implementing a planned and programmed sex education fiqh curriculum at each meeting in one week.

A specially designed sex education curriculum that contains sex education materials from classical fiqh books can be a more ideal sex education curriculum solution for Islamic boarding schools. In addition to having its own specialty, this curriculum does not eliminate one of the elements inherent in pesantren. The learning method uses bandongan and discussion. This aims to make it easier for students to understand matters related to sex education comprehensively, which is also a characteristic of the Miftahussalam pesantren.

What is the impact of santri behavior after receiving sexual education at the Miftahussalam Islamic boarding school?

Sex education applied in the Miftahulssalam Islamic boarding school is not specific, but the students get education related to matters relating to sex in general from the fiqh books that are used as curriculum in the pesantren.

One of the steps to anticipate and protect the prevention of deviant sexual behavior and sexual violence that occurs in pesantren is the need for strict rules.

The hallmark of the Miftahulssalam Islamic Boarding School is the disciplined behavior of students because the rules are so strict, especially on matters relating to sexual behavior. The following is the order of the students of the Miftahussalam Islamic Boarding School which concerns sanctions for preventive sexual behavior. **Akhla**

Article 5 Manners (1) Students are prohibited from promiscuity, contact with the opposite sex (2) Students are required to stay away from all prohibitions of Islam (sin) (3) Students are prohibited from committing pornography and pornoaction. Article 10 Reading Books (4) Students are prohibited from carrying, owning and storing books that are not supporting education. Article 19 Security and Order (5) Students are prohibited: Perform immoral acts that are contrary to moral ethics, religion, applicable laws / regulations or contrary to the obligations as santri. (i) watching, listening to, using radio, tape, video and the like not at the specified time and place

Exit Pesantren, Article 24 Licensing and Time (1) Santri are prohibited from entering cinemas, night clubs, billiards, video games, internet cafes and other immoral places.

Article 25 Holiday Period (2) When returning from vacation, female santri are encouraged to be picked up/escorted by their parents/guardians. Article 18 Dormitory, (3) Students must live in the dormitory. (4) Students are required to obey the rules that apply in their respective rooms. (5) Students are prohibited from moving rooms without the authorization of the person in charge of the dormitory.

(6) Students are prohibited from receiving guests/other people in the room.

(7) Students are prohibited from entering other people's rooms without the permission of the occupant.

Sanctions

Article 29 (1) Every santri who violates the rules is subject to sanctions. (2) The types of sanctions imposed are divided into three levels. a) Mild, in the form of: reprimands and warnings. b) Moderate, in the form of: memorizing, writing,

community service, running, push ups, using disciplinary labels. c) 1. Severe, in the form of: shaving (male), statement letter, summoning parents, ta'zir / announcement (female). 2. Returned to parents for violators: (a) Stealing (b) Drinking khomar (c) Carousing, making out with the opposite sex or adultery (d) Gambling (e) Pornography and pornoaction.

Additional information: (1) Repeated offenses may lead to increased sanction status (2) Cell phones brought by students to the boarding school will be confiscated and not returned.

According to Kyai Kasno, strict rules in the Miftahulssalam Islamic boarding school such as not bringing *cell phones* and controlling the use of computers connected to the internet have an impact on limited information on issues of violence, sexual deviant behavior has a positive impact on the existence of students who are still unstable at that age, students have a tendency to want to try so that limited information about sexual problems becomes a beneficial thing, the *maslahat* and *madorot* are more *maslahat*.

According to Ariyani Indi, the packaging of delivery in learning needs to be done in accordance with the age level, considering that sex education material is very important and has a close relationship with social life, health, especially reproductive health, so sexual education is one of the important information.

CONCLUSION

In Pondok Pesantren Miftahulssalam Banyumas, which is classified as a modern pesantren, sex education given to santri in Pondok Pesantren Miftahulssalam is not direct, but is delivered in accordance with the existing curriculum in fiqh subjects according to the class and level, for example matters related to marriage, purification, bathing, menstruation, and others. Sexual education in this pesantren is given both in pesantren education and in general education, in addition to being sourced from the Quran and traditions and fiqh books. The fiqh book that this pesantren refers to is fiqh "Wadhih". Sexual education in the Miftahussalam Banyumas Islamic boarding school is comprehensive with a strict system and is also carried out by way of habituation. Habituation is a practical way of forming and fostering morals. The habits carried out by students are the result of the formation of the pesantren environment which is exemplified by the caregivers as educators. In general, the method used in learning fiqh at the Miftahulssalam Banyumas Islamic boarding school uses the *bandongan* method accompanied by discussion and question and answer reinforced by a deliberation system. Sexual education in fiqh learning in pesantren includes an understanding of the importance of maintaining cleanliness or *thaharah*, especially for women who are menstruating, and several other obligations that must be known such as covering the *aurat*. The distinctive feature of Miftahulssalam Islamic boarding school is the disciplined behavior of santri because the rules are so strict, especially on matters concerning sexual behavior in the form of prevention. Strict rules have an impact on the limitation of information on issues of violence and sexual deviant behavior, which has a positive impact on the existence of santri,

because santri are still unstable who tend to want to try so that limited information about sexual problems becomes a beneficial thing, the maslahat and madorot are more maslahat. However, if the information needs to be conveyed to the santri, then the packaging of the delivery needs to be done according to their age level, considering that sex education material is very important and has a close relationship with social life, health, especially reproductive health.

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