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Teen Age Sex Education in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto Year 2016 (Review Materials and Methods)

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Abstract: This study aims to determine the materials and methods of implementation of the program of sex education studies adolescence at Islamic Students Boarding School of An Najah Kutasari Baturraden Purwokerto. This research is a field research conducted by participant observation with the condition naturally, in-depth interviews, and documentation. The results showed that sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto are implementable has its peculiarities are: *first*, sex education clearly has a strong foundation both in philosophical, sociological, and psychological. *Second*, sex education adolescence refers to the book that was *mu'tabar* classified *Huququz zaujain* by Ahmad Yasin bin Asymunii and *Qurrotul 'Uyun* by Asyarif Al Hamam Al-Imam Al-Alim Asomdani Abi Muhammad. *Third*, the teaching methods of sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto done integrative with collaborating textual and contextual approach. Textually learning method uses *Balagh* and *bandongan*. While contextually using question and answer, dialogue, discussion, models, and a partnership-based counseling. *Fourth*, the design of scientific development, sex education teenage years at Islamic Students Boarding School of An Najah Kutasari Baturraden Purwokerto based on ten principles namely: intentions and orientation *taqarrub ila Allah*, of integrity, truth, honesty, ideals, values, flexibility, according to the needs of students, taking *ibrah*, proportional. Study of sex education programs in their teens Islamic Students Boarding School of An Najah Kutasari Baturraden Purwokerto in 2016 has been carried out satisfactorily. Proven students admitted have understood adolescence sex education materials properly and comprehensively. In addition, the success of sex education programs adolescence also be obtained from observational data that all students have good morals and respect for etiquette either same-sex or opposite sex.

Keywords: *sex education, boarding students, teens, learning methods, morality*

A. Preliminary

Along with the development and advancement of technology and information, the Indonesian people more easily get various information through various media, one of which is the Internet. Advances in information technology and communications in general give a big push to the improvement and advancement of economic, educational, social, and various other aspects of the substantive can be stated that the

advancement of technology and information can be said to provide a level of linearity to the improvement of human resources and social welfare. However, advances in technology and the information does not always have a positive impact on human life. Instead advances in information technology communication still provide negative impact, especially for teenagers.

Subject is caused psychologically adolescents are at the age to try the

experiment as well as to the discovery process identity. On this basis, the availability of global information and communications technology is being offset by the level of knowledge and good faith make the most of adolescent use of information technology in the form of internet communication is not in its portion or should. For example the majority of teenagers using various sources of information are not appropriate in the sense of pornography and pornographic acts.

From the characteristics of young people with no faith offset adolescent sex freely seek information that led to numerous cases of sexuality exploded. In the context of free sex, there is research that had rocked the city of Yogyakarta as a city of education and culture of the city namely: 97.05% female students in Yogyakarta had lost her virginity. Almost 100% or systematically be matched with 10 out of 11 girls are not virgins caused by sexual intercourse. Although this research is still being debated truth, as a result of the research methodology is not considered appropriate by the expert, the phenomenon can not describe how most sex liberalitas has plagued this nation's youth. Culture hedonism has become a trend in our society, especially in Jakarta, Surabaya, Bandung, Yogyakarta, and major cities in this country.¹

In addition to the above data, the Public Relations Cilacap religion court stated that in 2016 there were as many as 80 percent of potential couples premarital obtain dispensation underage marriage for reasons of pregnancy outside marriage. Other factors affecting such a concern parents of children will fall into the unwanted stuff.²

From some of the above cases, the behavior of adolescent sexuality now becomes a serious problem in Indonesia so that necessary sex education adolescence appropriately adapted to the conditions of psychology, sociology, religion or norms and rules that apply in the community.

Sex education for teenagers is the responsibility of the family, the community

and public education institutions and Islam. However the government also demanded to be able to take part fully in the dissemination of the sex education program adolescence. Either through the provision of materials, curriculum, dissemination through scientific forums, and so on.

Sex education in Islamic educational institutions can be done on a boarding school or educational institution. Islamic Boarding School as the oldest educational institutions in Indonesia which has a characteristic planting *akhlakul karimah*. But not all Islamic Boarding School in Indonesia has taught sex education program as part of their teens learning curriculum in it. While most schools that teach sex education refers to the yellow book that some have less content payload modern discussion, even sometimes not in accordance with the conditions of today's youth. The weakness is due to sex education in essence have a fairly wide scope of sex education so that learning is contextual premises need to combine a variety of other disciplines in an integrative manner-interkonektif. Thus obtained the formulation of adolescent sex education appropriately.

As one of the schools that have sex education learning system contextually (the present) is Islamic Students Boarding School of An Najah Kutasari Baturraden. Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto founded by Dr. K.H. Moh. Roqib, M.Ag on March 4, 2010. In addition to being a religious scholars, he is a lecturer of IAIN Purwokerto, Chairman of the Inter-Religious Harmony Forum (FKUB) Banyumas, Board of Nahdlatul Ulama (NU) Banyumas as well as Islamic education thinkers national title doctorate of UIN Sunan Kalijaga Yogyakarta.

Gait and his ability as a top educator and as a *Kyai*, boarding school he founded to apply contextual learning system (modern) in studying the teachings of Islam derived from the Quran and the various books *mu'tabarrah* (yellow book). The purpose of the education

¹ Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS Yogyakarta, 2009), hlm. 210.

² <http://radarbanyumas.co.id>, Accessed on August 26, 2016.

system in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto oriented efforts to improve science, and spiritual *akhlakul karimah* for each students. As one of the learning material in implementing these objectives including providing sex education adolescence that comes from the *Qurrotul 'Uyun Book* creation al-Imam Al Asyarif Al Hamam Al-Alim Asomdani Abi Muhammad and *Huququz zaujain Book* creation Ahmad Yasin bin Asymunii. Although sex education adolescence in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto take resources from classics, but the pattern of learning sex education do contextually, have a scholarly foundation is strong, and applying learning methods are flexible and varied, by integrating the discourse of sex education contemporary. In addition to the technically applicable admittedly still has a wide range of weaknesses.

On the basis of the description above, this paper will examine their teens about sex education in Islamic Boarding School Students An Najah Kutasari Baturraden reviews in materials and methods. Decision Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto as the research object because the schools is one of the Islamic educational institutions that organize sex education adolescence with a unique set of materials, methods, and clear scientific foundation.

B. Theoretical Review

1. The Nature of Teen-Age Sex Education

Sex education is an effort to transfer knowledge and values of physical-human genetic and functions, particularly with regard to type (sex) in men and women as a continuation of the tendency of primitive creatures animals and people who are interested and love the opposite sex. Sex education is a teaching efforts, awareness, and information about sexual problems are

given to children, in an effort to keep children free from habits that are not Islamic and cover all the possibilities that lead to illicit sexual relations. Direction and healthy understanding of sex on health aspects of physical, psychological, and spiritual.³

Sex education is education that has a specific object in the field of sexology as a whole. As for some definition of sex education was also expressed by various experts, for example: sex education is defined as the science that addresses the differences in male and female terms of the anatomy, physiology, and psychology. In addition there is also an opinion that suggests sex education as a science which deals with lust, science which deals with the continuation of lineage, Procreation (thing begetting), the proliferation of a human or a science that examines the venereal disease.

In addition, the term sex education, it can be distinguished between sex instruction and education in sexuality. Sex instruction is information about the anatomy such as hair growth on the armpits and around the genitals, and the biology of the production process ie multiply through sexual intercourse to retain its kind, included herein coaching family and contraceptive methods in preventing pregnancy (KB). While education in sexuality includes fields ethic, moral, fisiologi such as menstruation and menstruation in women, economics and other fields of knowledge-knowledge that a person needs to be able to understand themselves as sexual individuals as well as to hold a good interpersonal relationship.⁴

According to Safrudin Aziz sex terms can be interpreted in a narrow sense and broad. As in narrower terms, sex means the genitals themselves, the members of the body as well as the characteristics of other entities that distinguish male and female, glands, libido (lust), and hormones in the body that affect the operation of the tool sex. While sex in the broad sense that everything that happens as a result of differences in gender, among

³ Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta : LKiS Yogyakarta, 2009), hlm. 214

⁴ Mahfudli Sahli, *Moral Agama dalam Kehidupan Sexuil Suami Isteri* (Jakarta : Bintang Terang, 2009), hlm. 4-6

others: differences in behavior (soft, rough, flirty, etc.), different attributes, different roles and jobs, relationships between men and women (social manners, romance, courtship, marriage, etc.), and sex (intercourse, petting, coitus).⁵

From the above it is understood that sex education is intended to explain all things related to sex and sexuality in reasonable shape, not limited to anatomy, physiology, venereal disease and deviant sexual behavior. But the important thing is to form attitudes and emotional maturity of a person's sex. The purpose of sex education in general more diorientasikan on aspects to produce a happy life. Because sex education makes a person can adjust to society and the environment at the same time taking responsibility for yourself and others.

Furthermore, juridically applications sex education is clearly stipulated in the 1945 Constitution article 31, paragraphs 1 and 2, which states that every citizen is entitled to education. Also in the National Education Act No. 20 of 2003 Article 11 (1) states that: government and local governments are required to provide services and facilities, and ensure the quality education for every citizen without discrimination.

While in Article 3 also stated that: national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible.⁶

Legally, sex education in Indonesia has a backrest and a clear legal umbrella. On this basis, it is understood that the purpose of sex education is essentially implemented to uphold moral values, ethics and noble spirit

as the noble culture of Indonesia. Those values are in line with 1945 in Indonesia and load dimensions Islamic teachings. So the purpose of sex education Indonesia can not be separated from the context of morality, ethics, morals and commitment to religious rules. In harmony with these objectives, Dadang Hawari stated objective of sex education is to provide knowledge about changes in the biological, psychological and psychosocial as a result of human growth and development, with planting based on moral, ethical and religious commitment.⁷

Through sex education is expected to develop a sense of love because there is knowledge, recognition, and a good understanding of the other gender. The love of a man who has been able to ideally be followed up with the wedding so they can create a life of quiet, peaceful, and loving (*sakinah, mawaddah, wa Rahmah*) in accordance with the instincts of humanity (QS. Ar-Rum: 21). So that sex education can deliver one's understanding of the opposite sex, that man (male-female) have the same position before God, and what distinguishes them physically is merely a reproductive anatomy and its functions only. In the domestic sphere and the public, both sexes should complement, enhance, and loved to build harmony living together in the family and society.⁸

From the description above can be concluded that sex education is information about which addresses the question of sexuality is complex so that the scope of sex education can be understood clearly, precisely and correctly. As for sex education includes information about the process of conception, gestation until birth, sexual behavior, sexual intercourse, as well as moral values relationships among or between types. The information is intended as a bridge of knowledge to guide and nurture teens understand sex in the narrow sense or broad

⁵ Safrudin Aziz, *Pendidikan Seks Nusantara Konsep Nilai-Nilai Edukasi Seks Berbasis Kearifan Lokal dalam Serat Nitimani* (Yogyakarta: KALIMEDIA, 2015), hlm. 11-14.

⁶ Safrudin Aziz, *Pendidikan Seks Anak Berkebutuhan Khusus* (Yogyakarta: Gava Media, 2015), hlm. 18

⁷ Safrudin Aziz, *Pendidikan Seks Nusantara*

Konsep Nilai-Nilai Edukasi Seks Berbasis Kearifan Lokal dalam Serat Nitimani (Yogyakarta: KALIMEDIA, 2015) hlm. 68-69.

⁸ Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS Yogyakarta, 2009) hlm 214-215.

so that teens can understand the meaning, function, and purpose of sex is well.

2. Teen-Age Sex Education Materials

Sex education material substantively be the beginning of understanding the identity of teenagers also functions recreational with a cargo of moral and spiritual quality. For teens who are still far from a wedding should be patient themselves for a new sex education is a theory, not a matter that should be practiced. While for the human adults have been able to marry (in the true sense), let soon ventured out to get married and then practicing education with the Islamic perspective.⁹

The material of the sex education according to which Hasan Hathout aspects of anatomical and psychological needs of family life, sex drive, menstrual and menstrual syndrome, the formation and development of the fetus, contraception, and most importantly the view and the standard of Islam about it all. Of course the problem is discussed and how the discussion tailored to the needs (regarding age, background, and spec-another important aspect of learners).¹⁰ Meanwhile, according to Safrudin Aziz, specifically sex education materials in the adolescent age range of 14-21 years minimum include educating youth how to not approach adultery, educate in order not retreat (alone together on a deserted), to educate in order to always maintain eye, educate for close the genitals, educate in order not *tabarruj* (exhibition on beauty, jewelry, greeting, etc.).¹¹

Abdullah Nashih 'Ulwan expressed as for sex education to be considered by educators has several phases as follows: *first*, between 10-14 years of age, also called juvenile age: children are kept away from all the things that lead to sex. *Secondly*, aged between 14-16 years, also called the age of puberty: children are taught about the ethics of sex, when she

was ready to get married. *Third*, after the age of puberty, called the young girl or boy age: children are taught about ways to preserve the honor and restraint when he has not been able to get married. In addition, sex education materials also include their teens about etiquette, manners of dress and speak the word, and have sex with the opposite sex after marriage. This is so that when a married able to control themselves in sexual intercourse with ethics and noble spirit.¹²

Complementing the above description, according to BKKBN (2008) matter of sex education for teenagers is very varied which includes aspects: growth and development of adolescents that include changes in the physical and adolescent psychology, such as the factors that influence the growth and development of adolescents, including: at the beginning of future growth, which is about sexuality, puberty, wet dreams, menstruation and reproductive organs include: sexuality, puberty, wet dreams, menstruation and reproductive organs.¹³

Observing the above description it can be known that sex education materials have become a topic of discussion charge clear. Discussions are delivered to adolescents in detail and proportionate must be tailored to the age and understanding of adolescents so expect teenagers were able to understand matters relating to sex and marriage.

3. Teen-Age Sex Education Methods

Method can also be interpreted as a means used by educators in conveying the material by using a specific shape, such as lectures, discussions (*halaqah*), assignments, and other means. Broadly speaking, the method is a comprehensive plan that relate to the presentation of the subject matter on a regular basis and do not contradict each other, which is based on a particular approach. Procedural methods in presenting

⁹ Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga dan Masyarakat* (Yogyakarta : LKiS Yogyakarta, 2009), hlm. 221.

¹⁰ Hasan Hathout, *Panduan Seks Islami* (Jakarta : Zahra, 2009), hlm. 188-189.

¹¹ Safrudin Aziz, *Pendidikan Seks Anak Berkebutuhan Khusus* (Yogyakarta : Gava Media, 2015), hlm. 23.

¹² Abdullah Nashih 'Ulwan, *Pendidikan Anak dalam Islam* (Surakarta : Insan Kamil Solo, 2015), hlm. 423.

¹³ Safrudin Aziz, *Pendidikan Seks Nusantara Konsep Nilai-Nilai Edukasi Seks Berbasis Kearifan Lokal dalam Serat Nitimani* (Yogyakarta : Gava Media, 2015) hlm, 62.

the material through the selection process, gradation, and provisions rehearsal.¹⁴ As for the basics of using the methods of Islamic education is important to note is the basis of religious, biological, and psychological.¹⁵

In addition to materials, the learning process requires the selection of appropriate teaching methods. The teaching means giving lessons, information, or knowledge. According to Safrudin Aziz methods that can be used in sex education, among others: *first*, an exemplary method. This method was first given by parents through family sex education effort. Because the behavior, attitudes and actions of parents in fact recorded in the minds of each of her children. *Second*, the method of habituation. Methods of habituation is a step educators or parents to familiarize all the activities related to sex education. For example get children to close the genitals. *Third*, the binding method that parents or educators should tie up with the bond faith, worship, social good, and noble spirit. *Fourth*, the discussion method, which is specifically for teen sex education through discussion method can be done by discussing reproductive health concerns as well as various other sexuality issues.¹⁶

From the above it can be known that the method is a way to teach sex education or sex education delivered material from teachers to students. Submission to teach alternately or shoulders together with one another according to the conditions and situation of learners so that the message can be accepted by both. Therefore, methods of sex education is flexible and adapted to a variety of factors which are, as learners, age, and sex education venue.

4. Sex Education Adolescence Islamic Perspective

Teen age sex education in Islamic perspective as a fundamental component of

the life of a Muslim. This is due to one major factor that affects the moral decadence of the youth one of them caused by not understand about sex, especially related to the values of law and morals. Without the proper information, teenage son will experience sexual perversion with each other or opposite sex. This is because, the child does not have a religious or moral filter so as to put forward the will of his lust.

The importance of sex education for teen age son in essence has been set in the teachings of Islam, in particular contains aspects of the relationship and interaction with the opposite sex. Subject This is important because the adolescent phase is the early days of a human being has a relationship with the opposite sex¹⁷. Even when young people gather together with the opposite sex, sexual attraction naturally could derail if they do not have a strong religious grip. For that Hasan Hathout, concluded that in order for adolescent relationships between the opposite sex can be run well, then there are limitations that must be considered are: *first*, they have to close the genitals in accordance with the provisions of Islamic law. *Secondly*, they must keep their outlook and behavior. *Third*, they must have a sense of shame (*haya*). *Fourth*, they must keep their conversation and speaking styles. *Fifth*, formal atmosphere must be maintained.¹⁸

The importance of the above meant that expressly forbids followers of Islam by nature promiscuous (free sex), prostitution, and other deviant sexual behavior. Because of such actions as despicable act in the eyes of God and creatures inhabitants. Because man has to manage his lust well by maintaining appropriate pubic and private parts *Shari'ah*. This is positively stated in the Qur'an as follows:

¹⁴ Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS Yogyakarta, 2009), hlm. 91.

¹⁵ Moh Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS Yogyakarta, 2009) hlm 94.

¹⁶ Safrudin Aziz, *Pendidikan Seks Anak*

Berkebutuhan Khusus (Yogyakarta: Gava Media, 2015), hlm. 24-27.

¹⁷ Majalah Sakinah Inspirasi Rumah Tangga Islam. Dzulqa'dah-Dzulhijjah volume 14 no 6 15 September – 15 Oktober 2015.

¹⁸ Hasan Hathout, *Panduan Seks Islami* (Jakarta: Zahra, 2009), hlm. 56-57.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ

خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

Say to the believing men: "Let them hold the consideration, and maintains his cock; such is purer for them, Indeed, Allah knows what they do". (QS. An-Nuur verse 30).¹⁹

From the description above can be an understanding that sex education is a necessity Islamic perspective. It aims to direct every teenager to obey all the commands and leave all the restrictions associated with the governance rules and restrictions of sexuality. Because sexuality deviation deliver shame and wrath of God and human degrees dropping to a very low level in the world and the hereafter.²⁰

Through sex education, is expected to form the individual every teenager to be a mature and responsible man. So that they can be responsible for the sanctity of her, and can adjust to the environment.²¹

C. Research Methods

1. Types of Research

This study included the category of field research that is to find out where events are the object of research underway so get first hand information and updates about issues that are pleasing, as well as cross-checking of the materials that have been there ²². Through field research, the author collects data from the Islamic Students Boarding school of An-Najah Kutasari Baturraden Purwokerto, as object of research. In conducting the research field, the target is sex education materials and methods adolescence. It is intended to assist students in learning the proper sex education.

2. Data Collection Methods

The method used in this research are: first, in-depth interviews and observations at Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto. Interviews are used to obtain information and data about the scope of implementation of sex education for teens. For in-depth interviews conducted with the head of Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto, teachers, and students who live in the boarding school dormitory.

Moreover, writer also use the observations made while playing a part in the learning process of sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto. Denzin call participant observation with field strategy combines simultaneous analysis of documents, interviews with respondents informants, participation and direct observation and introspection.²³

It also made for methods of documentation which researchers use multiple referral sources and literature data on policy or documents concerning sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto.

3. Data Processing Techniques

Data processing is done by an inventory and classify the data that has been collected to then do an objective and systematic description. Technical analysis of the data is done in a logical and critical approach to the analysis of the content and methods of sex education materials adolescence in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto. Historical and theoretical framework are the main instruments tend to analyze the data to give direction to the author to answer the problems in this study. From the results of this analysis can be determined some conclusions and also some recommendations that can be used as a reference for educational institutions,

¹⁹ Lihat, QS. An-Nur ayat 30.

²⁰ Rama Azhari dan Putra Kencana, *Membongkar Rahasia Jaringan Cinta Terlarang Kaum Homoseksual* (Jakarta : Hujjah Press, 2008), hlm. 11.

²¹ Nina Surtiretna, *Remaja dan Problem Seks* (Bandung Remaja Rosdakarya, 2006), hlm 5.

²² Talizuduhu Ndraha, *Research Teori, Metodologi, Administrasi* (Jakarta : Bina Aksara, 1981), hlm. 116.

²³ Dedi Mulyana, *Metodologi Penelitian Kualitatif Paradigma Baru Ilmu Komunikasi & Ilmu Sosial lainnya* (Bandung : Remaja Rosdakarya, 2004), hlm. 163.

especially schools in organizing sex education programs adolescence.

D. Research Result

1. Teen-Age Sex Education Platform in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto
Sex education adolescence essentially the same as other public education. In addition to requiring the materials, methods, and sex education strategy requires a foundation of scientific thinking (logical and empirical) as a backrest in thinking and implementing it.

Sex education in adolescence Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto has a strong foundation both in philosophical, sociological, psychological alongside spiritual grounding. Philosophically adolescence sex education at Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto understood that all people by nature have a tendency to love and be loved, then each individual must recognize that other person that will be able to become a perfect human being who will give birth to a perfect man anyway. The individual should be able to do the correct process of relating between the sexes that is blessed by Allah SWT. This reinforces the cornerstone of human life, especially that related to sexuality are dealt with fully in the Qur'an and Hadith as well as *ijtihad* scholars.

The sociological foundation that sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto that people can not escape from relationships with others. In relating it will be confronted with a variety of options. Option in accordance with Islamic law. One must understand the characteristics or signs of people have social health. Included in terms of choosing a life partner who is healthy and intelligent, which can not be separated from the background of good genes, environmental, physical, and social.

While the foundation is human psychology that has independence and

dependency, dependence and independence. The independence of each individual confident in his abilities, has a dependency he was not able to be self-sufficient. Needs love and be loved, the need for sexual intercourse that women need men. From there should be no ethical capable of framing those requirements desired by Allah SWT.²⁴

In addition to the three bases above, *Ustadz* Munawir also added that in the spirituality of sex is something that is natural and lawful. Because sex is not something that is prohibited. However, in the Islamic perspective there is a sexual behavior is lawful and *toyib*. *Toyib* sex becomes invalid if a sexual outlet. For example, it is lawful husband and wife kiss, if you do so in a public place was not *toyib*. So how kosher be *toyib*. Same with the concept of blessing is *ziyadatul khoir* (increasing the value of kindness). How kosher getting better, not simply rely on something that is lawful, but also increasing the value was based on aspects of kindness.²⁵

In addition to the three above sex education foundation in designing scientific development and sex education in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto, based on the key aspects as follows:

- a. Sex education is more focused on aspects intention and orientation to the close relationship between man and God and fellow beings.
- b. Sex education is based on the integration aspects (integrative, tawhid).
- c. Sex education rests on truth.
- d. The principal base of the sex education delivered by the principles of honesty (sidq and trust).
- e. The emphasis of sex education carried out by the principle of exemplary educators or clerics.
- f. Sex education is done based on the value.

²⁴ Interviews with caregivers Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto Dr. K.H. Mohammad Roqib, M.Ag, August 2, 2016.

²⁵ Interviews with teacher Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto Munawir, M.S.I, September 3, 2016.

- g. In accordance with the age and intellect of students (biqadri uqulihim).
- h. According to the needs of learners (student center), not to satisfy the desire of educators especially for the project only.
- i. Taking a lesson on any cases or events (ibrah) pleasant or miserable.
- j. Proportionate in delivering the promise (reward, wa'd, targhib) encouraging and threats (punishment, wa'id, tarhib) to educate discipline.²⁶

From the above it can be concluded that theoretically adolescence sex education at An Najah Kutasari Pesma Baturraden Purwokerto has a strong scientific foundation and accountable. Because it implementable adolescence sex education at Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto rests on the frame of mind of the philosophical, sociological, psychological and spiritual.

2. Sex Education Material in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto

The research found that the sex education materials adolescence at Islamic Students Boarding School An-Najah Kutasari Baturraden Purwokerto concretely referring to the book of books *Huququz zaujain* creation Ahmad Yasin bin Asymunii and *Qurrotul 'Uyun* al-Imam creation Asyarif Al Hamam Al-Alim Asomdani Abi Muhammad. The outline of the material presented in the book *Huququz zaujain* include:

- a. The material pre-marital relation with the association of men and women.

The discussion of this matter in the learning process in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto include an outline of the scope of choosing a mate, the difference between love and lust. Love is a normal instinctive nature (sexual orientation), if the lust of sexual behavior. That should not be is the behavior of lust.

Falling in love is allowed, not allowed to fall in lust, because unmarried. Falling in love is part of the follow-up of sexual identity. He was a normal man, no need to feel guilty when falling in love with women. There is no perception of students is prohibited in love. Jilt is resisting nature. Lust was waiting upon lawful. It is important according to the teen to avoid misperception, until the normal considered immoral.

b. Post Married

These materials include conjunction with a healthy sexual activity, ie sexual behavior is justified religion by keeping domestic harmony and sexual behavior. Association of husband and wife after marriage are part of maintaining domestic harmony. The teaching material post-married sex education is taught contextually. Example when discussing the husband's right is the duty of the wife is a wife must serve her husband so that a wife before getting married should think carefully about her future husband.²⁷

The outline material post-married sex education for teen age comes from the book *Qurrotul 'Uyun* creation Al-Imam Asyarif Al-Hamam Al-Alim Muhammad Abi Asomdani include:

- 1) The law of marriage: compulsory, sunna, illegitimate, makruh, and permissible depending on the relevant conditions. A person subject to compulsory legal marry if often approached fornication with her partner. Sunna law if married contains a benefit for men and women. While judged illegitimate if the purpose of marriage is not according to the teachings of the Prophet Muhammad that is just for fun, or to hurt the couple. While judged permissible if a person gets married or do not have the same virtues. As judged makruh if a wedding is not sufficient age set by syar'i.

²⁶ www.pesmaannajah.or.id, Accessed on August 9, 2016.

²⁷ Interviews with teacher Islamic Students

Boarding School An Najah Kutasari Baturraden Purwokerto Munawir, M.S.I, August 12, 2016.

- 2) Married benefits include: preserving the descent, turn on the *Sunnah* Prophet, as well as avoid adultery.
- 3) Courtesy and marital relationship. This section set ethics and procedures for sexual intercourse in Islamic include: initiate sexual activity with a purification ritual, reading prayers and *sunnah* prayers.
- 4) Avoid some foods that smelling or making love after a meal.
- 5) Time of the sex between husband and wife namely: sex advisable at night, at times pleasant. While time should be avoided (*makruh*), namely on the eve of Idul Fitri, Idul Adha, and every date in the months 1 Hijriyah. As for the times that are forbidden in sex that is at when she is menstruating or having sex through the anus.²⁸

From the second material sex education above can be understood that the matter of sex education in Islamic students Boarding School An Najah Kutasari Baturraden Purwokerto broadly included sex education premarital and post-ceremony with an emphasis of matter on scope: *first*, sexual identity, the students can recognize that he a male or female reproduction along with tools. *Secondly*, sexual orientation. That is a normal man as a whole like women and vice versa. *Third*, sexual behavior. This means that in the realm of sex education is intended to avoid sexual behavior that is prohibited by religion. Sex education for students who anticipate deviant sexual behavior²⁹. Both of these materials are extremely vital for students of An Najah Pesantren Kutasari Baturraden Purwokerto has teenage students.

Additionally, both material as well as referring to the book *Qurrotul 'Uyun* and *Huququz zaujain* in principle function:

- 1) Guidelines for chaplain in the learning process to the students so

they can focus on delivering the material.

- 2) Guidance for the students who will participate in the learning process that will be learned or mastered.
- 3) Expect an abundance of blessings from the author of the book (*ngalap barokah*).
- 4) Assist students in their teens learn about sex education. All information about sex education are in the form of books *Huququz zaujain* and *Qurrotul 'Uyun*.
- 5) Provide various types of resource materials. Supplement as supporters of the two books above by providing services such as WhatsApp and Facebook internet to access the material.

Observing the above description, the implementation of sex education adolescence with reference to the book of *Huququz zaujain* and *Qurrotul 'Uyun* in Islamic Students Boarding School An Najah Kutasari Purwokerto Baturraden appropriate to be delivered in the learning process. Because both books contain instructions and ethics premarital sex education as well as providing information about sex education after the marriage ceremony.

3. Method of Sex Education at Islamic Students Boarding School An-Najah Kutasari Baturraden Purwokerto

Sex education system adolescence in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto is implementable based on the teachings of the Qur'an and *Sunnah*. The technical basis of sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto is integrated with contemporary sex education materials through the provision of information technology and Internet-based communications.

²⁸ Interviews with teacher Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto Munawir, M.S.I, September 18, 2016.

²⁹ Interviews with teacher Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto Munawir, M.S.I, August 12, 2016.

As for teaching sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto using a method quite varied including:

First, lecture and question and answer. This method is specifically performed in exploring the essence of the book *Huququz zaujain* and *Qurratul 'Uyun*. The purpose of this method among students better understand the scope of sex education as a whole so as to develop the ability of adolescents individually in order to resolve all the problems that it faces sexuality. For the approach and method of lecture and question and answer using a contextual approach and partnerships. This effort was done to provide guidance, instructions at the beginning of learning to the students at the same time strengthening the mastery of the material for each students.

Second, the method *bandongan* system (copying) the teacher read the book to the meaning of Java and then students write their meaning at the bottom of the text book. Implementation of this method also involves a partnership approach which teachers position themselves as discussion partners of students, not the top down (the teacher gives the students doctrine), but parallel to (give and take or give and take of the cases that exist among their teens).³⁰

While the contextual approach in the discussion of the contents of the book through a method *bandongan* done with attention to several things including:

- a. Viewing audience (teenage audience or students by presenting the material using slang or language of their world, the world does not use the language of their parents. For example, there are the words of layoffs (the End of Love Relationships) or PHP (Giving False Hope).
- b. Viewing times, meaning up to date (up to date / present).

- c. See locality where (we are in Banyumas Purwokerto with local culture. So pay attention to the cultures and traditions of the locals. As before marriage is no fiance or exchange rings. It is part of the cultural contextual ring exchange.

Thirdly, the exemplary method (habituation). This method is intended to provide an example of how a harmonious relationship with the wife or other family types. For those who are not *mahram* given an example of how to meet in a place that does not cause a scandal. Speech or clerics attitude to women students as not being alone with female students, and does not do anything cause a scandal and no limitation super tight in some places in classes (one class there are boys and girls).

Fourth, methods of counseling. This method is done each students when it has a problem that *sowan* deign to clerics in order to obtain a solution associated with the subject of sexuality. For example: consultancy choose a husband or a bride and problems like. Furthermore, consultations with clerics / chaplain can be done by using information technology tools in the form of social media such as mobile phones, Facebook and WhatsApp or the like.

Fifth, the method of dialogue. This method is used to articulate the various discussions about sexuality and scope. This means that each students allowed to engage in dialogue with religious teachers and clerics openly, scientific and general nature. Furthermore, clerics usually provides insight and guidance with thoughtful about the need for sex education. It is intended that each students intelektual intelligent and emotionally so as to addressing problems existing sex.³¹

Several methods of sex education at the top seemed to have done varied. So that sex education at Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto becoming increasingly more

³⁰ Interviews with teacher Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto Munawir, M.S.I, August 12, 2016.

³¹ Interviews with caregivers Islamic Students

Boarding School An Najah Kutasari Baturraden Purwokerto Dr. K.H. Mohammad Roqib, M.Ag, August 12, 2016.

attractive, not monotonous and does not cause boredom for students.

E. Analysis Teen-Age Sex Education In Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto

From the above discussion it can be argued that sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden has several advantages including: *first*, sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto using collaborative methods of textual and contextual. Textual methods delivered by *balagh* and *bandongan*. While contextual material from the book *Huququz zaujain* and *Qurrotul Uyun* packaged in an integrative approach other disciplines, such as psychology, sociology, physiology, and studies of other fields of science.

Second, sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto is a study program for students. This means that the program is open to students of bats and the general public who are interested in learning sex education teens. In that context, Islamic Students Barding School An Najah Kutasari Baturraden Purwokerto can be regarded as inclusive schools whose existence is necessary and open to the public at large. In other terms, Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto as one of the Islamic educational institutions *Rahmatan Lil 'Alamin*.

Third, the teaching methods of sex in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto in the form *balagh*, *bandongan*, debriefing, counseling, dialogue is conducted in an integrative manner reach a level of understanding of the material satisfactorily. This is not only visible in the attitude or behavior of students in high regard etiquette is based on the concept of good moral, most students feel the great benefits of the sex education program adolescence. Even

students claims to have understood the material in a comprehensive sex education.³²

As for some of the weaknesses of sex education in Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto is down methods *balagh* and *bandongan* as the final method of learning in the classroom. In addition, the lack of understanding level of students in mastering the yellow book to translate system (*mengabsahi* book) due to the ownership of the educational background of students from public schools.

F. Conclusions and Suggestions

1. Conclusion

The results of this study can be concluded that sex education in their teens Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto referring to the book of *Huququz zaujain* and *Qurrotul Uyun*, using collaborative methods of textual and contextual integrated with other fields of study. The textual material submitted *balagh* (delivery lectures) and *bandongan* system (copying). While the textual material is delivered through the method of question and answer, dialogue and counseling among students with a cleric based partnership and exemplary method caregivers and asatidz council. Of methods and approaches to the study of sex education programs adolescence able to provide a good level of understanding to students about sexuality and scope.

2. Suggestion

Sex education in adolescence Islamic Students Boarding School An Najah Kutasari Baturraden Purwokerto should be incorporated into the core curriculum of educational programs at the same time be evaluated programmatically. So the teen age sex education became compulsory assessment and a measurable degree of success both in the cognitive, affective and psychomotor. In addition, the learning process in the classroom needs to be done collaboratively between methods *balagh*, *bandongan* and other methods. This is an effort achieving maximum mastery

³² Interviews with students Islamic Students Boarding School An Najah Kutasari Baturraden

Purwokerto, August 28, 2016.

adolescence sex education as well as avoiding the saturation level of students in the learning process.

Interview with students Islamic Students Boarding School An-Najah Kutasari Baturraden Purwokerto Agustus 28, 2016.

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