

The Concept of Sex Education in Children's Perspective Yusuf Madani

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Abstract

The development of electronic media is increasingly sophisticated and the abundance of internet networks means that children can easily access negative things. The development of mental that is still in the basic phase coupled with the lack of knowledge of sex education is a gateway to the rise of violence and sexual abuse in children. This research aims to find out the concept of sex education for children. The type of research used is qualitative descriptive research. The results showed that the concept of sex education education for children according to Yusuf Madani is to prepare and equip children with theoretical knowledge about sexual theoretical knowledge about sexual issues and teaching children about the laws of fiqh that are tailored to the age level of the child as well as an explanation of the factors that affect the child's sexuality. related to the factors that influence deviant sexual behavior for children.

Keywords: Sex Education; Education Children; Yusuf Madani.

Abstrak

Perkembangan media elektronik yang semakin canggih dan melimpahnya jaringan internet menyebabkan anak-anak bisa dengan mudahnya mengakses hal-hal negatif. Perkembangan mental yang masih dalam fase dasar ditambah dengan minimnya pengetahuan akan pendidikan seks menjadi pintu gerbang bagi maraknya kasus kekerasan dan pelecehan seksual pada anak. Penelitian ini bertujuan untuk mengetahui konsep pendidikan seks bagi anak. Jenis penelitian yang digunakan yaitu penelitian kualitatif deskriptif. Hasil penelitian menunjukkan bahwa konsep pendidikan seks bagi anak menurut Yusuf Madani adalah menyiapkan dan membekali anak dengan pengetahuan teoritis tentang masalah-masalah seksual dan mengajarkan

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anak tentang hukum-hukum fiqih yang disesuaikan dengan tingkatan usia anak serta penjelasan terkait dengan faktor-faktor yang mempengaruhi perilaku seks menyimpang bagi anak.

Kata Kunci : Pendidikan Seks; Pendidikan Anak; Yusuf Madani.

A. Introduction

Sex education has a very broad scope, not only related to reproduction but also related to customs, religion, art, morals and legal issues. Sex education for children focuses more on efforts to convey correct knowledge within the scope of teaching, awareness and reflection on sexual material so that they are able to adapt and be aware of the sexual problems and deviations they will face in their future lives. Sex education for children from an early age is intended to convey basic knowledge in accordance with the guidance of religious law to children so that they do not receive wrong information about sex education. Apart from that, sex education can provide a stronghold for self-defense for children, so that children do not become perpetrators, let alone victims of child molesters (pedophiles) and the enslavement of Lesbian, Gay, Bisexual and Transgender (LGBT) people who are now starting to openly

campaigning for the deviation of their souls.

Islam recommends that mumayyiz children be trained from an early age to ask permission (istidzan) when they want to enter an adult's room at three times, namely before dawn, after midday and after Isha. Istidzan or asking permission three times is a form of sexual education aimed at children only. When he reaches puberty, things are different. In this case, it differs from one phase to another, according to the level of development. Therefore, Islam does not talk about the etiquette of sexual intercourse unless it is intended for children who have entered the period after puberty. These manners are in accordance with sexual growth for individuals in this phase, but are not suitable for mumayyiz children to learn because they can disrupt their mental condition (Tabrizi, 2014).

Parents and teachers are expected to strive to provide theoretical

knowledge about sexual problems and the sexual changes that accompany the puberty phase. Then, it also explains the laws of fiqh that are appropriate for each condition. However, parents and teachers should not feel that it is enough to only equip children with theoretical knowledge in several attitudes, because practically this requires conformity with Sharia law with behavioral attitudes. It is not enough, for example, for teachers to explain Sharia laws regarding menstruation, wet dreams and defecation to children. However, you must also explain practically to children about the methods according to the Shari'a which are believed to be valid for worship, such as junub bathing (having intercourse and semen coming out), istibra method (removing dirt remaining in the anus or urine on the genitals after defecating), istinja (cleaning genitals before performing ablution) or the purity of clothing and place.

Likewise, the same applies to matters related to modesty norms, such as hiding jewelry for women, not excessively dressing and grooming, because these theoretical knowledge are very important. However, something like this will not be realized if this education

is not implemented practically. In a hadith it is stated that each of you is a leader and will be asked (asked for responsibility) about his leadership. This noble text establishes responsibility, both individuals, groups and institutions, in forming an Islamic generation of teenagers and young people who are decorated with self-purity, consistency, self-control over sexual deviations, and so on.

B. Research Methodology

In this research, researchers used a qualitative approach, namely research that is systematic and used to study or research an object in a natural setting without any manipulation in the process and without testing hypotheses as is done in quantitative research (Mahmud, 2014). Literature study method (library research) researchers used in this research. The data collection in this research was guided by the concept of sex education in the book *At Tarbiyyah al Jinsiyah lil Athfal wa al Balighin* by Yusuf Madani as the primary data source and the work of other figures related to the theme of sex education as secondary data. The data analysis technique in this

research uses the content analysis method.

C. Results and Discussion

1. Sex Education in Islam

Education has a very broad meaning. Among other things, education can be interpreted as a process of changing ways of thinking or behavior by means of teaching, counseling and training. It is hoped that the results of the education carried out will be able to bring about changes in a better direction for students.

Islamic education is essentially an education based on the Qur'an and the Prophet's Sunnah which aims to help human development become better. Basically, humans are born in a state of nature, namely monotheism (Thaha, 2016).

Islam, as a religion that upholds the values of education, strongly recommends that parents always provide educational provisions for their children from in the womb until the child reaches puberty. One of the education that must be provided by an educator, in this case parents and teachers, is sex education. This needs to be done because it will have a big influence on the child's

behavior in the future and can be used as an educational provision so that they do not get caught up in promiscuity in the surrounding environment.

Ideally, sex education should be given to children in a gradual manner, starting from the very basics, and continuing at the next stage. This needs to be done because every child has different psychological development at each age (Al Shawwaf, 2013).

According to Islam, sex education cannot be separated from religion and must even be completely built on a religious foundation. By teaching sex education in such a way, it is hoped that individuals will become responsible adults. This is intended so that the individual is able to behave according to his type, and is responsible for his purity, and can adapt to the environment.

Islam pays attention to sex education for several age groups. Because this is part of an integral educational program, the start of this guidance differs from one phase to another. In this case, parents and teachers are the main actors in providing sexual guidance to children.

In fact, sex education for children is a preventive measure. However, the

direction of education for them is positioned differently from sexual guidance for those of puberty. In the puberty phase, sexual activity is a reality that cannot be avoided. Sexual activity at puberty is no longer an activity that is empty of delicious taste. Different from sexual activity during childhood. In this regard, Islam lays down perfect ethics to direct our sexual potential.

Ethics regarding sexual activity include the laws of taklif which are haram, sunnah and makruh. As for childhood, due to certain conditions, their sexual behavior appears to be imitation or mere curiosity. Their sexual behavior is not accompanied by the true stimulation of sexual desire that usually occurs at puberty because they have reached sexual maturity. Thus, the structuring steps given by Islam in this phase are only preventive guidance to meet the biological changes that occur during the next growth period (Zaim, 2015).

2. The Concept of Sex Education in Children's Perspective Yusuf Madani

Sex education according to Yusuf Madani begins in the human creation

phase, namely when he is in his mother's womb until the end of a human's life. Sex education cannot be started when you are still a baby. The level of education according to a person's age starts with physical and emotional education, because physical and emotional growth will appear first compared to sexual growth.

When there is development of some aspects of a person that precede other aspects, Islamic education seeks to determine each characteristic for each individual from the beginning of his growth. Then Islamic education seeks to develop it down to the smallest problems, so that it suits the human and emotional side.

Characteristics of sex education according to Yusuf Madani's perspective, namely: divine aspects, humanitarian aspects, integral sexual education, continuity of sexual education, real and true and stages in sexual education.

a. Divine Aspects in Sexual Education (Rabbaniyyah al-tarbiyah al-jinsiyyah)

The concept of God will be able to realize purity as understood by a servant. Therefore, humans are required to guard their honor and control their souls

towards sex. In addition, in channeling his sexual desire, it must be in accordance with the prescribed path. When the soul knows the attributes of God and His teachings, then it will be better able to protect and control itself from the demands of sex (Tabrizi, 2014).

Furthermore, sex education, which is a form of self-slavery, cannot be realized by humans only through strong control, self-control over things that are not permitted by the Sharia', and solely relying on the sincerity of the soul, but it must also be based on destiny and the will of Allah SWT, pleasure, and the presence of touches of faith (Tabrizi, 2014).

b. Human Aspects in Sexual Education (insaniyyah al-tarbiyyah al-jinsiyyah)

Islamic teachings call for honoring children's private parts so that when they grow up they will feel embarrassed when looked at by other people. Therefore, parents and teachers should require their children to cover their private parts so that they cannot be seen by others. Always educate him to consistently do things like that with the intention of Allah SWT, and provide boundaries regarding the private parts according to Islamic laws. This must be taught by

both parents to their children gradually according to their intellectual and physical growth, such as the law of purifying themselves after urinating and defecating, cleaning their hands after defecating, telling them about the limits of their private parts, making toilets far from crowded places. , like a street, or far from the rest of the house.

c. Integral Sexual Education (tarbiyyah jinsiyyah mutakamillah)

The sex education method in Islam is a perfect unity and cannot be separated. Even sex education will not produce good fruit and results if parents and teachers do not apply it thoroughly by emphasizing on students to tie these rules to Islamic law. Therefore, when a parent and teacher teaches about the importance of making a special bed for a child who is separated from his siblings, whether male or female. This can be understood as the child's personal rights, the right to wear clothes separate from the crowd, and people are not allowed to enter their room without their permission and without a specific reason. Furthermore, this integral rule is directed at a good environment that allows young children, teenagers or adults to have a good perception of sexual matters.

d. Continuity of Sexual Education (istimrariyah al-tarbiyyah al-jinsiyyah)

Sex education is carried out continuously, usually starting from the home, which plays a very prominent role as the most basic educational institution. Then this was carried out at other Muslim social education institutions. Therefore, when a parent and teacher begins to teach their students about the rules of sex that have been established in the Qur'an and Sunnah, they must continue this with sexual and moral development, plus include them with new things that can be implemented. in all educational institutions.

e. Real and True

Islamic sex education discusses scientific phenomena regarding sexual desire in the human body's organs. Therefore, do not rely on false negative research or unfounded discussions and interests, because Islamic law has laid down its laws in a concrete way to deal with sexual matters as well as psychological and physical changes related to sex.

Islamic law is regulated in such a way, in accordance with reality and in accordance with the level of actions carried out by humans. Therefore, when

no evidence or signs are found in the Qur'an and Sunnah that explain a matter that regulates sexual behavior for children at an early age, then this means explaining the reality of the absence of sexual instincts at that time.

f. Stages in Sexual Education

Islamic Sharia orders parents and teachers to teach sex education in stages, that is, not to start a new step before the previous steps are completed and ingrained in the child. Then it is adjusted to the child's physical growth. This education must also be in accordance with the teachings of the Koran and Sunnah. Yusuf Madani believes that the Islamic sex education process which is carried out in stages must be in accordance with the level of growth and development of the child's insight and gender (male or female), because these two types will have different maturity in sexual matters.

According to researchers, maturation in women is faster than in men. In this case, the stages of sex education for girls are shorter in time compared to boys, because the puberty period for boys ranges between the ages of 13, 14 or 15 years. Meanwhile, for women, the level of sexual maturity is

around 9 or 10 years old, especially in hot countries.

There are differences in the level of sexual maturity between men and women, which is a necessity from Allah SWT. Parents and teachers must prepare sex education for girls earlier, because time is shorter. In this way, the stages of sexual development in boys last longer. Whereas for girls it is narrower.

Sexual Education Preparation Time

In his book which was used as a reference in writing this thesis, Yusuf Madani divides the stages of growth-age education into two periods, namely Early Childhood (al-Thufulah al-Mubakkirah) and Advanced Childhood (al-Thufulah al-Mutaakhirah).

a. Early Childhood (al-Thufulah al-Mubakkirah)

This phase is around the age of 4 years, characterized by the child's liking for playing and being free from responsibility for doing things that require clear rules. His existence is only seen from a human perspective, his soul and physical body are not yet strong and ready to bear the burden and carry out worship.

In this phase there are no sexual desires in a biological sense. In Islamic law, which is explained in detail in scientific disciplines, it is forbidden for parents to engage in sexual activity or just chat when in front of their children. Islam also prohibits parents from displaying sexual stimuli in front of their children, because it will leave an impression on their minds.

b. Later Childhood (al-Thufulah al-Mutaa'kirah)

This phase ranges between the ages of 7 or 8 years. During this period, a child must be prepared to face the upcoming taklif period (the period when he begins to be burdened with sharia obligations). In contrast to the opinion of Freud and his followers who emphasized the importance of sex education in the early period of childhood, Islamic law places greater emphasis on education in the final period of childhood, where this phase is the basis for the formation of children's personalities and this is the period of educational preparation. true Islam.

Factors Influencing Sexual Behavior

The problem of sexual deviation in children certainly does not just happen.

This is influenced by several interrelated factors. Although each problem has its own causes, there are several combined factors that are interrelated to the emergence of behavioral problems. Sometimes parents and teachers don't realize that small things, such as not supervising children as they grow and develop, can trigger early sexual deviations. If this is left without being handled properly, it will endanger children in the future, and they can even fall into it.

Several factors can influence the growth of deviant sexual problems, namely: hormonal disorders, the influence of genetic tendencies towards sexual deviance, complex environmental elements as well as material and climatic factors.

a. Hormonal Disorders

Glands that contain chemicals in the body will react inward and outward so that they become active substances for human growth in various aspects. The advantages and disadvantages will also affect the metabolism of the brain and body.

Based on the results of scientific research, it is confirmed that the emergence of the genetic glands

responsible for sexual activity is closely related to the hidden presence of the two thymus glands and the pineal gland. As long as these two glands are active, sexual activity is latent so that the amount of both will continue to decrease as a person matures, and eventually disappear. This is an opportunity for the growth of sexual glands which will be more active and have an influence on behavior.

b. The Influence of Genetic Predisposition on Sexual Deviance
Genetic predisposition is

determined by three things, namely: parental characteristics, breastfeeding, and sexual relations. Some people have neglected to understand these factors in the formation of genetic predispositions that give rise to sexual deviations, which a person may face in the future. The influence of these factors is evident in limiting other traits than sexual, such as weakness of heart and courage, as well as stinginess and generosity.

c. Complex Environmental Elements

The factors influencing sexual deviance are quite diverse and branched out so that it is difficult to summarize them into one or two factors. Therefore, the main discussion of this study, both

from an individual and community perspective, will focus on a bad environment. This is based on the consideration that a bad environment plays a major role in creating an overall impact.

Several factors that influence sexual deviation among pubescent children and mumayyiz can be divided into two basic factors, namely:

1) Wrong Sex Education

Yusuf Madani believes that the most obvious mistake in education in our country is hiding sexual matters from children at a time when they need genuine guidance, from the age of 7 years to 14 years, so that they do not know anything about sexual matters until they reaching puberty and having wet dreams.

If children are given training from an early age to control sexual arousal and are given complete guidance at the end of childhood, then they will be able to prepare themselves to face the behavior that arises from every sexual activity after childhood. This is done with the aim that the child's soul will not feel depressed and anxious. And what is even more important is that it has an

impact on the personal existence of a Muslim in the future.

2) Misguided sex education factors

The factors that influence the sexual behavior of children of puberty and mumayyiz consist of various branch factors that are still related to the environment. It can be summarized as follows: a) Parents' ignorance of sex education; b) Sexual stimulation in the family; c) Children are not trained to ask for permission; d) Nearby beds; e) Imitation of sexual behavior; f) Forbid children from asking questions about sex; g) Women's jewelry; h) Kissing and touching sexual organs; i) The family ignores supervision of the information media; j) Friends have bad manners.

d. Material and Climatic Factors

1) Poverty and Inadequate Housing

Poverty and the low economic level of the household is one of the causes and obstacles in implementing some rules about sex education for children in the family environment. However, the sex education process itself requires sufficient material such as the provision of adequate bedding, clothing, religious books related to aurat and purification. Guiding children in

watching television is important, so as not to bring harm to children.

2) Climate and its Influence on the Emergence of Early Sexual Maturity

The influence of natural conditions causes variations in the development of sexual activity between one individual and another. These variations sometimes cause premature sexual maturity. If parents and teachers do not pay attention early to the importance of starting the process of children's sex education, then it is possible that there will be sudden changes in sexual behavior, which will cause the emergence of various sexual problems and deviations.

Preventive Actions in Sex Education for Children

There are many ways that parents and educators can take, one of which is through preventive efforts, namely sexual education for children. This effort needs to be done as early as possible so that it is not too late. Early sex education is very important in children's growth and development, and includes answering our children's questions honestly, taking into account maturity in their age when asking questions about sex.

Yusuf Madani describes preventive measures that can be given to children in the sex education process as follows:

1. Sex and Jurisprudence Education for Children

Since they are starting to be able to think and be able to differentiate between good and bad, children need to be given knowledge about sex appropriate to their age and taught the laws of jurisprudence little by little, especially the ethics of sex education that are needed, such as being trained on how to do *istinja*. , *istibra* for boys, the importance of turning one's face away from the Qibla when defecating, how to purify clothes from impurity, and washing blood stains on the body or clothes when going to pray or carrying out other religious activities.

2. Ask for permission (*isti'dzan*)

Islamic law emphasizes the ethics of asking permission from childhood, considering that this is an introduction to the rules of politeness. In the first phase, Islam tolerates children who have not reached puberty (especially *mumayyiz*) entering other people's rooms, including the rooms of their parents, except at three times, namely before the morning

prayer, when unwinding during the day, and after the evening prayer. Because these three times are aurat so anyone, even children who have not reached puberty, is not allowed to enter other people's rooms at these times.

3. Withhold the View and Cover the Aurat

Children who have reached the age of puberty are obliged to cover their private parts from the eyes of the mother's child, just as it is also forbidden to look at the mother's private parts or touch them with lustful impulses. That is because a child who is mumyyiz can remember well what he sees.

Islam gives tolerance if the mumayyiz child looks at the hair, arms, calves, and knees of his muhram when there is no sexual impulse. But it is forbidden for him to look at the part of his muhram's body between his navel and his knees as a gesture of caution, both with and without lust.

4. Abstain from Sexual Activities

In this rule, the view of Islamic Sharia is based on two laws. First, it is makruh that a child who has not yet matured sees his parents in a sexual relationship between them. Second, he forbade children who were mumyyiz to

see this activity. That is because the first one did not understand well what he saw, while the second one was able to understand what he saw. The mumayyiz child's observation of the habits between his parents sometimes leads him to sexual experiences that he does not know the dangers of.

From this information, it is hoped that parents and teachers can keep children away from any sexual stimulation as long as these and other sexual education rules are used. The purpose of this rule is to equip children so that views that arouse sexual desire will stick in their brains until they reach puberty.

5. Separation of Beds

Separating children's beds so that children are far from their parents' rooms and isolated from places where sexual activity takes place. In addition, the separation of boys from girls, with each type having a separate room, prevents children from touching their bodies which can cause dangerous sexual stimulation.

6. Decent Housing

In the cultivation of the rules of sexual education in the personality of mumayyiz children, a spacious place to

live and meet the elements of health is needed. Acquiring a suitable home is a right guaranteed by Islamic Sharia for all people. Even with the spaciousness of the house, Islam gives peace to the Believers and happiness for the worldly. A decent and suitable place to live is the right place to educate a child who is mummyiz, including sexual education. Without a spacious home, parents and teachers will be hindered in applying the rules of sex education perfectly.

Because the rules of isti'dzan will not work well if there is only one room in the house. Then the rules for preparing a bed will not work perfectly for training children.

7. Prohibition of Erotic Acts

Islamic Sharia also emphasizes the prohibition against any erotic acts that can arouse sexual desire in children, teenagers and young people. Apart from that, education and habituation to control oneself from sexual stimuli and instilling sharia rules in viewing and covering the intimate parts between parents and children, adults and children, men and women, aims to keep children away from every erotic act, then he imitates it with someone else.

Sharia texts have explained the dangers of these stimuli and show the strict attitude taken by Islamic Sharia towards them. Among these stimuli are the following: 1) Kiss; 2) Sitting a girl on a man's lap is not a muhrim; 3) Sleep under one blanket; 4) Boys are decorated with girls' jewelry.

Erotic acts are a strong factor for the appearance of sexual deviations in teenagers and young men. Therefore, Islam teaches to pay attention to the dangers of these erotic acts on the personality of the mummyiz child, before he enters puberty, both in the family environment and in public places.

8. Measuring Early Sexual Maturity

If our education fails to monitor these conditions (early sexual maturity) and recognize them before they occur, then children who reach maturity early will be in danger, because they do not have the readiness to face sexual changes. As a result, several problems arise that endanger sexual and moral purity.

This supervision rule provides an understanding of early sexual cases, the factors that cause them, and recognizes the changes that accompany them. It is the duty of educators to prepare as early

as possible for sex education for mumayyiz boys and girls which aims to anticipate unwanted problems later due to early sexual maturity without prior supervision.

9. Time productivity management

Islam's view is very firm on the issue of time. Islam recommends that time be used for good and that human abilities be utilized optimally. Mothers and fathers will not only be held accountable for how they use their time, but will also be asked about how to produce or spend their children's time.

10. Sort and select information media broadcast programs

Mumayyiz children are unable to differentiate between what is permissible and what is haram in information media programs, especially TV. Therefore, parents and teachers need to be firm if their children accept Islamic views. However, on condition that guidance, advice and awareness are carried out continuously, rationally and not rigidly. Instead, he must explain the dangers of watching irresponsible TV programs and the law according to the Sharia.

11. Discussing punishment for children

Islamic Sharia recognizes the use of punishment, not only in sexual

education for children, but also in every activity that comes from individuals. Meanwhile, punishment is necessary in certain cases when advice and guidance do not produce results. Punishment can be applied in stages, such as prohibiting children from certain family privileges, reducing pocket money, and being locked up for a short period so that it can deter children. If it continues, then use physical punishment as a last resort and must be in accordance with Islamic law.

D. Conclusion

According to Yusuf Madani, the concept of sex education for children is to prepare and equip children with theoretical knowledge about sexual issues and teach children about fiqh laws that are adapted to the child's age level. Factors that influence deviant sexual behavior are hormonal disturbances, the influence of genetic tendencies towards sexual deviation (parental characteristics, breastfeeding, sexual relations), complex environmental elements (wrong sex education, wrong sex education factors), and material and climatic factors (poverty and inadequate housing, climate and its influence on

the emergence of sexual maturity). Although each of these influences has quite big differences in giving rise to this problem.

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