

THE VALUE OF SEX EDUCATION IN THE CLASSICAL BOOK: RELEVANCE AND IMPLEMENTATION STRATEGIES FOR THE PREVENTION OF VIOLENCE IN ISLAMIC BOARDING SCHOOLS

*O VALOR DA EDUCAÇÃO SEXUAL NO LIVRO CLÁSSICO: RELEVÂNCIA E
ESTRATÉGIAS DE IMPLEMENTAÇÃO PARA A PREVENÇÃO DA VIOLÊNCIA EM
INTERNATOS ISLÂMICOS*

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Abstract

This study aims to analyze the values of sex education in classical texts and formulate strategies for habituating these values as a model for preventing sexual violence in Islamic boarding schools. The research used qualitative methods with content analysis of fiqh books as Fathul Qarib and Uqud al-Lujayn alongside

Resumo

Este estudo visa analisar os valores da educação sexual em textos clássicos e formular estratégias para a internalização desses valores como modelo de prevenção da violência sexual em internatos islâmicos. A pesquisa utilizou métodos qualitativos com análise de conteúdo de livros de fiqh como Fathul Qarib e Uqud al-



interviews with kiai, ustadz, santri, and academics, as well as focus group discussions (FGDs). The findings reveal that classical texts contain foundational values of sex education, including purity, iffah (preservation of honor), haya' (modesty), responsibility, self-control, justice, and social ethics. These values remain highly relevant to contemporary challenges such as promiscuity, pornography, LGBTQ issues, and sexual violence. The implementation of these values is carried out through habituation strategies, such as reciting the book, bahtsul masāil, the exemplary behavior of clerics, the lifestyle of Islamic boarding schools, Islamic counseling, digital literacy, and the habit of worship and creative activities. This study concludes that classical scripture-based sex education has great potential as a humanistic, contextual, and gender-responsive instrument for preventing sexual violence. The implication is that Islamic boarding schools need to design a classical scripture-based Islamic sex education curriculum as part of the ecosystem for preventing sexual violence in Islamic boarding schools.

Keywords: Sex Education. Classical Texts. Islamic Boarding Schools. Sexual Violence Prevention. Habit Formation of Values.

Lujayn, juntamente com entrevistas com kiai, ustadz, santri e acadêmicos, além de grupos focais. Os resultados revelam que os textos clássicos contêm valores fundamentais da educação sexual, incluindo pureza, iffah (preservação da honra), haya' (modéstia), responsabilidade, autocontrole, justiça e ética social. Esses valores permanecem altamente relevantes para desafios contemporâneos como promiscuidade, pornografia, questões LGBTQ+ e violência sexual. A implementação desses valores é realizada por meio de estratégias de internalização, como a recitação do livro, bahtsul masāil (práticas de leitura da Bíblia), o comportamento exemplar dos clérigos, o estilo de vida dos internatos islâmicos, aconselhamento islâmico, alfabetização digital e o hábito de adoração e atividades criativas. Este estudo conclui que a educação sexual baseada nas escrituras clássicas tem grande potencial como instrumento humanista, contextual e sensível às questões de gênero para a prevenção da violência sexual. A implicação é que os internatos islâmicos precisam desenvolver um currículo de educação sexual islâmica baseado nas escrituras clássicas como parte do ecossistema para a prevenção da violência sexual nesses ambientes.

Palavras-chave: Educação Sexual. Textos Clássicos. Internatos Islâmicos. Prevenção da Violência Sexual. Formação de Hábitos e Valores.

1 INTRODUCTION

Sex is a fundamental dimension of human existence, influencing not only biological but also psychological, social, moral, and spiritual aspects of life. A sound understanding of sexuality is therefore essential for healthy character development and reproductive well-being. In Indonesia, however, and particularly within Islamic boarding schools (*pesantren*), sex education remains largely regarded as a taboo subject. This study contends that breaking this taboo and integrating sex education grounded in classical Islamic values is crucial for supporting students' holistic development and for preventing sexual violence.

Pesantren serve as alternative institutions for the care and education of children and adolescents. According to data from the Ministry of Religious Affairs of the Republic

of Indonesia, there are 348,649 *pesantren* across the country, accommodating 9,214,826 students (Kementrian Agama, 2025). These institutions function as centers for teaching, developing, and disseminating Islamic knowledge. Their educational framework rests on five pillars: the teacher (*kiai*), the students (*santri*), the mosque as the center of worship, dormitories as student residences, and classical texts (*kitab kuning*) as the educational foundation. Together, these elements form the institutional identity of the *pesantren* [Suhartini, 2015]. As boarding schools, *pesantren* provide not only religious instruction but also comprehensive daily guidance, becoming a second home where parents entrust both their children's education and upbringing. The institution thus plays a vital role in shaping responsible adults who are prepared to assume leadership roles in society.

Nevertheless, cases of sexual violence in faith-based educational institutions, including *pesantren*, have become increasingly alarming. Komnas Perempuan (the National Commission on Violence against Women) reported in 2021 that religious-based boarding schools ranked second only to universities in terms of reported cases of sexual violence [Komnas Perempuan, 2021]. In 2023 alone, 202 students were recorded as victims of sexual violence in educational settings. Among the perpetrators, 31% were teachers, 18.2% caregivers in *pesantren*, 13.63% principals, 13.63% religious teachers, 4.5% boarding school administrators, 4.5% *madrasah* heads, 4.5% school guards, and 9% categorized as others (Oktaviani *et al.*, 2024). These incidents are closely linked to three structural factors: unequal power relations between perpetrators and victims; a culture of absolute obedience and hierarchical authority within *pesantren*; and entrenched patriarchal norms.

The high rate of violence indicates that Islamic boarding school-based educational institutions are not completely safe from sexual violence. In the digital age, this vulnerability has increased as various forms of education now also occur through social media. Understanding the values of sex education is crucial to help students face the risks of exposure to sexual messages, grooming, and the unauthorized distribution of content. Therefore, sex education, which shares the values of classical texts, serves not only to prevent sexual violence in Islamic boarding schools but also as preparation for facing the challenges of the digital era.

Addressing the prevalence of sexual violence in *pesantren* requires contextually sensitive approaches rooted in local wisdom. One such approach lies in re-examining the values of sexuality education preserved within classical texts (*kutub al-turath*). The *kitab*

kuning, written in Arabic and characterized by their unique unvowelled script, form the backbone of *pesantren* curricula (Alfinur, 2024). Several of these texts implicitly address aspects of sexuality education, particularly fiqh works such as *Taqrib*, *Safinatunnaja*, *Fathul Muin*, and *Kifayatul Akhyar*. This study, however, focuses more specifically on texts directly taught in *pesantren* that contain moral and ethical values relevant to sexuality education, including *Fathul Qarib*, and *Uqud al-Lujayn*

As traditional Islamic educational institutions, *pesantren* hold considerable potential to respond to the challenges of sexual violence. The classical texts they employ provide comprehensive guidance on matters directly related to sexual morality, including marriage, regulation of *aurat* (covering of intimate parts), social etiquette, the prohibition of adultery, and the cultivation of self-control. Although the explicit term “sex education” does not appear in these texts, the values embedded within them, such as those found in *Fathul Qarib* and *Uqud al-Lujayn* serve as crucial religious and moral foundations. Formalizing these values into a structured educational model is therefore essential to prepare students for contemporary challenges, particularly in the prevention of sexual violence.

Accordingly, this study seeks to (1) analyze the values of sex education found in classical Islamic texts and their contextual relevance, and (2) formulate strategies for habituating these values as preventive measures against sexual violence in Islamic boarding schools.

2 LITERATURE REVIEW

2.1 Sexuality in the classic book for the prevention of violence in the *pesantren* context

This study builds upon a number of previous works that have explored the intersection of sex education, adolescent development, and the prevention of violence in educational environments. Mutimmatul Faidah and colleagues, for instance, conducted research on sex education for high school adolescents. Their findings indicate that sex education is not merely a matter of biological instruction, but also an essential tool for shaping responsible attitudes towards oneself, society, and religion. The study emphasizes that sex education should help students manage sexual urges, cultivate self-

discipline, and acquire the necessary skills to avoid promiscuity. Importantly, the research underlines that sex education ought to be embedded within ethical and religious frameworks, where the teaching materials address social ethics, the dangers of promiscuity, the consequences of abortion, and the institution of marriage. The delivery media suggested include films, multimedia platforms, and other educational tools, all contextualized within the moral boundaries of Islamic ethics (Faidah, 2024).

In a related study, Faidah, et al examined the need for Spiritual Leadership Training for students in Islamic boarding schools. The results show three significant points: first, students require stronger self-awareness to balance their dual roles as learners and members of a religious community; second, the training should adopt a dynamic and humanistic model covering five key topics aimed at strengthening mental health and enabling wise leadership grounded in spiritual values; and third, systematic evaluation mechanisms are needed to ensure the effectiveness of such training. The implication is clear: mental health interventions must be incorporated into the pedagogical processes of Islamic boarding schools, aligning with the broader objectives of the Sustainable Development Goals (SDGs) for quality education (Faidah, 2024).

Further, Mutimmatul Faidah and her colleagues have contributed significantly to scholarship on the prevention and handling of violence in educational settings. Their research shows that targeted training for teachers and educational staff enhances institutional capacity to identify, prevent, and respond to violence. They also stress the importance of parental and community engagement, arguing that effective prevention cannot rely solely on the school environment but must extend to families and surrounding communities. This underscores the idea that a holistic ecosystem is required to create safe, inclusive, and high-quality educational settings (Faidah, 2024).

Within the broader framework of sexual violence prevention, their studies outline an integrated ecosystem that consists of several components: the members of the educational community, physical facilities, gender-responsive curricula, institutional regulations, and patterns of interaction within the educational environment. The strengthening of academic culture, through hidden curricula that promote non-violent interactions, and the integration of anti-violence principles into daily learning activities are considered vital. Effective prevention strategies, therefore, are those that nurture a culture that is positive, safe, inclusive, equitable, and participatory (Faidah, 2023).

Other scholars have also provided important insights. Putro (A.A.Y.) examined the educational model of *pesantren*, highlighting its distinctive features compared to formal schools. He identifies intensive learning, a highly conditioned environment, continuous supervision, and direct role modeling by *kiai* and teachers as crucial aspects. Moreover, the compulsory study of Arabic and the classical texts (*kitab kuning*) serves as a hallmark of *pesantren* education, shaping daily habits and moral values such as simplicity, discipline, tolerance, solidarity, and hard work (Putro & Suyatno, 2019).

Bafaqih's research on student-friendly *pesantren* emphasizes the potential sources of violence, noting that perpetrators may come from peers, seniors, administrators, teachers, and even the families of *pesantren* caretakers. He argues that weak admission processes, high levels of student interaction, and unequal power relations are among the major factors contributing to acts of violence against students (Bafaqih & Sa'adah, 2023). Similarly, Khabibah stresses the urgency of renewing the system of sexuality education in *pesantren* to meet the pressing challenges faced by adolescents. Her study calls for closer collaboration among Islamic boarding schools, government institutions, and community stakeholders to develop more responsive approaches and methodologies. The *pesantren* environment, according to Khabibah, can serve as a trusted platform for students to obtain accurate information and counseling on matters of sexuality (Khasanah & Nabila, 2023).

Bahri provides a concrete example of how sex education materials have been adapted at the Al-Manshuriyah Islamic Boarding School, where the curriculum is drawn from fiqh texts. He proposes the implementation of *Fiqh Tarbiyat al-Jinsiyah* as a more structured and specialized curriculum, designed to deliver comprehensive sex education without abandoning the traditional practice of *ngaji kitab*, which remains a cornerstone of *pesantren* identity (Bahri, 2023). In line with this, Pakpahan's research emphasizes the need for comprehensive sex and reproductive health education that is culturally sensitive and accompanied by targeted interventions to support mental well-being among students (Pakpahan *et al.*, 2025).

Other studies reveal the complexity of adolescent behavior in *pesantren*. Basri found that despite the moral environment shaped by *kiai* and *ustadz*, many students still engage in behaviors such as courtship that lie outside the moral framework of the *pesantren* (Basri *et al.*, 2024). Prabamurti's research points to even more concerning findings, highlighting that vulnerability to LGBT-related behaviors in Islamic boarding

schools is categorized as high, with reported percentages of 60%, 56%, and 80% across different indicators, and approximately 28% of students admitting to having had sexual experiences (*Prabamurti et al.*, 2019).

Taken together, the above body of research indicates that the academic community already possesses a foundation for designing preventive frameworks against sexual violence in educational institutions. Nevertheless, there remains a significant research gap. The use of classical texts as a primary reference for the formulation of sexual violence prevention strategies is still largely unexplored. The present study seeks to fill this void by systematically collecting and analyzing values of sexuality education embedded in classical fiqh texts, and by formulating them into a preventive model grounded in local wisdom and the pedagogical traditions of Islamic boarding schools.

3 METHOD

This research is a qualitative research that focuses on studying the classic book, designing a curriculum, and drafting a formula for habituation to prevent violence in Islamic Boarding Schools. Qualitative research is one of the research procedures that produces descriptive data in the form of speech or writing and the behavior of the people observed. More specifically, using a literature study technique with an analytical content approach to the classic books in the field of Fiqh, namely the books of *Taqrib/Fathul Qorib* and *Uqud Duluujyn*. Secondary data refers to literature sources such as Islamic literature, books and articles in relevant journals. The research approach chosen is content analysis. Content analysis is one of the qualitative data analysis techniques used in research that discusses the content of information in depth, both written information and information in the mass media (Dimiyati, 2017). Operationally, content analysis is used to draw conclusions by identifying the specific characteristics contained in a message in a text or all documented objects that are done objectively, generalistically, and systematically.

Literature studies involve several main steps; (1) identification of sources, Researchers identify sources that are relevant to the research topic; (2) data collection, data collected through search and selection of relevant sources; (3) data analysis, data collected is then analyzed, interpreted, and synthesized to obtain conclusions or research findings; and (4) data presentation, data analysis and interpretation results are then

presented in the form of conceptualization and narrative related to the values of sexuality education in the Classic Book taught in Islamic boarding schools.

In addition, the researcher also conducted focused interviews. The informants are *Kyai/pesantren* caregivers, *pesantren* administrators, Ustadz/Ustadzah, students and academics. After the interview is over, the data obtained is grouped, analyzed, and conclusions are drawn. The results obtained were in the form of profiling of sex education values and habituation strategies in Islamic boarding schools. The research was carried out in February – September 2025. The procedure for this research is (1) documentation of the selected data source; (2) the preparation of categories for the analysis unit; (3) document sampling; (4) recording/coding; (5) making conclusions based on the chosen context; and (6) interpretation to provide answers according to the formulation of the problem (Asfar, 2019).

Document sampling in this study was conducted by selecting two primary documents, namely *Fathul Qorib* and *Uqud al-Lujain*. The two books were chosen because they substantially discuss the themes of Islamic jurisprudence of worship, etiquette, relations between men and women, and ethics that are relevant to sexuality education. In this study, data coding was carried out by compiling a categorization table of the contents of *Fathul Qorib* and *Uqud al-Lujain*. Each chapter was analyzed and mapped into a table containing: (1) Chapter Title, (2) subchapters in the book, (3) Explanation of the value of sex education, and (4) contextualization of the discussion on educational practices and violence prevention in Islamic boarding schools.

4 RESULT AND DISCUSSION

4.1 The value of sex education in classical books in islamic boarding schools and its relevance to the contemporary context

The values of sex education contained in the classical Islamic heritage (*Kutub al-Turats*) are remarkably rich and remain relevant to the challenges of the contemporary era. These teachings not only provide normative legal guidance on aspects of worship and interpersonal relations but also cultivate awareness of cleanliness, honor, self-control, and responsibility in sexual and social behavior. With proper habituation and contextualization, these values can be systematically integrated into the *pesantren*

curriculum, thereby addressing urgent problems of sexuality that are increasingly complex in the digital age. The findings of this research, supported by interviews with pesantren leaders, academics, and students, highlight the potential of sex education in pesantren but also reveal the persisting challenges that demand contextual approaches.

Nyai Prof. Dr. L. Musyafaah emphasized that sex education can indeed be extracted from classical books, yet such interpretations must be accompanied by an emphasis on humanist values. According to her, texts such as *'Uqud al-Lujjain* tend to reproduce patriarchal readings, thus requiring criticism and rereading. She advocated for more egalitarian perspectives, for instance through the *Mubadalah* approach, which frames the marital relationship not as a hierarchy of domination but as a bond of mutual affection and shared responsibility. In her view, Islam at its essence is humanist and liberating, whereas patriarchy should be understood as a socio-cultural construct rather than a religious inevitability.

In line with this perspective, KH. Khozin, caretaker of a Nahdlatul Ulama (NU) Islamic boarding school, reiterated that sex education is indeed embedded in classical fiqh texts, but often places women in a submissive position. He stressed that the social context of Indonesia differs significantly from that of the Arab world in which these texts were originally composed, thus necessitating adaptation and contextual interpretation. He also underscored the need for supplementary support mechanisms such as counseling services and psychologists who can help students navigate sexuality in a healthy and constructive manner.

Meanwhile, leaders from Muhammadiyah pesantren highlighted a distinctive approach. Unlike NU pesantren, which tend to remain attached to classical texts such as *Fathul Qarib*, Muhammadiyah institutions rely more on modern fiqh literature. Works such as *Fiqh al-Nisā'*, *Adab al-Mar'ah*, or *Adab al-Mu'āsyrarah* are preferred because they are perceived as more flexible and responsive to contemporary conditions. As a result, the approach to sex education in Muhammadiyah pesantren tends to be more adaptive and less bound by rigid classical formulations.

Interviews with students and ustadz reveal the real problems faced in Islamic boarding schools. In opposite-sex relationships, students often feel awkward due to limited social experiences. The clash between *pesantren* values and social reality causes identity confusion, especially since the lack of sex education makes them vulnerable to becoming victims and perpetrators of norm violations. Social pressure with high moral

standards also causes stress, while social media presents opportunities as well as risks, such as online dating, *sexting*, and exploitation. As for same-sex relationships, the phenomenon of excessive emotional closeness arises which sometimes leads to romantic relationships or covert dating. This is triggered by the repression of interaction with the opposite sex. It is not uncommon for sexual harassment and abuse of power relations between seniors and juniors or teachers-students to occur. However, the issue of homosexuality is still considered taboo, so it is difficult to talk about and often hidden. This condition has an impact on the psychosocial aspects of students, causing guilt, stress, and a crisis of confidence.

As a solution, the speakers emphasized the importance of using the classic book as the basis for Islamic sex education, but with a contextual and dialogical approach. Islamic moral values and sexuality from classical texts need to be integrated with the problems of today's students. Sex education can be directed at character formation through the internalization of the value of shame, maintaining *aurat*, and social manners. Students are also encouraged to have a critical dialogue with the text, so that they do not just accept dogma, but are able to find contextual solutions. Optimization of the authority of *kyai* and teachers is very necessary so that moral messages are more easily accepted, supported by typical Islamic boarding school methods such as *bandongan*, *sorogan*, *bahtsul masā'il*, and *thematic halaqah*. Thus, the classic book remains relevant to be used as a solution for sex education in Islamic boarding schools, as long as it is taught with a humanist, contextual, and in accordance with the social reality of students.

Referring to the interviews and textual analysis, the researcher examined four classical works: *Fathul Qarib* and *'Uqud al-Lujjain*. Among these, *Fathul Qarib al-Mujib* (popularly known as *Fathul Qarib*) deserves special attention. Written by Shaykh Abu **Shuja' Ahmad bin al-Husain al-Ashfahani** (d. 593 H/1197 AD), it is a foundational fiqh text traditionally studied by beginners before progressing to intermediate works like *Fathul Mu'in* or *Tuhfah al-Muhtaj*. Within pesantren, it is transmitted using *sorogan* and *bandongan* methods, serving as an essential gateway into fiqh learning. Its relevance to Islamic sex education lies in its detailed treatment of *taharah*, marriage, *'awrah*, adultery, and related themes. Although primarily juridical, its teachings embody values that can be integrated into curricula for preventing sexual violence and shaping moral consciousness.

4.1.1 The book of *Fathul Qarib*

Based on a close reading of *Fathul Qarib*, the following values can be identified and contextualized for contemporary application:

First, the value of purity (*thaharah*). *Fathul Qarib* elaborates rules of menstruation, puerperium, *istihadhah*, *istinja'*, ablution, ritual bathing, and *tayammum*. While primarily prerequisites for ritual worship, these teachings simultaneously inculcate reproductive hygiene. Their contemporary relevance is evident in puberty education, menstrual health, and the prevention of sexually transmitted diseases. When integrated into pesantren curricula, the fiqh of purity ensures that students develop both spiritual discipline and practical awareness of bodily cleanliness.

Second, the value of honor (*'iffah*). Students are taught to avoid illicit sexual behaviors, from adultery to excessive indulgence. Contemporary parallels include challenges such as casual dating, pornography, sexting, and online sexual content. By integrating *'iffah* into pedagogy, pesantren can deliver a form of Islamic “digital safety education” that protects students from the moral and psychological harms of modern digital temptations.

Third, the value of modesty (*haya'*). Lessons on *'awrah* instill the importance of bodily boundaries and proper dress. In the modern era, this resonates with issues such as body shaming and hypersexualized self-presentation on social media. Embedding *haya'* in pesantren culture cultivates modest fashion practices, strengthens self-respect, and builds digital ethical awareness.

Fourth, the value of responsibility in marriage. The marriage chapter details rights, obligations, and mutual respect between spouses. Its contemporary relevance extends to critiquing exploitative practices such as contract marriages, serial marriages, or transactional relationships. Furthermore, it highlights women’s rights to dignity, wellbeing, and equitable treatment, reaffirming marriage as both a spiritual covenant and a social responsibility.

Fifth, the value of self-control (*mujāhadah al-nafs*). Fasting, as discussed in *Fathul Qarib*, disciplines bodily desires and trains students in patience. Applied to modern contexts, it equips adolescents to resist pornography, masturbation, or reckless indulgence. Through habituation in fasting, remembrance (*dhikr*), and constructive engagement, pesantren provide students with spiritual tools to channel sexual impulses in healthy and ethical ways.

Sixth, the sanctity of sexual relations. is instilled through the laws of worship such as the prohibition of sexual intercourse during ihram in Hajj. This teaching reminds us that sexual relations are bound by time, conditions, and manners, so sexuality is seen as part of the sanctity of worship. In the modern context, this value is relevant for premarital ethics, wedding preparation, and sensitive discussions about sexuality in worship, including transgender issues or worshippers with special conditions.

Seventh, the value of justice and protection. The *hudud* chapters addressing adultery and slander (*qadzif*) provide lessons on justice, responsibility, and safeguarding honor. In modern times, these principles support the prevention of online exploitation, sexual harassment, and defamation through digital manipulation (e.g., deepfakes).

Eighth, the value of social ethics. Chapters on *mu'amalah* and *jinayah* stress opposition to prostitution, trafficking, and exploitation. In contemporary terms, this aligns with resisting sextortion, harassment, and online grooming.

4.1.2 *The book of Uqud Dulujiyan*

The book *'Uqud al-Lujayn* was authored by Shaykh Nawawi bin Umar al-Bantani al-Jawi (1230–1314 AH / 1813–1897 AD), The classic book not only discusses the technical issues of worship, but also regulates domestic ethics, including sexual relations between husband and wife. These values are very relevant to efforts to prevent domestic violence while strengthening the vision of the family *sakinah*, *mawaddah*, and *rahmah*. Referring to the study of the book *Uqud Dulujiyn*, the following value of sex education can be described.

First, the value of the husband's responsibility emphasizes the obligation to provide for his or her children and to treat the wife with tenderness. The indicator can be seen from the husband's willingness not to neglect his wife's needs, both economic and sexual. In the contemporary context, this value serves as a prevention of *marital rape* and domestic violence, as well as fostering awareness that a healthy household is built on a balance of relationships, not one-sided domination.

Second, the value of the wife's obedience requires obedience to the husband in matters that are *ma'ruf*, maintaining self-respect, and not leaving the house without permission. This shows the role of the wife in maintaining the dignity of the family, without reducing her right to worship Allah. The relevance of this value can be seen in

modern discourses on working women, gender equality, and the ethics of digital relations, such as maintaining healthy communication and asking for permission in activities in public and virtual spaces.

Third, the value of sexual relations. guidelines that intimate relations should be intended as worship. The sunnah of relationships, such as reciting prayers, is done with compassion and tenderness. The indicator is the existence of healthy communication and mutual respect between couples. In the current context, this value is very relevant to Islamic sex education based on mutual consent, which emphasizes love and affection, not just the fulfillment of lust.

Fourth, the value of prohibitions within the household emphasizes the prohibition for the husband to hurt his wife and the prohibition for the wife to refuse sexual relations without sharia reasons. This value encourages non-violent relationships, both physical and psychological, and emphasizes that sexual relations must be based on the pleasure of both parties. Its contemporary relevance lies in the prevention of domestic violence and sexual violence, as well as education to understand the condition of couples, for example during menstruation, illness, or fatigue.

Fifth, the value of equality in worship shows that the wife's right to worship is still guaranteed, and the husband is obliged to support his wife's worship. The indicator is a husband-wife relationship that does not hinder religious obligations and the awareness that sexuality should not displace spirituality. This is relevant to modern issues of balancing domestic and spiritual roles, as well as the importance of partner support in strengthening family religiosity.

Sixth, the value of *mawaddah wa rahmah* (affection) emphasizes that the relationship between husband and wife is built on the basis of love and grace. Sexuality is understood not only as the fulfillment of biological needs, but as a means of strengthening love bonds and creating a strong family. **Seventh, the value of family harmony.** The text emphasizes that both husband and wife share balanced rights and responsibilities in maintaining household sustainability.

4.2 Habituation strategy for sex education values

Islamic sex education in classical books does not stop at the level of concepts, but needs to be implemented through habituation in the daily lives of students. This

habituation is important to internalize values, so that sexuality is understood not only as a biological aspect, but also as a moral, social, and spiritual aspect. The following is a narrative description of these values:

The implementation of these values in Islamic boarding schools (*pesantren*) is not limited to formal learning but is reinforced through strategies that address cognitive, affective, and psychomotor aspects of education.

First, the recitation of classical texts (*sorogan* and *bandongan*) is the main instrument in value transfer. Through *the sorogan* and *bandongan methods*, students are not only reading texts, but are invited to contextualize the discussion of the book in the chapters of marriage, *thaharah*, hudud (adultery), aurat, and morals into the reality of modern life. In this way, the law of fiqh does not stop as a theory, but becomes a moral guide in dealing with actual sexual problems.

Second, **case study, bahtsul masāil, and training** function as a vehicle for critical thinking and problem solving. Students were invited to analyze contemporary issues such as online dating, LGBT, pornography, and promiscuity by referring to the book's postulates. In addition, Islamic boarding schools can also hold pre-marriage training and peer counselor training to equip students with practical knowledge as well as counseling skills in providing moral support to others. Third, the example of kiai and ustadz plays an important role in the habituation process. By getting used to exemplifying Islamic social manners, affectionate relationships, and mutual respect, teachers implicitly instill the value of Islamic sex education through daily practice. Fourth, the **daily rules of the pesantren** are also a medium of habituation. Rules such as curfews, regulation of interaction between male and female students, and controlled joint activities, help build a conducive environment in maintaining the limits of social interaction according to Islamic teachings. Fifth, **the habit of worship** such as fasting, night prayers, and dhikr is a spiritual means to practice self-control. This worship practice strengthens the aspect of self-control of students, which is very important in controlling sexual urges.

Sixth, **Islamic counseling** provides personal guidance services. Students are given space to consult about puberty, feelings of love, and sexual problems from a sharia perspective. This counseling helps prevent problem resolution through the wrong means or looking for answers in invalid sources. Seventh, **Islamic digital literacy** needs to be provided as a response to the rapid flow of digital information. Students are equipped with an understanding of the digital world, how to respond to pornographic content, and

the experience of interacting healthily in virtual spaces. Eighth, **a humanist and equal pesantren culture** is built through educational discipline, gender-responsive association, friendly communication, and the involvement of students in small decision-making. That way, *pesantren* create an inclusive atmosphere that minimizes the potential for sexual harassment and violence. Ninth, **the center of creative activities** such as art, sports, writing, posters, journaling, and Islamic music can be a cathartic space for students to channel their emotions and energy. This positive activity indirectly helps to divert potential risky behaviors in a more productive and moral direction. With these habituation strategies, Islamic sex education in Islamic boarding schools is not only taught as a theory from the classic book, but is really revived in the daily lives of students.

5 CONCLUSION

Sex education in an Islamic perspective, as sourced from the classical texts of Islamic boarding schools (*kutub al-turats*), contains a rich reservoir of values that remain highly relevant in addressing contemporary issues. Texts such as *Fathul Qarib* and *'Uqud al-Lujayn* not only provide the jurisprudential foundation of *fiqh*, but also embed moral, spiritual, and social dimensions. These dimensions nurture students' awareness of the importance of self-purity, dignity, modesty, responsibility, and self-control in responding to challenges related to sexuality.

The relevance of these values is even more pronounced in today's context, which is characterized by the rapid flow of digital information, shifting cultural patterns, and the emergence of new phenomena such as online pornography, promiscuity, LGBT issues, and various forms of sexual violence. By integrating classical Islamic values into education, *pesantren* function not only as centers for transmitting religious knowledge but also as moral fortresses and safe havens for students facing complex sexual challenges in the global era.

The implementation of Islamic sex education values in Islamic boarding schools needs to be carried out through habituation strategies that touch cognitive, affective, and psychomotor aspects. The strategy includes the recitation of the classic book, *bahtsul masā'il*, pre-marriage training, the example of *kiai* and *ustadz*, the regulation of social interaction, the habituation of worship, Islamic counseling, Islamic digital literacy, and the provision of creative space for students. Thus, sex education does not stop as a

theoretical discourse, but rather becomes a habitus inherent in the daily life of students. With this integrative and habituating approach, *pesantren* have great potential to become a model of Islamic sex education that is humane, contextual, and responsive to the challenges of the times. This will strengthen the role of Islamic boarding schools in shaping a young generation of Muslims who are biologically healthy, psychologically mature, socially intelligent, and spiritually strong.

The implications of this research is that Islamic boarding schools need to develop an Islamic sex curriculum based on classical books. Teachers/ustadz need to equip themselves with counseling and literacy skills on contemporary issues. Students are directed to build *self-control*, Islamic digital literacy, and readiness to become a moral, healthy, and responsible generation.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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