

**ABDULLAH NASHIH ULWAN'S CONCEPT OF
SEX EDUCATION IN PREPUBERTY PERIOD
BASED ON ISLAMIC PERSPECTIVE**



THESIS

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ABSTRACT

Sex education is not about explanation anatomy of sexual organ's function; closed related to sexual intercourse only, but also related to psychology, socio-cultural and religion aspect. Therefore, sex education is called as guidance about sexual behavior related to sociability among opposed sex. It purposes for creating of a healthy association between the opposite sex who put forward the values and norms that exist in society.

Islam is as one of religion which has a view about sex and sexuality in a positive way that both are part of the teachings of Islam. 'Aqīdah, syarī'at and akhlāq as a frame of Islamic doctrines becomes basis of education included sex education.

This study aims to analyze deeply about the Islamic values; 'aqīdah, syarī'at and akhlāq that contained in the concept of sex education in prepuberty period especially in the book of *Tarbiyatu al-Aulād fī al-Islām* by Abdullah Nashih Ulwan.

The approach that used in this study is a qualitative approach. Meanwhile, the type of research is library research. In accordance with the type of research, the book of *Tarbiyatu al-Aulād fī al-Islām* by Abdullah Nashih Ulwan becomes the main study. The research method is to collect data used as a source of analysis of the studied text, or also called the method of documentation. Documentation in this study is to collect relevant data in the form of posts relevant to the focus of the study. The method of data analysis used in this discussion is the method of qualitative analysis by using content analysis.

Based on the assessment of *Tarbiyatu al-Aulād fī al-Islām* is in line with the sex education that emphasizes on establishing 'aqīdah, syarī'at and akhlāq, it is very relevant to Islamic educational goals for the sake of realizing Islamic generation which owns strong Islamic foundation.

Key words: Sex Education, PrePuberty Period, Islamic Values.

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CHAPTER I

INTRODUCTION

A. Background of Problem

The presence of rapid information and communication progress as influence of globalization leads to the free flow of information indefinitely. Unfortunately, the absence of filtering information causes in the entry of things as opposed to moral so it stimulates misuse of technology. Outcome of misuse of technology is emergence of deviated behavior. As continuously, this condition will emerge moral degradation in society.

Emergence of moral degradation gives impact to sexual cases recently. In Indonesia, there are 2,3 - 2,6 millions sexual cases in every year, and 30% sexual cases are done by teenager. During latest four decades from 1970 until 2010 sexual cases by teenager were increasing from 5% until 50% at middle of 2010.¹ The significant increase of teenager involvement in sexual crimes shows how ironic morality of young generation.

A research about sexual deviation by teenager in Picuan Village, South Minahasa, Indonesia shows that lack of communication between parents and children about sex education become a main factor that influencing sexual deviation by teenager. There were 82 teenagers from 162 teenagers about 12-

¹Boyke Dian Nugraha, introduction in *Bicara Seks bersama Anak*, (Yogyakarta: Pustaka Anggrek, 2010).

16 year-old have been married at early age whereas most of them had gotten baby before marriage.²

Unfortunately, parents generally have the idea that sex is something taboo to talk about because of its association with reproduction, sexual relations, and other sexual behaviors. They assume that children who have not even reached puberty (menstrual or wet dreams) do not require knowledge of sex. However, parents must know that sex is something natural for children who begin to recognize the existence of sex differences in the environment. The natural impulse is manifested by their curiosity about sex. As a result, they will seek information about sex freely without knowing any moral corridor in sex that is closely related to values in society or religion.³

Education is something urgent as its great role in realizing national goals of Republic of Indonesia; educating nation's life as stated in opening of fundamental law 1945. As stated on law number 20 year 2003 chapter II article 2, in order to educate the life of the nation, education is purposed for developing the ability and forming the character and civilization of a dignified nation.⁴ Education is as conscious effort of human which develops human potential or as process of transferring values and norms as human fellow in

² Rahmawati Hasan and Antonius Boham, *Peran Orang Tua dalam Menginformasikan Pengetahuan Seks bagi Remaja di Desa Picuan Kecamatan Motoling Timur Kabupaten Minahasa Selatan*, on e-journal Acta Diurna: Vol.5 No.3, 2016, page 1. <<http://ejournal.unsrat.ac.id>> (accessed on March 21st 2017).

³ Alimatul Qibtiyah, *Paradigma Pendidikan Seksualitas Perspektif Islam: Teori dan Praktik*, (Yogyakarta: Kurnia Alam Semesta, 2006), page 2.

⁴ Mursidin, *Moral Sumber Pendidikan: Sebuah Formula Pendidikan Budi Pekerti di Sekolah/Madrasah*, (Bogor: Ghalia Indonesia, 2011), page 53.

society's life.⁵ Seeing phenomenon above, we know that sex education is necessary to be delivered in order to give understanding related sex for children. Sex education is not related to sexual intercourse only, but it is more emphasizing on inserting values and norms as standard of behavior as sexual creature.⁶ An understanding of child sex will lead him to be a person who is ready to live his life as a sexual creature. Therefore, sex education should be implemented on children education in realizing national goal of Indonesia.

Basically, sex education is very complex because of its wide scope of life aspects. In educational world, sex education is often related to efforts of decreasing deviated sexual behavior especially to prevent negative impacts such as pregnant before marriage, HIV AIDS etc.⁷ Modern scholars talk that sex education contains about things related to marriage, fertility process, puberty's characteristic, puberty's problems, also awfulness of sex without marriage.⁸ Even, discussion about sex education in Islam is wider scope which related to religion, social, ethic and spiritual aspect.⁹

Islam sees sex and sexuality in a positive way that both are part of the teachings of Islam. Both of them are not contrary to spirituality. Sex and sexuality are part of God's grace¹⁰, as explained in *sūrah* al-Rūm: 21.

⁵ Mohammad Daud Ali, *Pendidikan Agama Islam*, (Jakarta: Rajawali Pers, 2013), page 179-180.

⁶ Reny Safita, *Peranan Orang Tua dalam Memberikan Pendidikan Seksual pada Anak*, on e-journal Edu-Bio: Vol. 4, 2013, page 36. <<http://download.portalgaruda.org>> (accessed on March 21st 2017).

⁷ Sarlito W. Sarwono, *Psikologi Remaja*, (Jakarta: Rajawali Press, 2013), page 240.

⁸ Ahmad Syauqi al-Fanjari, *Nilai Kesehatan dalam Syariat Islam*, (Jakarta: Bumi Aksara, 2005), page 126.

⁹ Abdul Moqsit Ghazali, *Tubuh, Seksualitas dan Kedaulatan Perempuan*, (Jakarta: RAHIMA, 2002), page 202.

¹⁰ Alimatul Qibtiyah, *Paradigma Pendidikan Seksualitas Perspektif Islam*,..., page 10.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ¹¹(21)

“Dan di antara tanda-tanda kekuasaan-Nya ialah Dia menciptakan untukmu istri-istri dari jenismu sendiri, supaya kamu cenderung dan merasa tenteram kepadanya, dan dijadikan-Nya di antaramu rasa kasih dan sayang. Sesungguhnya pada yang demikian itu benar-benar terdapat tanda-tanda bagi kaum yang berpikir.”

As stated on the verse above, Allah had created His creature in pairs especially for human; male and female. As the consequences of the creation of men and women, Allah also emphasized that there is rule of relationship between men and women as stated on *sūrah* al-Nūr: 30-31.¹²

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ
خَبِيرٌ بِمَا يَصْنَعُونَ (30) وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا..... (31)

(30). *“Katakanlah kepada orang laki-laki yang beriman: “Hendaklah mereka menahan pandangannya, dan memelihara kemaluannya; yang demikian itu adalah lebih suci bagi mereka, sesungguhnya Allah Maha Mengetahui apa yang mereka perbuat”.* (31). *Katakanlah kepada wanita yang beriman: “Hendaklah mereka menahan pandangannya, dan memelihara kemaluannya, dan janganlah mereka menampakkan perhiasannya, kecuali yang (biasa) nampak daripadanya....”.*”

Islam is one of the religions that teach politeness in learning anything including sex. The amount of information about sex that is understood as it is by Muslim youth, encouraging the thinkers in the world of Islamic education to formulate the sex education based on Islamic values. Thus, they will be able to distinguish between sex education in accordance with the value of Islam and

¹¹ Al Hikmah Al-Qur'an dan Terjemahnya, (Bandung: Diponegoro, 2008), page 406.

¹² Al Hikmah Al-Qur'an dan Terjemahnya,...., page 353.

secular education that tends to deny the rules of politeness in Islamic teachings.¹³

Related to content of sex education, Islam has set a wider scope about sex education. Sex education is related to frame of Islamic doctrines. '*Aqīdah*, *syarī'at* and *akhlāq* are frame of Islamic doctrines. These doctrines are called as *Illahi* science (from Allah) that means those Islamic doctrines be main source of *insāni* science (from human's thought) from all science disciplines included sex education. Each of Islamic doctrines cannot stand by itself because it completes each other. They are connected to each other in setting of human's life from all aspects and dimensions as individual or collective.¹⁴

There are several Islamic scholars gave opinion about sex education for children. According to Ibnu Qayyim, sex education (*tarbiyah al-jinsiyah*) is explaining about relationship between male and female without limitation of human phase (childhood and adolescence).¹⁵ Then, Yusuf Madani in his book *Tarbiyah al Jinsiyah lil Atfal wa al-Bāligīn*, said sex education for children is as preventing action for children in purpose to direct them into different guidance of sexual behavior from adult by conveying knowledge about sexual problems related to physical changes (sexual development) and also *fiqh* law related to sexuality.¹⁶ Meanwhile, Abdullah Nashih Ulwan said that sex education for children is as efforts of teaching, awareness, explaining about

¹³ Alimatul Qibtiyah, *Paradigma Pendidikan Seksualitas Perspektif Islam, ...*, page 2.

¹⁴ Mohammad Daud Ali, *Pendidikan Agama Islam, ...*, page 179.

¹⁵ Hasan bin Al Hasan Al-Hijazy, *Manhaj Tarbiyah Ibnu Qayyim* (translated by Muzaidi Hasbullah), (Jakarta: Pustaka al-Kautsar, 2001), page 248.

¹⁶ Yusuf Madani, *Pendidikan Seks untuk Anak dalam Islam: Panduan bagi Orang Tua, Guru, Ulama, dan Kalangan Lainnya* (translated by Irwan Kurniawan), (Jakarta: Pustaka Zahra, 2003), page 91.

something related to sex problems to children since they had met sex instinct and marriage which is divided into 4 phases as suited to their sexual development.¹⁷ From the definitions above, sex education for children should be matched as their phase because of difference of their sex problem. It is because they should get a suited material about sex education in purpose to solve their sex problems.

Abdullah Nashih Ulwan as Islamic education figure, he had given his thought about educational aspects especially in children's sex education. His book titled *Tarbiyatu al-Aulad fī al-Islām* (translated to Indonesian; *Pendidikan Anak dalam Islam*) talks a lot about several aspects of children education included sex education which based on al-Qur'an and al-Hadith. He divided phase of children sex education into 4 phases which are: first phase, 7-10 year-old called *tamyīz* period (prepuberty period); second phase, 10-14 year-old called *murāḥaqah* period (transition or puberty period); third phase, 14-16 year-old called *bālig* period (adolescence period); fourth phase, after adolescence period, called youth period.¹⁸

According to Ulwan's opinion, children's sex education is an effort of teaching, awareness, explaining about something related to sex problems to children since they had met sex instinct and marriage. He emphasized that parents should start to deliver sex education since children know about difference between male and female and other things that related to marriage,

¹⁷ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II* (translated by Jamaludin Miri), (Jakarta: Pustaka Amani, 2007), page 1.

¹⁸ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II*,..., page 1.

although they have not reach their sexual maturity period (puberty period). This period is called as prepuberty period or *tamyīz* period.¹⁹ Ulwan said that puberty period (transition period) is the most dangerous phase of human life.²⁰ It means that deliver sex education is so important during prepuberty period. Panut Panuju in *Psikologi Remaja* said that lack of sex education before puberty period will stimulate deviated sexual behavior in future. Some deviated sexual behaviors are *tranvestism* (having habit to wear clothes their oppose gender), homosexuality, sex without marriage and another negative deviated sexual behavior.²¹ Therefore, sex education is necessary to prevent from all sexual deviated behaviors.

Ulwan added that delivering sex education for children should be framed with Islamic values. He stated that sex education is not ignoring them from sexual stimulation only but also from demoralizing character. Therefore, he recommended to parents in order to make them know about a good educational method by ignoring them from worst environmental that causes delinquent behavior and supervising them into goodness.²² It means in guiding sex education, parents should educate them based on Islamic doctrines²³. Inserting Islamic values in guiding sex education will strengthen their religiosity's foundation. This all purposes for well Islamic character building of children for the sake of next Islamic generation.

¹⁹ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II, ...*, page 1.

²⁰ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II*, page 34.

²¹ Panut Panuju and Ida Umami, *Psikologi Remaja*, (Yogyakarta: Tiara Wacana Yogya, 1999), page 100-102.

²² Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II, ...*, page 34.

²³ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II, ...*, page 37.

Based on problem's background above, writer has interest to research about “**Abdullah Nashih Ulwan's Concept of Sex Education in Prepuberty Period based on Islamic perspective**”.

B. Operational Definition

To avoid misunderstanding of the title research, writer will explain about definition in this research.

1. Abdullah Nashih Ulwan's Concept of Sex Education

Abdullah Nashih Ulwan in *Pendidikan Anak dalam Islam II*, the phases of children development are classified into 4; first phase, 7-10 year-old called *tamyīz* period (prepuberty period); second phase, 10-14 year-old called *murāḥaqah* period (transition or puberty period); third phase, 14-16 year-old called *bālig* period (adolescence period); fourth phase, after adolescence period, called youth period. Sex education is delivered based on this classification.

According to his opinion, children sex education is as efforts of teaching, awareness, explaining about something related to sex problems to children since they had met sex instinct and marriage. It means that sex education should be delivered since early. It intends to prepare them to face all problems' life by holding Islamic doctrines which guides them to be moslems who has Islamic behavior in order to ignoring them from *syahwat* which led to hedonist life style.²⁴

2. Prepuberty Period

²⁴ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam II*, ..., page 1.

Prepuberty period is also called by *pueral* period. It is a transition from childhood to adolescence occurs. There are several changes happen on their psychical such as increasing of sexual hormone, sexual organ development and reproduction organ that impact to their physical appearance (the emergence of secondary sex feature)²⁵ These rapid changes influence to their social and emotional.²⁶ They start to understand about role of sex group (gender).²⁷ On sexual maturity side, they are 9-13 year-old.²⁸ According to Abdullah Nashih Ulwan, prepubertal children means the children who are starting to enter *tamyīz* period (able to differ between good and bad things). It means that they are have not reached *bālig* period (before becoming *mukallāf*). According to him, they are 7-10 year-old.

Prepuberty period is meant as period when children begin to enter puberty period, which signed by the physical appearance changes (secondary sex feature) as impact of their physical development. These changes impact to their emotional, social and moral development. It may occur during childhood to preadolescence (7-13 year-old).

3. Sex education based on Islamic perspective

Akhmad Azhar said that sex education have a wide and complex scope.

Sex education is not explaining about sexual intercourse only; sexual orientation or biological problems related to sexual life. Sex education also

²⁵ Alya Andika, *Bicara Seks bersama Anak, ...*, page 71.

²⁶ Zakiah Daradjat, *Remaja, Harapan dan Tantangan*, (Jakarta: Ruhama, 1995), page 14.

²⁷ Christiana Hari S., *Perkembangan Anak sejak Pembuahan sampai dengan Kanak-kanak Akhir*, (Jakarta: Prenada, 2012), page 268.

²⁸ Panut Panuju and Ida Umami, *Psikologi Remaja, ...*, page 93.

contains about psychology, socio-cultural, religion and health.²⁹ M. Daud Ali said that all of educational fields (included sex education) are related to contexts of Islamic doctrine which are *'aqīdah, syarī'at* and *akhlāq*.³⁰ These three of Islamic doctrines is sourced from the main of Islamic law sources which are al-Qur'an and al-Hadith.

So, sex education based on Islamic perspective means that sex education is not related to biological, psychological, socio-cultural and health things only, but also it has relevancy with three of Islamic doctrines where sourced from al-Qur'an and al-Hadith which scopes *aqīdah, syarī'at* and *akhlāq*.

C. Problem Formula

Based on background's problem, so the problems in this research are consisted of two problems:

1. How is the concept of sex education in prepuberty period according to Abdullah Nashih Ulwan?
2. How is the concept of sex education in prepuberty period according to Abdullah Nashih Ulwan based on Islamic perspective?

D. Aim and Benefit of Research

1. Aim of Research
 - a. This research aims to describe about concept of Abdullah Nashih Ulwan's thought about sex education in prepuberty period in his book *Tarbiyatu al-Aulad fī al-Islām*.

²⁹ Akhmad Azhar Abu Miqdad, *Pendidikan Seks bagi Remaja*, (Yogyakarta: Mitra Pustaka, 2000), page 8-9.

³⁰ Mohammad Daud Ali, *Pendidikan Agama Islam, ...,* page 179.

- b. This research aims to describe about Abdullah Nashih Ulwan's concept about sex education in prepuberty period based on Islamic perspective (relevancy of Islamic doctrines)

2. Benefit of Research

- a. This research can give a view to society about sex education based on Islamic perspective especially from moslem figure's thought.
- b. For educators especially parents and teacher, this research can be a guide for delivering sex education for children.
- c. For reseacher, this research can be literature review for another research related to this topic.
- d. As addition for science development at IAIN Purwokerto especially in children education aspect based on Islamic perspective.

E. Literature Review

Literature review is necessary for research in order to help writer in problem solving of research. The literature review is based on relevant theory and another research which contain way of problem solving. Literature review is a systematic explanation which is collected from some reviews of thesis that related to this research.

Thesis by Munadi lil Iman titled "Pendidikan Seksual untuk Anak" (Studi Perbandingan antara Pemikiran Abdullah Nashih Ulwan dan Hasan Hathout) has a relation with this research which concerns about Abdullah Nashih Ulwan's thought in sex education. The difference is this research doesn't talk about the comparison between his thought and other figure.

Thesis by Ibnu Jamin titled “Metode Pendidikan Seks pada Anak dalam Islam menurut Abdullah Nashih Ulwan (dalam Perspektif Pendidikan Islam)” has a relation with this research which is talking about sex education based on Abdullah Nashih Ulwan thought. The difference is this research concerns in analyzing his thought about sex education especially in prepuberty period as comprehensively based on Islamic perspective (related to Islamic values).

Thesis by Wisna Supriatna titled “Pendidikan Seks Anak dalam Keluarga menurut Abdullah Nashih Ulwan” has a relation with this research which is also talking about sex education for children based on Abdullah Nashih Ulwan’s thought. The difference is focus of this research is analyzing the *aqīdah*, *syarī‘at* and *akhlāq* values from Abdullah Nashih Ulwan’s concept.

F. Research Method

1. Type of Research

Type of this research is library research by qualitative approach. Library research is a research that concerns on literature surfing such as book, research, journal, magazine, document etc. This research uses literature for source of research.³¹

Qualitative research is a research procedure that results descriptive data such as written note or result of interview from observed people or behavior. This research needs sharpness of analysis, objectivity, systematic and systemic to get accuracy of interpretation. Criteria of interpretation is determining category and determining criteria for those categories. Analysis

³¹ Sutrisno Hadi, *Metodologi Research I*, (Yogyakarta: Andi Offset, 2004), page 9.

in qualitative research is analytical descriptive which means interpretation of content is made and arranged systemically (comprehensively) and systematic.³²

2. Data Sources³³

a. Source of Primer Data

Source of primer data is data source that gives data directly without medium. Source of primer data of this research is a book titled “Pendidikan Anak dalam Islam (part II)” by Abdullah Nashih Ulwan translated by Jamaluddin Miri.

b. Source of Secondary Data

Source of secondary data is a source that gives data indirectly (by people or document. Source of secondary data of this research is literatures such as books, journals or researches that related to this research.

Source of secondary data's of this research are below:

- 1) Pendidikan Seks bagi Remaja by Akhmad Azhar Abu Miqdad.
- 2) Pendidikan Seks untuk Anak dalam Islam by Yusuf Madani (translated by Irwan Kurniawan).
- 3) Islamic Teen Parenting: Pendidikan Anak Usia *Tamyīz* dan *Bālig* (usia 7-15 tahun) by M. Fauzi Rachman.

³² Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan: Teori-Aplikasi*, (Jakarta: Bumi Aksara, 2009), page 92.

³³ M. Djamal, *Paradigma Penelitian Kualitatif*, (Yogyakarta: Pustaka Pelajar, 2015), page 64.

- 4) Etika Seksual dan Penyimpangannya dalam Islam: Tinjauan Psikologi Pendidikan dari Sudut Pandang Islam by Yatimin.
- 5) Pendidikan Agama Islam by Mohammad Daud Ali.
- 6) Educational Psychology: Theory and Practice by Robert E. Slavin,

3. Method of Data Collecting

Data collecting method of this research is documentation method. Data is collected by getting archived files, theory concepts (books), opinion, law and others which related to problem of research. Therefore, it also called by documenter technique or documenter research.³⁴

Writer uses this method for finding data about Abdullah Nashih Ulwan's thought about children sex education in prepuberty period based on Islamic perspective in his book "Pendidikan Anak dalam Islam". By using this method, writer collects data from books, journal and relevant researches which are related to problem formulation of research. Data collecting is done through some steps below:

- a. Collecting literature material as data source, both primer and secondary data source.
- b. Scanning the substance of literature material.
- c. Taking substance of literature material that related to research problem.
- d. Classifying data from substance of literature material which towards into problem formulation of research.

4. Method of Data Analysis

³⁴ Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan.....*, page 191.

Data analysis is a process of sorting and organizing data into a pattern, category and basic description unit.³⁵ This research uses content analysis as method of data analysis for this research. Content analysis is a method to take a conclusion by identifying a specific characteristic of messages as systematically and objective.³⁶ This method is not collecting data only but also analyzing and interpreting of data. Then, analyzing data continues by using deductive method. Deductive method is thinking method to get scientific knowledge based on observing of general things, and take a specific conclusion.³⁷

This method concerns on getting data from a lot sources that related to topic. After collected, data will be classified by criteria of category. After that, writer tries to analyze data (which have been classified) by observing general things and then take a specific conclusion (deductive method).

Here are steps of content analysis:

- a. Reading primer data to get the point of problem formulation.
- b. Classified primer data that related to concept of children sex education, especially prepuberty children.
- c. Then analyze the classified primer data with Islamic values.
- d. Take a conclusion after analyzing of Abdullah Nashih Ulwan's thought about prepuberty children's sex education based on Islamic values (Islamic perspective).

³⁵ M. Djamal, *Paradigma Penelitian Kualitatif*,....., page 138.

³⁶ Stefan Titscher, dkk, *Metode Teks Analisis dan Wacana terj. Gazali, dkk*, (Yogyakarta: Pustaka Pelajar, 2009), page 97.

³⁷ Sudarta, *Metode Penelitian Filsafat*, (Jakarta: Raja Grafindo Persada, 1996), page 58.

G. Systematic of Writing

Writer will describe about systematic of writing to give a comprehensive view about this thesis. This thesis has 3 parts which will be explained in systematic writing as below:

First part consists of cover, page of originality statement, page of legalization, page of supervisor's official note, abstract, motto, page of dedication, preface, content list and table list.

Second part consists of chapter I until chapter V as below:

CHAPTER I consists of background problem, operational definition, formulation of problem, aim and benefit of research, literature review, research method and systematic of writing.

CHAPTER II consists of basic theory. It consisted of 4 subs; first is about prepuberty period, second is about urgency of sex education in prepuberty period, third is about sex education in prepuberty period and fourth is about Islam's view about sex education in prepuberty period.

CHAPTER III consists of profile of Abdullah Nashih Ulwan as following; Abdullah Nashih Ulwan's brief biography, his works; and the overview of his book; *Tarbiyatu al-Aulad fī al-Islām*.

CHAPTER IV consists of research result as following; Abdullah Nashih Ulwan's thought about sex education in prepuberty period and Abdullah Nashih Ulwan's thought about sex education in prepuberty period in Islamic perspective.

CHAPTER V is closing as following; conclusion, recommendations and closing words.

Third part consists of bibliography, appendices and curriculum vitae of writer.



CHAPTER V

CLOSING

A. Conclusion

Based on the results of the writer's analysis, the thoughts of Abdullah Nashih Ulwan in his book *Tarbiyatu al-Aulād fī al-Islām* about sex education in prepuberty period based on Islamic perspective consists of; the urgency of sex education, material of sex education, role of educators in sex education and educational approach of sex education. Besides, there is a linkage of elements of Islamic teachings; '*aqīdah*, *syarī'at* and *akhlāq* in the concept of sex education as follows.

1. '*Aqīdah*,

Abdullah Nashih Ulwan emphasizes how important to establish *aqīdah* in the beginning of teaching about sex education. Establishing '*aqīdah* here means embodiment the value of monotheism in the soul of the child about the existence of God as the creator of all beings. This awareness will lead the child to avoid attempts of the destructive movement of faith; such as Zionism, colonialism, communism through its distorted teachings of sex.

2. *Syarī'at*

The concept of *maḥram* and non *maḥram* taught through ethical view is an element of *syarī'at* in the concept of sex education is related to aspects of '*ubūdiyyah* and *mu'amalat*. In the aspect of '*ubūdiyyah*, this

concept is also found in the provision of purification (*thahārah*) is *wuḍu'*. While in the aspect of *muaḥmalat*, this concept is contained in the provisions of marriage.

3. *Akhlāq*

Embodiment of '*aqīdah* values will raise awareness for the child to keep the commandments and stay away from his prohibitions. This is a form of morality towards God.

Meanwhile, ethical teaching asks permission and ethics views contain the value of *akhlāq* of discipline, *akhlāq* of dressing, *akhlāq* of civility and *akhlāq* of sociability among the opposite sex.

The existence of the three elements of Islamic teachings above becomes a grip for educators in order to realize a comprehensive sex education in accordance with Islamic values. It means that sex education is not only forming human beings who are capable of interpersonal and interpersonal relationships with fellow creatures, but also can create a moslem generation who has high morality, strong faith and also obedient in religious service to Allah SWT as realizing of educational aim in Islam. Certainly, in achieving all that, it is necessary for the role of educators both parents and schools in the realization of Islamic sex education.

B. Recommendations

Seeing the condition of society now, there are some suggestions that the writer wants to convey in between.

1. For parents, should pay attention to the development of children especially in terms of sex by applying simple rules that contain the value of sex as a first step formation of basic sex education starting from the family environment.
2. For schools, should increase attention to the realization of procurement of sex education in formal educational institutions considering the urgency of sex education in children's life, especially in prepuberty.

C. Closing Words

Praise be to Allah Almighty, the Lord for the whole of this world to Him because of His mercy, guidance and grace, the writer can finish this thesis well. My peace and salutation may remain poured out to our lord the Prophet Muhammad, the noblest human, the man with perfect morals and the man who became the master of the messengers.

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