

## Sarungan Sexology: Exploring the Moral Ideas of the Qurán as an Effort to Prevent Sexual Violence in Pesantren

Rifqi As'adah Laili<sup>1</sup>, Ubaidillah<sup>2\*</sup>, Siti Marpuah<sup>3</sup>

<sup>1,2</sup> Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung; Indonesia

<sup>3</sup> Universiti Tun Hussein Onn Malaysia; Malaysia

\*Correspondence e-mail: [ubaidillah830@gmail.com](mailto:ubaidillah830@gmail.com)

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### Abstract

Sexual violence at public educational institutions, particularly Pesantren or Islamic Boarding Schools, is a strong warning since it has gone beyond the limits of public values, morality, and ethics, even in sacred spaces. This study investigates how the Qur'an and pesantren sexology literature respond to violence through a thematic examination of Qur'anic verses and analysis of pesantren literature material using a linguistic structural analysis approach. As a result, key phrases like al-'Aurat, Tasta'nisu, Ghaddu al-Bashar, 'Adam al Ikhtilat, Zinatun, al-Farj, Tukhalitu, and Fakhisyah are included in the Qur'anic moral concept of language structure. When considered in its context, the phrase demonstrates value in two significant ways: first, it highlights the relationship between Kiyai and Santri, which is followed by the paradigm of sexology preventative literacy for teenagers, and second, it highlights the preventive system of pesantren spatial management and the communication model.

### Keywords

Sexologi Preventif, Pesantren, Qur'an Exegesis

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### Introduction

Acts of violence in education must be considered, especially in areas where religion and pesantren are prevalent. The reason for this is that acts of sexual assault in the pesantren have become a stigma that is harmful to pesantren as educational institutions that uphold traditions and moral values, as well as people who serve as religious and socio-cultural role models.<sup>1</sup> The events highlight the need for Islamic boarding schools to be more vigilant and strengthen their supervision.<sup>2</sup> The role of the Kiyai largely determines the relationship

<sup>1</sup> Zamakhshari Dhofier, *Tradisi Pesantren : Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: Lp3s, 2011), 272; Azzumardi Azra, *Surau; Pendidikan Islam Tradisional Dalam Transisi Dan Modernisasi* (Ciputat: Pt. Logos Wacana Ilmu, 2003)..

<sup>2</sup> "Indonesia Court Jails Islamic School Teacher for Life for Raping Students; The Case Has Highlighted the Issue of Sexual Violence in the Country's Religious Boarding Schools, Which Are Often the Only Place Poorer Families Can Educate Their Children," *Nbcnews.Com*, last modified 2022, <https://www.nbcnews.com/news/world/indonesia-court-jails-islamic-school-teacher-life-rape-students-rcna16428>; Tommy K. Rony, "HomeGlobalInternasional Police Worried 41 Girls Might Be Sexually Abused at Islamic Boarding Schools in East Lombok," *liputan6.com*, n.d..

between religion, power, and pesantren.<sup>3</sup> In the aspect of attempts to prevent sexual assault, substantial and constant review efforts must be conducted in light of the problems of globalization.<sup>4</sup> Pesantren needs to improve socio-culturally and structurally in providing understanding and knowledge of sexology to avoid the occurrence of sexual crimes that result in very fatal and prolonged social and mental impacts.

The relationship between religion, power, and pesantren needs to be placed in the spirit of sexology that is friendly, anticipatory, and critical of, by, and for all pesantren residents to create a conducive and safe educational atmosphere. Prevention of sexual violence can be handled if a person has sufficient and proportionate sexual self-efficacy.<sup>5</sup> Incidents of sexual violence also occur in educational environments from elementary to university, particularly those whose cultural upbringing lacks healthy and secure sexual norms.<sup>6</sup> At this point, the government's responsibility to keep an eye out for sexual violence and take swift action to protect victims, or, to put it another way, to prioritize the empowerment of women, becomes crucial.<sup>7</sup> Because it is undeniable that female victims become very dominant in obtaining coercion, rape both at the age of toddlers and adolescents.<sup>8</sup>

Handling the issue of sexual crimes in the context of pesantren must undoubtedly be seen in a more multidimensional preventative effort, not only about values and beliefs, but concerning the entire, which includes socio-cultural and socio-structural factors that are more responsive to sexual crimes.<sup>9</sup> This allows students in primary, secondary, and postsecondary school environments to reduce the prevalence of acts of sexual violence. Educational institutions cannot guarantee the presence of a safe atmosphere free of sexual crimes. The pattern of power relations, using situations to coerce, is highly plausible, and even common, in the educational setting. At this moment, gaining knowledge and awareness about sexuality becomes quite essential.

Based on the results of previous research, sexual violence research in educational environments, both Pesantren and universities, has two typologies. First, the role model of sexual violence prevention supervision. As research from Jamaluddin explains, sexual prevention needs to involve the role of the state and government in overseeing the pesantren education model.<sup>10</sup> So it is necessary to provide socialization and understanding about sexual

<sup>3</sup> Achmad Patoni, *Kiai Pesantren Dan Dialektika Politik Kekuasaan* (Tulungagung: Iain Tulungagung Press, 2019), 12–14; Pradjarta Dirdjosanjoto, *Memelihara Umat: Kiai Pesantren, Kiai Langgar Di Java* (Yogykarta: Lkis, 1999), 7.

<sup>4</sup> Nurcholis Madjid, “Bilik-Bilik Pesantren,” *Dian Rakyat*, 1997, 10.

<sup>5</sup> Hacer Alan Dikmen And Seyhan Cankaya, “Associations Between Sexual Violence And Women’s Sexual Attitudes, Sexual Self-Consciousness, And Sexual Self-Efficacy,” *Journal Of Interpersonal Violence* 36, No. 23–24 (December 2021): 11304–11326.

<sup>6</sup> Jacinthe Dion Et Al., “Sexual Violence At University: Are Indigenous Students More At Risk?,” *Journal Of Interpersonal Violence* (2021).

<sup>7</sup> Christopher P. Willis, “Sexual Violence By The State: The Role Of Political Institutions In Sexual Violence Perpetration,” *International Studies Quarterly* 65, No. 3 (September 7, 2021): 768–781; Matt Kammer-Kerwick Et Al., “Sexual Violence Among Gender And Sexual Minority College Students: The Risk And Extent Of Victimization And Related Health And Educational Outcomes,” *Journal Of Interpersonal Violence* 36, No. 21–22 (November 2021): 10499–10526.

<sup>8</sup> Jennifer M. Brown And Sandra L. Walklate, *Handbook On Sexual Violence*, Ed. Jennifer M. Brown And Sandra L. Walklate (London And New York: Routledge, 2012), 53.

<sup>9</sup> Nicola Henry And Anastasia Powell, “Framing Sexual Violence Prevention: What Does It Mean To Challenge A Rape Culture?,” In *Preventing Sexual Violence Interdisciplinary Approaches To Overcoming A Rape Culture* preventing Sexual Violence Interdisciplinary Approaches To Overcoming A Rape Culture, Ed. Nicola Henry And Anastasia Powell (London: Palgrave Macmillan, 2014), 3.

<sup>10</sup> Ahmad Jamaludin And Yuyut Prayuti, “Sexual Crime Prevention Models In Islamic Boarding School Educational Institutions,” *Res Nullius Law Journal* 4, No. 2 (June 2022): 161–169; Mohamad Tohari,

crimes.<sup>11</sup> It is obvious that sex running can be discovered in boarding schools or pesantren and has not received complete treatment, such as seeds of LGBT behavior.<sup>12</sup> Including issues of sexuality and gender bias.<sup>13</sup> Second, a study of sexual crime prevention in the educational environment. According to Zahara Baqiyatus's research, the Permendikbudristek legislation regarding the prevention of sexual violence in educational settings has been reviewed; nevertheless, this review does not align with Islamic beliefs.<sup>14</sup>

The literature review above explains how this study differs from earlier investigations. This study focuses on understanding and implementing basic notions of Islamic sexuality to prevent sexual abuse in educational settings, particularly Islamic boarding schools. Even though numerous studies have been conducted on the subject, none have examined sexual assault by interpreting relevant verses from the Qur'an, then delving into the fundamental ideas and developing preventative measures.

Based on this, the research can be divided into three research questions. First, how is the paradigm of religious connections and religious authority used to avoid sexual abuse in Islamic boarding schools? Second, how can Qur'anic sexological theology contribute to reducing sexual violence in Islamic boarding schools? Third, how are adaptive sexological values from the Qur'an used to avoid sexual abuse in Islamic boarding schools? From the three research questions above, this study tries to explain by finding, proving, and developing religious relations discourse, and religious authority to prevent incidents of sexual violence against students in the pesantren environment. The method used is thematic exegesis (*maudhu'i*) with a preventive sexology approach.

Based on these interests, the researchers attempt to explain several key points, including First, the relationship model between religion, Kiai authority, and Islamic boarding schools in producing an educational atmosphere free of violence and sexual harassment. Second, aims to identify the core concepts and ideals of sexology in the Qur'an to design a paradigm of education and communication for santri and kiai that respects sexuality. Third, attempts to serve as a paradigm for developing adaptable sexology instruction in Islamic boarding schools.

## Result and Discussion

### Model of Religious Relations, Religious Authority in Efforts to Prevent Sexual Violence in Pesantren

The Qur'an as a guide for Muslims has never been separated from the discussion of solutions to various problems in the world. Similar to how the Qur'an has addressed the issue

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Iqbal Kamalludin, and Jarot Jati Bagus Suseno Achmad Jauhari Umar Bunga Desyana Pratami, "Mairil and Nyempet as Child Sexual Violence in Pesantren: Contradictions of Traditional Norms, Religion, and Criminal Law Policy in Indonesia," *IJCLS (Indonesian Journal of Criminal Law Studies)* 9, no. 1 (2024): 33–62; Muhammad Khozin et al., "Islamic Boarding Schools (Pesantren) Innovation In Preventing Violence And Sexual Harassment: Case Study In The Special Region Of Yogyakarta, Indonesia," *Journal of Governance and Development (JGD)* 19, no. 1 (2024): 93–113; Moh Ashif Fuadi et al., "Prevention Effort Of Sexual Violence From Power Inequality Relations In Islamic Boarding Schools In Indonesia," *Harmoni* 23, no. 1 (2024): 1–17, <https://doi.org/https://doi.org/10.32488/harmoni.v23i1.720>.

<sup>11</sup> Moh Shohib, "Pengenalan Pengetahuan Santri Pesantren Al-Mansyuriyah Terhadap Kejahatan Pedofilia," *Jurnal Pengabdian Masyarakat Abdimas* 5, No. 2 (2019): 143.

<sup>12</sup> Azam Syukur Rahmatullah And Muhammad Azhar, "Pesantren Dan Homoseksualitas Kaum Santri (Studi Pada Pesantren Tua Salafiyah Dan Khalafiyah Di Kota Santri Jawa Timur)," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 12, No. 2 (January 2018): 457–480.

<sup>13</sup> Sumadi Sumadi, "Islam Dan Seksualitas: Bias Gender Dalam Humor Pesantren," *El Harakah: Jurnal Budaya Islam* 19, No. 1 (May 2017): 21–40.

<sup>14</sup> Zahara Baqiyatus Sholekhah Et Al., "Analisis Peraturan Pencegahan Kekerasan Seksual Di Perguruan Tinggi Dalam Tinjauan Al-Qur'an Dan Hadis," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 11, No. 1 (April 2022): 59–72.

of sexual violence, these topics are primarily covered in verses that contain indications of moral ideas and ethical values that are recorded in conceptual terms. These verses serve as the foundation for establishing the fundamental concepts of the Qur'an to stop incidents of sexual violence that happen in educational institutions, particularly in Islamic boarding school environments. The relationship between religion, kiyai, and pesantren in the pattern of paternal communication is an essential key to understanding how the Qur'an portrays these events in the issue of the complexity of prophetic sexual communication that forms religious relations, kiyai, and santri, who carry human values, sympathy, and appreciation.

Following up on this, a search for terms related to sexology in the Qur'an which then gave rise to the concept of sexology in the Qur'an gave results that sexology in the Qur'an can be found through terms in the Qur'an including; *al 'Aurat* (عورات); *Tasta'nisu* (تستأنسو), *Tusallimu* (تسلمو) dan *Liyasta'zjinu* (ليستأندن); *Ghaddu al Basar* (غض البصر); *'Adam al Ikhtilat* (عدم الخضوع). The concept of *sexology*, based on several terms of *sexology* contained in the Qur'an, can be a reference that religious literacy, especially the Qur'an, as an effort to prevent the phenomenon or problem of sexual violence, has moral and ethical values that can then be implemented in the management of educational governance within the scope.

#### 1. Moral Idea of *al 'Aurat* Concept (عورات)

In *Mu'jam Al-Wujuh Wan Nazāir Fi Lafzil Qur'an*, *Aurat* is defined with two meanings: far from men (الخلالية من الرجال), contained in QS. Al Ahzab [33]: 13, QS. An-Nur [24]: 58, and the second is *jima'* (الجماع) contained in QS. An-Nur [24]: 31.<sup>15</sup>

##### a. Managing meeting boundaries and room layouts.

The above moral idea is part of the teaching about preserving and maintaining the *aurat* as an essential part of self-honor, physiological health, and the urgency of human values. Because *aurat* is not only a physiological boundary that must be closed to avoid sexual crimes, but also a matter of health, social piety, and humanity itself. In the Qur'an, this matter of *aurat* is explained in the sentence *al 'Aurat* (عورات) found in QS. Al Ahzab [33]: 13 Allah SWT said:

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَنَّ يَشْرِبُ لَا مُقَامَ لَكُمْ فَأَرْجِعُوهُ وَبَسْتَأْذِنُ ذُنُونَ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فَرَارًا

And remember when a group of them said, "O people of Yathrib! There is no point in you staying here, so retreat!" Another group of them asked the Prophet's permission to leave, saying, "Our homes are vulnerable," while they were not vulnerable. They only wished to flee.

The above verse in context speaks of a war in which the Yathrib or Medina were about to fight, but were told by deception that their houses were not guarded and feared that thieves would be killed. But it was just a matter of deception, and they wanted to run away from the role for fear of being killed. The term *aurat* above in the above verse by Shaykh Nawawi al Bantani in *tafsir* is explained by غير حصين (نحاف عليها سرق السراق), i.e., fear that their houses are not guarded so that they have the potential to be stolen. It is straightforwardly explained in the next verse with the question (وماهي بعورة), that is, the state of the house that is not empty or awake (الحال أن)

<sup>15</sup> Abu 'Abdillah al Husain bin Muhammadi Damaghani, *Al-Wujuh Wan Nazāir Fi Lafzil Qur'an* (Beirut-Lebanon: Dar al Kutub al 'Ilmiyah, n.d.), 438.

Zamakhshari also states the same point in his tafseer where a house that becomes a place of privacy when there is no guard should ask permission first.<sup>17</sup>

Related to the concept of the house (البيوت) in Al-Wujuh Wan Nazāir Fi Lafzil Qur'an, al buyut has several meanings, such as al Manzilu (المنازل), which means abode contained in Qs. An-Nur [24]: 27, 29, 61 Qs. Al Ahzab [33]: 53. Al Masjidu, Masjid (المسجد) found in Qs. Yunus [10]: 87, Qs. An-Nur [24]: 36. Third, boat (سفينة), this meaning is found in Qs. Noah [71]: 28. Al Kaaba (الكعبة) is found in Qs. Al Hajj [22]: 26, Qs. Al Baqarah [2]: 125. Al Manzilu fi al Jannah (المنزل في الجنة) found in Qs. At Tahrīm [66]: 11, al Hajura (الحجر), which means room space, is found in Qs. Al Ahzab [33]: 34, 33. Al Sujun (السجون), meaning barred room, is found in Qs. An Nisa' [4]: 15. Al 'Asyu (العش), which means life is found in Qs. An Nahl [16]: 68, Qs. Al An Fog [29]: 41. Al Khiyam (الخيام) is found in Qs. An Nahl [16]: 80. Al Kuhuf wa al għiran (الكهوف والغيران) is found in Qs. Al Hijr [15]: 82. Al Baytu bi 'Ainaihi (البيت يعني) is found in Qs. At Thur [52]: 4, Qs. An Nisa' [4]: 100. Al Mulk (الملك) found in Qs. Yusuf [12]: 23. Al Khanat (الخانات) is found in Qs. An Nur [24]: 29.<sup>18</sup>

b. The management of meeting time governance

The meaning of the above moral idea is recorded in the above letter contained in Q.S. an Nur [24]: 58-59, which explains and affirms that Maksus Tsalasa Aurat (ثلاث عورات) refers to the time (الأوقات) which is forbidden to enter except with permission in the form of permission. As for the sound of the verse, as Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ وَنِسْكُمْ ثَلَاثَ مَرَّاتٍ ۚ وَمِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثَ عُورَاتٍ لَّكُمْ ۖ لَيْسَ عَلَيْكُمْ جُنَاحٌ بَعْدَهُنَّ ۖ طَوَافُونَ عَلَيْكُمْ بَغْضَكُمْ عَلَىٰ بَغْضِهِنَّ ۖ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O believers! Let those bondspeople in your possession and those of you who are still underage ask for your permission to come in at three times: before dawn prayer, when you take off your outer clothes at noon, and after the late evening prayer. These are three times of privacy for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the revelations clear to you, for Allah is Allah Knowing, All-Wise.

The term time that is prohibited from entering is the time when a person is in an open state of his aurat (ثلاث إنتكشافات) and is required to say greetings as a means of asking permission to enter the room every three times (ثلاث إستعدادات). In between these times is at dawn when one is changing into a nightgown (للبام من المضاجع وطرح ثياب) (النوم). Secondly, during the day when one takes off one's clothes because of the heat (وقت تجرد) (تلبسونها بين الناس لاجل القيلولة وهي شدة الحر) (عن ثياب اليقظة والإلتحاف باللحفاف).<sup>19</sup>

<sup>16</sup> Nawai al Bantani, Tafsir Marah Al Labid, Juz 2 (Semarang: Toha Putra, n.d.), 179.

<sup>17</sup> Zamakhsyari, Tafsir Al Kasysyaf, Juz 21, 851.

<sup>18</sup> Abu 'Abdillah al Husain bin Muhammad Ad-Damaghani, Al-Wujuh Wan Nazāir Fi Lafzil Qur'an (Beirut-Lebanon: Dar al Kutub al Ilmiyah, n.d.), 118-121.

<sup>19</sup> Ibid., Juz 2, 88.

Zamakhsyari offers his perspective on requesting permission, stating that parents and other family members should obtain consent before entering a private area like a bedroom. Associated with the idea that most fifteen-year-old scholars define puberty as the age at which someone requests permission.<sup>20</sup> Ibn Kathir also confirms this view that the above verse discusses the matter of asking permission from the closest people (هذه الأية الكريمة إشتملت على إستidan الأقارب بعضهم على بعض), where at certain times a person is undressed.<sup>21</sup>

This interpretation clarifies that *aurat* in the context of the passage above refers to moments that are off-limits to anybody due to the visibility of forbidden physiological components. Simultaneously, this affirms that *aurat* is intimately associated with the issue of protecting one's honor and foreseeing different behaviors that result in forbidden sexual practices. Since people will likely be able to perceive *aurat* during these periods.

Furthermore, getting permission beforehand is appropriate if it is impossible to avoid due to pressing or vital concerns. This implies that these moments are highly private to the individuals experiencing them to preserve their goodness and well-being. Put another way, a person's vulnerability in these times is evident in his or her flesh, representing someone's honor. In the context of the verse, it can be understood as education to ask permission to enter a private room. The meaning is spread into several letters, such as (Q.S. an-Nur [24]: 27-29, 58-59, 61-63); (Q.S. al Ahzab [33]: 52).<sup>22</sup>

## 2. Moral ideas in sentences *Tasta'nisu* (تستأنسو)

### a. Asking permission to enter a private area or residence is a sign of good manners.

The meaning of moral ideas above describes how the concept of civility and manners in visiting or entering the private room is known as the concept of home or (البيوت). The phrase *tasta'nisu* in Q.S. an-Nur [24]: 27-29 confirms the importance of a civility or karmic system in entering the spaces of privacy. As Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَنَا عَغِيرَ بُيُوتِنَا كُلَّمَا تَشَاءُنَا وَتَسْلِمُونَا عَلَى أَهْلِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فِيَنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا كُلَّمَا يُؤْذَنَ لَكُمْ ۖ وَإِنْ قَبِيلَ لَكُمْ أَرْجُحُوا فَازْجِحُوا هُوَ أَرْجُحُكُمْ ۖ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتَنَا عَغِيرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۖ وَاللَّهُ يَعْلَمُ مَا تُبَدِّلُونَ وَمَا تَكْتُمُونَ

O believers! Do not enter any house other than your own until you have asked for permission and greeted its occupants. This is best for you, so perhaps you will be mindful. If you find no one at home, do not enter it until you have been given permission. And if you are asked to leave, then leave. That is purer for you. And Allah has perfect knowledge of what you do. There is no blame on you if you enter public places where there is something of benefit for you. And Allah knows what you reveal and what you conceal.

The meaning of the stanza above, in the sentence *al-buyut* is that permission must be obtained before the resident (التي تسكنونها) can enter. Shaykh Nawawi al Bantani interprets the term "*tasta'nisu*" in Tafsir al Marah al Labid as the permissible state is whether or not permission is granted. تستكشف الحال هل يراد دخولكم أم لا و حتى يؤذن ( )

<sup>20</sup> Zamakhsyari, Tafsir Al Kasysyaf, Juz 18, 736.

<sup>21</sup> Ad-Dimasyqi, Tafsir Al-Qur'an Al-'Azim, Juz 10, 269.

<sup>22</sup> Ashri, 'jam Al Maudu'i Lil Ayat Al Qur'an, 416-418.

لَكُمْ).<sup>23</sup> Then, to obtain this permission, one must recite the greeting sentence in the verse interpreted by Shaykh Nawawi by saying the sentence *assalamualaikum* three times if allowed then may enter if not return home (أَنْ تَسْلِمُوا أَنْ يَقُولَ السَّلَامُ عَلَيْكُمْ ثَلَاثَةٍ).<sup>24</sup> In this regard, Ibn Kathir affirms that the best inhabitants of the house are those who glorify their homes with norms or *adab* (إِنَّ أَكْرَمَهُمْ عِنْدَ اللَّهِ) (أَعْظَمُهُمْ بِيَتِنَا). Even Ibn Kathir quotes Muqatil Hasan's opinion that a person who asks permission has good between the two parties, namely the one who asks and the one who asks for permission.<sup>25</sup>

Islam teaches the concept of *tasta'nisu*, which refers to time, and *tusallimu*, which is closely tied to asking permission before entering a room. This is in contrast to the *jahiliyyah*, who enter a room without permission (الدمور). In the above verse by Shaykh Nawawi al Bantani, the above verse was revealed when the woman of Ansor asked the Holy Prophetsa for her displeasure about someone who entered her room except her son and father and at that time brought a man who was not from the family into the house when I was (open).<sup>26</sup>

The preceding perspective is similar to Zamakhshari's in his *tafseer*, where he states that the expression *tasta'nisu* has two meanings: first, it means to appear (الاستئناس الظاهر خلاف الإستيحاش), indicating that one is required by law to appear to receive permission rather than concealing. The second is *isti'nas* as preaching, saying or opening (استعلام و الإستكشاف) which means indicating the importance or need to be allowed entry or not.<sup>27</sup>

The same letter in Qs. An-Nur [24]: 61–63 also refers to the significance of extending a greeting. In this verse, Shaykh Nawawi al Bantani clearly and sophisticatedly discusses how proper pronunciation becomes necessary and appropriate in both religious and nasab relationships, even when entering one's own home.<sup>28</sup> Sheikh Nawawi expressly states this method as a form of respect (فَسَلِّمُوا إِي) (فَجِّيُوا تَحْيَةً ثَابِتَةً), where the method is *Mubarakatan Tayyibatan*, which means obtaining multiple goodness and certainly pleasing to those who listen (تطيِّبُ بِالتحِيَّةِ نَفْسُ الْمُسْمِعِ).<sup>29</sup> Related to this, Ibn Kathir in his *tafsir* emphasized the importance of saying greetings three times, where in principle greetings are good not only for those who say but also ahlul bait in the meaning of the sentence *khorul lakum* (لِأَهْلِهِمْ).<sup>30</sup> Even when one does not get an answer, greetings and re-opting are explained as good paths and blessings (رجوكم أَنْجَى وَأَطْهَرَ لَكُمْ).<sup>31</sup>

### 3. Sexology of Pesantren in sentences *Ghaddu al Basar* (غض البصر)

<sup>23</sup> Bantani, *Tafsir Marah Al Labid*, Juz 2, 79.

<sup>24</sup> Ibid., 80. In a further explanation that when someone does not get permission to enter the house, the way to return home is the best way and not just force waiting. It may be that someone in the house does not like or does not like to enter his house.

<sup>25</sup> Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, Juz 10, 210-211.

<sup>26</sup> Bantani, *Tafsir Marah Al Labid*.

<sup>27</sup> Zamakhsyari, *Tafsir Al Kasysyaf*, Juz 18, 725.

<sup>28</sup> Ibid., 90.

<sup>29</sup> Bantani, *Tafsir Marah Al Labid*.

<sup>30</sup> Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, Juz 10, 211.

<sup>31</sup> Ibid., Juz 10, 211.

a. Lowering the gaze

The meaning of this ethic is seen in the form of the sentence *gaddu al Basar*, which means to bow your eyes, as found in the Qur'an (e.g., Q.S. An-Nur [24]: 30-31).<sup>32</sup> Allah SWT said:

فُلُلَ الْمَهْوُمِينَ يَعْصُمُونَ مِنْ أَبْصَارِهِمْ وَيَخْفِظُوا فُرُوحَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ حَمِيرٌ بِمَا يَصْنَعُونَ

“O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is Allah Aware of what they do. ....”

In the tafsir of *Marah al Labid*, Shaykh Nawawi explains that the meaning of the sentence *gaddu al Basar* is a form of shiar to satisfy the eyes of things that are forbidden by maintaining vision. Sheikh Nawawi said as follows:

يُعَضُّوا منْ أَبْصَارِهِمْ: أي يكفوأ بصارهم عن الحرام من زائدة أو للتبعيض لأن الغالب أن الإحتراز عن النظرة لأولى لا يمكن فوقيع عفو قصد أو لم يقصد ولا يجوز أن يكرر النظر إلى الأجنبية.<sup>33</sup>

It is clear from the previous remark that discussing topics that could lead to martyrdom is not appropriate; instead, it is fine to simply glance at the other sex and not to repeat it. In connection with this, Shaykh Nawawi al Bantani cited a hadith to bolster the claim made by the Prophet Muhammad SAW:

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقِ وَأَبِي رَبِيعَةِ الْيَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ يَا عَلِيُّ لَا تُتَبَّعِ النَّظَرَةَ فَإِنَّمَا لَكَ الْأُولَئِكَ وَلَيْسَتْ لَكَ الْآخِرَةُ

Ibn Kathir, in the tafseer, states about the moral idea of the verse above about *ghaddu al Bashar* that the eye view has a larger impact and becomes the entrance of adultery (لأن النظر بريد الزنا ورائد الفجور والبلي فيه أشد وأكثر). Even if this viewpoint is subjugated, لأن النظر بريد الزنا ورائد الفجور (it applies to both men and women equally, not only one way). Even subjugating this view does not apply unilaterally, where men over women, but also vice versa.<sup>34</sup> Additionally, Ibn Kathir notes in his tafseer that numerous hadiths emphasize the need for perspective because the sight of invisible eyes might harm the heart (ولما كان النظر داعية إلى فساد القلب)<sup>35</sup>

b. Nurturing the honor of self and others

The same verse that previously highlighted the significance of maintaining eye contact by averting or slanting one's attention away from a prohibited subject also conveys the meaning of this moral principle. The next equally vital element is to uphold one's dignity (وَيَخْفِظُوا فِي وَجْهِهِمْ), as Shaykh Nawawi al Bantani emphasized. This goes hand in hand with upholding one's beliefs because maintaining both of them will prevent one from harboring negative emotions and bring good fortune (أَبْعَدُ لَهُمْ).<sup>36</sup> (عن دنس الريبة وأصلح من كل شيء نافع

Furthermore, he also affirmed that keeping the gaze can preserve and preserve honor (read: public) because unsighted eyes can lead to adultery لأن النظر )

<sup>32</sup> Ashri, *Mu'jam Al Maudu'i Lil Ayat Al Qur'an*, 419.

<sup>33</sup> Bantani, *Tafsir Marah Al Labid*, Juz 2., 80.

<sup>34</sup> Zamakhshari, *Tafsir Al Kasysyaf*, Juz 18, 726.

<sup>35</sup> Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, Juz 10, 214.

<sup>36</sup> Bantani, *Tafsir Marah Al Labid*, Juz 2, 80.

37. (ورائد الفجور والبلوى فيه أكثر) ( يريد الزنا), support ungodly deeds, and bring trials Furthermore, the case of subjecting such gaze also applies to women who withhold their gaze from the opposite sex, except as permissible (فلا ينظرن إلى ما لا يحل لهن النظر إليه) of women's jewelry.<sup>38</sup> The explanation in the above verse about maintaining honor is closely related to keeping the gaze from falling into adultery حفظ الفرج تارة يكون بمنعه من (الزنا).<sup>39</sup>

c. Courtesies and appropriate attire

Related to the meaning above, Shaykh Nawawi emphasized the permissibility of showing jewelry permissible for women as a form of convention with specific values. Terkiat Jewellery sentences in the word of Allah SWT read as follows:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْصُبُنَّ مِنْ أَبْصَارِهِنَّ وَيَخْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِيَنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهُمَا...

The phrase *zijnatuhunna* in Shaykh Nawari's view in the interpretation of *Marah al Labid* has three meanings: the first is wear (اللباس), the second, jewelry such as jewels (الحلى), rings (الخاتم), and so on, and third, facial ornaments or makeup (الإصباغ) such as plaque (الكحل), coloring (الخضاب), and so on.<sup>40</sup> Related to this dress or clothing, religion also signals propriety and saving or bringing good. This is emphatic in the following sentence, which reads below:

وَلَيَضْرِبُنَّ بِخُمُرِهِنَّ عَلَى جُمِيعِهِنَّ

The passage above confirms that dress is not limited to fulfilling aspects of beauty that are commonly shown, but can certainly bring good by covering the neck and chest (وليرخين فناعهن على صدورهن).<sup>41</sup> Compared to how the Jahiliyyah displayed both, this is different. Hence, highlighting the difference between believers and non-believers, believers maintain their gaze, uphold honor, dress appropriately, and bring goodness and redemption, which is not restricted to closing but extends to the sections that can result in martyrdom.

In Zamakshari's opinion, the above verse about wearing and loosening clothes focuses more on adjusting customs to cover the *aurat*.<sup>42</sup> Meanwhile, in the tafsir, Ibn Kathir shows that the meant jewelry is about facial jewelry or makeup. As for what is meant by clothes that cover, it is clothing that reaches below the chest and covers the head, where the *khimar* sentence is covering the head (والخمر جمع خمار) (وهو ما يخمر أي يغطى به الرأس هي التي تسمى الناس المقامع).<sup>43</sup>

4. Sexology of *Pesantren* in sentence 'Adam al Ikhtilat' (عدم الخضوع بالقول والإختلاط)

a. Prohibition of being weak or flirting voice

The above ethical meaning is in Q.S. al Ahzab [33]:32-33 which confirms how Islam forbids speaking with weakness or seductive or seductive conversation. As Allah Almighty said:

<sup>37</sup> Bantani, Tafsir Marah Al Labid.

<sup>38</sup> Bantani, Tafsir Marah Al Labid.

<sup>39</sup> Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, Juz 10, 214-216; Zamakhsyari, *Tafsir Al Kasysyaf*, Juz 18, 726..

<sup>40</sup> Bantani, Tafsir Marah Al Labid.

<sup>41</sup> Bantani, Tafsir Marah Al Labid.

<sup>42</sup> Zamakhsyari, *Tafsir Al Kasysyaf*, Juz 18, 727.

<sup>43</sup> Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, juz 10, 218.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَخْدُو مِنَ النِّسَاءِ إِنْ اتَّقْيَتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعُ الَّذِي  
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا...

“O wives of the Prophet! You are not like any other women: if you are mindful of Allah, then do not be overly effeminate in speech with men or those with sickness in their hearts may be tempted, but speak in a moderate tone.”

In the sentence **فَلَا تَخْضَعْنَ بِالْقَوْلِ** insist on not having to do shoving at Shahawat. Shiakh Nawawi al Bantani confirms this in his tafseer Marah al Labid, he said with a close word (فَلَا ترْفَقْنَ بِالْقَوْلِ عِنْدَ الرِّجَالِ). This will invite disease in the liver (الَّذِي فِي قَلْبِهِ مَرَضٌ) which is interpreted as awakening the martyrdom.<sup>44</sup> As a comparison it is desirable in good communication (فَوْلًا مَعْرُوفًا) and full of caution (قول حسنا مع كونه خشننا).<sup>45</sup>

As explained in the previous chapter, the form of speech to the opposite sex is not a soft or quiet word (ترقيق الكلام إذا خطاب الرجال). Instead, repeat a kind word, obviously a different one, as talking to your husband قول حسنا جميلا معروفا في (الخير... لا خطاب المرأة كما خطاب زوجها).<sup>46</sup>

## 5. Sexology of Pesantren in the sentence *Zinatun* (زينة) and *Sijab* (الثياب)

### a. Good and saving fashion

It is explained in Qs. An Nur [24]: 60 Allah SWT said:

وَالْفَوَاعِدُ مِنَ النِّسَاءِ الْأُتْنَى لَا يَرْجُونَ نِكَاحًا فَلَمَّا سَمِعُنَّهُنَّ خَنَّاخَ أَنْ يَضْعَفْنَ ثِيَابَهُنَّ عَيْنَهُنَّ  
مُشَبَّرَجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ هُوَ اللَّهُ سَمِيعٌ عَلِيمٌ

As for elderly women past the age of marriage, there is no blame on them if they take off their outer garments, without revealing their adornments. But it is better for them if they avoid this altogether. And Allah is All-Hearing, All-Knowing.

The above verse describes how Allah Almighty guards the Prophet's wives and maintains the treatment of Allah's wives. Starting from how to communicate to how to dress. This shows calmly the model or nature of women whom Allah Almighty glorifies. This is undoubtedly an essential lesson that the dignity and dignity of a woman ideally follows the ethical method exemplified through the wives of His Prophet Muhammad SAW in verse 60 of Surat An-Nur above.

Shaykh Nawawi explained in his tafseer that the sentence **أَنْ يَضْعَفْنَ ثِيَابَهُنَّ** According to Ibmu Abbas's narration, the intention is to extend the head covering (أَنْ يَعْنِي جَلَابِيَنْ). However, in another narration, it is stated to carry a covering cloth (أَنْ يَعْنِي خَمْرَهُنَّ), and in some others, it is meant to stretch the clothing (أَنْ يَعْنِي ضَعْنَ ثِيَابِهِنَّ).<sup>47</sup> This demonstrates that Islam values acting morally and virtuously, staying away from objects that have the potential to turn onlookers into martyrs.

While the sentence **مُشَبَّرَجَاتٍ بِزِينَةٍ** in Shaykh Nawawi al Bantai is understood as not showing hidden beauty and jewelry (read: covered) بغير مظاهرات لمحاسنها ولزيتها (الخفية).<sup>48</sup> This is also supported by another letter in Qs. Al Ahzab [33]: 33, where the

<sup>44</sup> Ibid., Juz 2, 183.

<sup>45</sup> Bantani, Tafsir Marah Al Labid.

<sup>46</sup> Ad-Dimasyqi, Tafsir Al-Qur'an Al-'Azim, Juz 11, 249.

<sup>47</sup> Ibid., Juz 2, 89.

<sup>48</sup> Bantani, Tafsir Marah Al Labid.

statement **وَلَا تَبَرُّجْ الْجَاهِلِيَّةِ الْأُولَى، الْأُولَى** (الرِّاقِقُ الْمُلُوْنَةُ).<sup>49</sup> This statement affirms that Islamic teachings differ in their fashion and ethics. The Jahilids wear skimpy, vibrant clothing (الرِّاقِقُ الْمُلُوْنَةُ).<sup>49</sup>

So then Islam teaches to **وَأَنْ يَسْتَعْفِفُنَّ حَيْثُ لَهُنَّ** to maintain honor by being humble by not showing off or revealing physical parts that should be hidden that are different from the way young people wear (أَنْ لَا يَلْقَيْنَ ذَلِكَ كَمَا يَلْمُ مَثَلُهُ فِي الشَّابَةِ).<sup>50</sup> *Zuyyinatun* is also found in Qs. An-Nur [24]: 31, where clothes (الثِيَابُ ) are one among the interpretations of the phrase. Related to the term Siyab in other verses, it can be understood to imply clothes or undergarments, as revealed in Qs. Hud [11]: 5, Qs. Al Hajj [12]: 19, Qs. Al Insan [76]: 21, Qs. Al Kahfi [18]: 31, Qs. Al Muddassir [74]: 4 Qs. Nuh [28]: 7, Qs. An-Nur [24]: 58.<sup>51</sup>

On the other hand, in Qs. An-Nur [24]: 31 in the following sentence:

**وَيَخْمَطُنَ فُرُوجُهُنَّ وَلَا يُبَوِّنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا**

In *Tafsir al Kasyaf Zamaksyari* claims that the jewelry's appearance has something to do with a society's customs or traditions. This is stated in the quotation from his *tafsir* that follows:

وهذا معنى قوله { إِلَّا مَا ظَهَرَ مِنْهَا } يعني إِلَّا ما جرت العادة والجلبة على ظهوره والأصل فيه الظهور، وإنما سوّم في الزينة الخفية، أولئك المذكورون لما كانوا مختصين به من الحاجة المضطّرة إلى مداخلتهم ومجالطتهم، ولقلة توقع الفتنة من جهاتهم، ولما في الصُّبَاعِ من النُّفَرَةِ عَنْ مَمَاسَةِ الْقَرَابَ، وَتَحْتَاجُ الْمَرْأَةُ إِلَى صِحَّتِهِمْ فِي الْأَسْفَارِ لِلنُّرُولِ والرُّكُوبِ وَغَيْرِ ذَلِكِ.<sup>52</sup>

## 6. Sexology of *Pesantren* in the term *al Farj* (الفرج)

### a. Maintaining Self-Honor

It is found in Qs. Al Mukminun [23]: 5 Allah SWT said:

**وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ**

“.. those who guard their chastity”

The above verse explains the characteristic information of believers, where one of them is maintaining self-esteem (read: genitals). It becomes essential that *Al Farj* is a marker of one's honor and self-esteem. In the *tafsir* *Marah al Labid*, it is explained that the commitment to maintain self-respect or honor and not give it to anyone (مُمْسَكُونَ قَلَّا يَرْسُلُونَهَا عَلَى أَحَدٍ).<sup>53</sup> While in Qs. An-Nur in verse 31, **لِفُرُوجِهِمْ**,<sup>54</sup> is interpreted as being suspended from things that are forbidden.<sup>54</sup> Similar to this, *Sura al-Ma'arif* states in verse 29 that all people, except their legal partners, must protect their genitalia from things that are prohibited. Even Qs expresses this dedication with firmness. An-nur [24:31], which prevents adultery between the genitalia (بِالنَّصْوَنِ عَنِ الزِّنَا).<sup>55</sup>

In Qs. Al Anbiya [21]: 91

<sup>49</sup> Ibid., Juz 2, 183 .

<sup>50</sup> Bantani, *Tafsir Marah Al Labid*.

<sup>51</sup> Muhamma Abdul Baqi', *Mu'jam Al Mufahras Li Al Fadzil Qur'an* (Mesir: Dar al Kutub, 1945), 162.

<sup>52</sup> Abu al Qasim Mahmud bin Umar Zamakhsyari, *Tafsir Al Kasysyaf*, Juz XVIII (Beirut, Lebanon.: Dar Al Mafrah, 2009).

<sup>53</sup> Bantani, *Tafsir Marah Al Labid*, Juz 2, 62.

<sup>54</sup> Ibid., Juz 2, 80.

<sup>55</sup> Ibid., 80.

وَالَّتِي أَحْصَنَتْ فَرِجْهَا فَنَفَخْنَا فِيهَا مِنْ رُوْجَنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

“And remember the one who guarded her chastity, so We breathed into her through Pur angel, Gabrue, making her and her son a sign for all peoples.”

The above verse in the sentence *أَحْصَنَتْ فَرِجْهَا* in the tafsir Marah al Labid is understood as a form of Allah's care over the suance of Sitti Maryam from physiological relationships like husband and wife (إِحْسَانًا كَلِيًّا).<sup>56</sup> Several letters discuss the urgency of keeping the genitals, such as Qs. Al Anbiya [21]: 91, Qs. At Tahrif [66]: 12, Qs. Qaf [50]: 6, Qs. An-Nur [24]: 30, 31, Qs. Al Ahzab [33]: 35, and Qs. Al Ma'arij [70]: 29.<sup>57</sup>

#### 7. Sexology Pesantren in the term *Fakhisyah* (فاحشة)

##### a. The urgency of maintaining social status and heredity

The term fakhisyah found in the Qur'an is one of them found in Qs. Al Isra [17]: 32 Allah (swt) said:

وَلَا تَقْرَبُوا الِّزِّنَاتِ إِنَّمَا كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“Do not go near adultery. It is truly a shameful deed and an evil way.”

Shaykh Nawawi al Bantani describes in the verse above that the act of fakhisyah for adultery is a real and evident ill act that can harm progeny and be cut off (ظاهرة القبح لاشتماله على فساد الأنساب وعلى القتل... وانقطاع النسل وخراب العالم).<sup>58</sup> Furthermore, in the above verse, it is also stated that adultery is a bad way in which Shaykh Nawawi al Bantani explained with no difference between humans and animals (لأنه لا يرق فرق بين الإنسان والبهائم).<sup>59</sup> He continued that when a woman has committed adultery, she will ruin or taint good habits and receive dire consequences (يسقدها كل طبع سليم وكل خاطر سليم).<sup>60</sup>

**Table 1.** The Methods Comparison and the form of Sharh Hadith

The Sentences	The example of Qur'aniyah Verses	Surah	Verse
عورات	يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ مَرَأَتٍ هُنَّ مِنْ قَبْلٍ صَلَاةُ الْفَجْرِ وَحِينَ تَضَعُ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمَنْ يَعْدِ صَلَاةَ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ هُنْ لَيْسُ عَلَيْكُمْ وَلَا عَلَى جُنَاحٍ بَعْدَهُنَّ هُنْ طَوَافُونَ	Q.S. an-Nur	58
	عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَذِّلُكُمْ لَكُمُ الْأَيَّاتُ هُنَّ وَاللَّهُ عَلَيْمٌ حَكِيمٌ	Q.S. al-Ahzab	13
الإسْتِدَان	يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ مَرَأَتٍ هُنَّ مِنْ قَبْلٍ صَلَاةُ الْفَجْرِ وَحِينَ تَضَعُ		

<sup>56</sup> Ibid., Juz 2, 45.

<sup>57</sup> Muhamma Abdul Baqi', Mu'jam Al Mufahras Li Al Fadzil Qur'an (Mesir: Dar al Kutub, 1945), 514.

<sup>58</sup> Bantani, Tafsir Marah Al Labid., 477.

<sup>59</sup> Bantani, Tafsir Marah} Al Labi>d.

<sup>60</sup> Ibid., 478.

<p>ثُبَّيْتُكُمْ مِنَ الظَّهِيرَةِ وَمِنْ يَعْدِ صَلَةِ الْعَيْنِ ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَى جُنَاحٍ يَعْدِهُنَّ طَوَافُونَ عَلَيْكُمْ يَعْصُمُكُمْ بَعْضٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ عَلِيمٌ حَكِيمٌ</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرِ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ</p> <p>لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَى عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَمْ مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخْوَاتِكُمْ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُمْ مَفَاتِحَ صَلَوَاتِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُ أَوْ أَشْتَاتَنَّ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا أَنْفُسِكُمْ تَحْيَيَّهُ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ</p> <p>أَبْصَارُهُمْ قُلْ لِلَّهِ مُؤْمِنُونَ يَعْضُدُونَ غُصُّ الْبَصَرِ وَيَحْفَظُو فُرُوجَهُمْ ذَلِكَ أَزْكِيَ لَهُمْ إِنَّ بِمَا يَصْنَعُونَ</p> <p>يَا نِسَاءَ الَّتِي لَسْنَنَ كَأَخْدُو مِنَ النِّسَاءِ أَتَقْنَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقُولِ فَيَطْمَعُ إِلَيْكُمْ قُلْمِيْهُ هَرَضٌ وَقُلْمَنْ قَوْلًا مَعْرُوفًا</p> <p>وَقُلْ لِلَّهِ مُؤْمِنَاتٍ يَعْضُضُنَ مِنْ أَبْصَارِهِنَّ فُرُوجُهُنَّ وَلَا يُبَدِّلِنَ زِينَتَهُنَ إِلَّا مَا طَهَّرَ وَلِمَصْرِبِنَ يُخْمِرُهُنَ عَلَى جُنُوبِهِنَ وَلَا زِينَتَهُنَ إِلَّا لِيُبَعُولَتَهُنَ أَوْ آبَائِهِنَ أَوْ آبَاءِ بَعْوَلَتَهُنَ أَوْ أَبْنَائِهِنَ أَوْ أَبْنَاءَ بَعْوَلَتَهُنَ إِخْوَانَهُنَ أَوْ بَنِي إِخْوَانَهُنَ أَوْ بَنِي أَخْوَانَ نِسَاءَئِهِنَ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَ أَوْ الْمَاءَ أُولَيِ الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطَّفْلِ الَّذِينَ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبُنَ بِأَرْجُلِهِنَ لَيُعْلَمَ مَا يُخْفِيَنَ مِنْ زِينَتَهُنَ إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ</p>	<p>Q.S. an- Nur</p> <p>Q.S. an- Nur</p> <p>Q.S. an- Nur</p> <p>Q.S. An- Nur</p> <p>Q.S. al- Ahzab</p> <p>Q.S. An- Nur</p> <p>Q.S. An- Nur</p> <p>Q.S. An- Nur</p>	<p>58-59</p> <p>27-29</p> <p>61-63</p> <p>30-31</p> <p>32-33</p> <p>53-55</p> <p>59</p> <p>31/61</p>
<p>زينة</p>		

For centuries, the Qur'an has addressed sexology as an aspect of human nature within the framework of high and moral standards. Sexology-related topics have been discussed in pre-marriage, marriage, post-marriage, and heredity. This demonstrates how the Qur'an considers sexology essential to religious social studies. This mirror is seen, for instance, in several works that attempt to explain the field of sexology, including *Kitab Fathul Izar* written by Agus Abdullah Fauzi; *Kitab Qurratul Uyun* by Syekh Muhammad at-Tahami Ibnu Madani; *Kitab 'Uqud al Lujjain* by Syaikh Nawawi al Bantani; *Kitab Dan'u al Misbah* by KH. Hasyim Asy'ari; *Kitab Iryadu al Zaujan* by Muhammad Utsman.

The ethical values of sexology in the Qur'an, based on sexological terms, are one of several moral ideas that can be expressed as a set of values in the relationship between men and women to address the issue of sexual violence that occurs, especially in Islamic boarding schools or other educational institutions. In the Qur'an, as was already mentioned, specifically *al 'Aurat* (عورات); *Tasta'nisu* (تستأنسو) and *Tusallimu* (تسأليمو); *Ghaddu al Basar* (غض البصر); *'Adam al Ikhtilat* (عدم الخضوع با القول و الإختلاط); *Zinatun* (زينة); *al Farj* (الفج); *Tukhalitu* (تخلط) and *Fakhisyah* (فاحشة). In the concept of sexology based on terms *al 'Aurat*, meeting boundary management, and meeting time management become moral ideas that become ethics of sexological values in the Qur'an. Additional moral precepts include asking permission before entering a private space or home, lowering one's gaze, upholding one's honor in the eyes of others, dressing appropriately and with grace, refraining from being impolite, preserving one's dignity or honor at all times, and realizing how important it is to uphold one's social standing and progeny.

**Table 2.** Groupings of Moral Concepts Qur'anic Preventive Sexology

NO	Term	Verse	Moral Ideas
1	<i>al 'Aurat</i> عورات	Qs. Al Ahzab [33]: 13, Qs. An Nur [24]: 58, Qs. An Nur [24]: 31.	Setting up meeting rooms and managing boundaries Considering time governance management
2	<i>Tasta'nisu</i> (تستأنسو), <i>Tusallimu</i> (تسأليمو),	Q.S. an Nur [24]: 27-29, Qs. An Nur [24]: 61-63	Manners in permission to enter a private room or house
3	<i>Ghaddu al Basar</i> (غض البصر).	Q.S. An Nur [24]: 30-31).	Lowering the eyes Nurturing the honor of self and others Good manners and appropriately attired for the occasion

4	<i>'Adam al Ikhtilat</i> (عَادُم) <small>الخضوع بِالقول وَالإِخْتَلاط</small>	Q.S. al Ahzab [33]:32-33	Prohibition of behaving and speaking weakly
5	<i>Zinatun</i> (زينة) <small>dan Siyab</small> <small>(الشِّيَاب)</small>	Qs. An Nur [24]: 60	Good and saving fashion
6	<i>al Farj</i> (النُّجُج).	Qs. Al Mukminun [23]: 5, Qs. Al Anbiya [21]: 91, Qs. At Tahrif [66]: 12, Qs. Qaf [50]: 6, Qs. An Nur [24]: 30, 31, Qs. Al Ahzab [33]: 35, Qs. Al Ma'arij [70]: 29	Maintaining Self-Honor
7	<i>Fakhisyah</i> (فَاحْشَة)	Qs. Al Isra [17]: 32, Qs. Ali Imran [3]: 135, Qs. al-Nisa' [4]: 15, 19, 22, 25 Qs. al-A'raf [7]: 28, 80, Qs. al-Isra' [17]: 32, Qs. An -Nur [24]: 19, Qs. An Naml [27]: 54, al-'Ankabut [29]: 28, Qs. Al-Ahzab [33]: 30, Qs. al-Thalaq [65]: 1	The urgency of maintaining social status and heredity

Based on the examination of multiple interpretations of key terms that serve as a foundation for investigating the ethical concept of preventive sexology drawn from the Qur'an in the creation of sexologically informed educational governance management that upholds students' rights and dignity and fosters the development of critical and transformative education in pesantren traditions and principles of learning.

### 1. Management of student or *Santri* meeting room governance

The concept of meeting room governance arose as a formulation drawn from the essence of the Qur'anic recitation of sacred verses. This interpretation pertains to examining the Qur'anic cues found in surah Qs. Al Ahzab [33]: 13, Qs. An Nur [24]: 58, and Qs. An-Nur [24]: 31. This surah discuss the significance of *aurat* concerning one's identity, dignity, and honor. The boundary between propriety and speed that is upheld and valued when not everyone can see it is referred to as *aurat*. This shows that there needs to be a covering limit so that the *aurat* cannot be seen by many people unless they have a bond of nasab or husband and wife. In Qs. Al Ahzab [33]: 13 with several other verses such as Qs. An Nur [24]: 58, Qs. An-Nur [24]: 31 It is very straightforward and unequivocal that the residence is a private space that unauthorized persons should not enter. Allah Almighty said:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَنَّ يَثْرَبَ لَا مُقَامَ لِكُمْ فَارْجُعُوهُمْ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمْ النَّذِيْ  
يَشْوِلُونَ إِنَّ بُيُّونَتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُؤْبِدُونَ إِلَّا فَرَازًا

"And remember when a group of them said, "O people of Yathrib! There is no point in you staying here, so retreat!" Another group of them asked the Prophet's permission to

leave, saying, “Our homes are vulnerable,” while they were not vulnerable. They only wished to flee.”

According to the verse above, residences (البيت), dwellings (المنزل), and dwellings (سكن) are private areas with *aurat* that are readily visible. According to Shari'a, *aurat* is banned from being seen in any place other than those that are approved by Islam. In the case of *Pesantren*, the arrangement of the meeting rooms between Kiyai and Santri should ideally be in an open area meant for meetings between parents and students, or meetings and discussions, rather than residences in the residential sense. Open areas must reduce the conditions that can result in deviant behavior, including sexual violence.

In some cases, it is factual that closed places, especially those that are meant to be homes, are often places where sexual misconduct occurs. This not only happens in the pesantren environment but also almost happens in the profession of education personnel who make the house a meeting between students and teachers, or even students with the kiyai. In 2021, a violent incident occurred to one of the thesis guidance students at the house of the perpetrator, who is the head of the Study Program at one of the State Islamic universities in Kediri.<sup>61</sup>

Incidents of sexual violence typically take place in private, isolated locations. One of the female students experienced this in a locked room while receiving thesis coaching.<sup>62</sup> Such incidents at pesantren in recent years have harmed the institution's reputation as an Islamic school in Indonesia. The story of Bechi, the son of Kiyai Jombang and Herry Wirawan, teaches us a valuable lesson: if meeting room administration is not planned with critical awareness, deviation and sexual abuse can occur in educational environments like pesantren, and preventive sexology change.

Preventive sexology must, of course, consider building structures, building positions to the media, or monitoring instruments to offer consolation and caution against various acts of sexual deviation, given the sophistication of spatial technology that supports preventive sexology. To prevent sexual harmony and deviance in the pesantren setting, it is necessary to consider employing technical and information sophistication. The old supervision model, which relies on guards, is insufficient to maximize monitoring.

## 2. Meeting time management

The next crucial governance management is the regulation governing the hours of meetings between Kiyai and Santri. Unquestionably, pesantren education, which lasts for a full day from rising to sleeping again, is managed differently from other Islamic and general education models. Although this type of educational model undoubtedly offers benefits, it may also have drawbacks if it is not properly supervised and monitored. Meetings between kiyai and santri, which can take up to a day, need to be planned carefully to avoid any situations or gestures that could encourage heinous crimes such as sexual abuse or deviance. The Qur'an confirms this period in Q.S. a Nur [24]: 58–59, where it is said that specific times must be avoided due to Shahwat motivation, as stated by Allah Ta'ala:

... وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثَيَّبَكُمْ  
مِنَ الظَّهِيرَةِ وَمَنْ يَعْدُ صَلَاةَ الْعِشَاءِ ۚ ثَلَاثَ عَوْرَاتٍ لَكُمْ ...

“..and those of you who are still under age ask for your permission to come in at three

<sup>61</sup> [www.kompas.tv](http://www.kompas.tv), “Oknum Dosen IAIN Kediri Diduga Cabuli Mahasiswi Saat Bimbingan Skripsi

<sup>62</sup> Prima Syahbana, “Dosen Unsri Akui Cabuli Mahasiswi Bimbingan Skripsi, Ini Langkah Polisi,” [detik.com](http://detik.com), 2021.

times: before dawn prayer when you take off your outer clothes at noon, and after the last evening prayer. These are three times of privacy for you."

Time is related not only in the peculiar sense that time is unique but also in the sense that meetings occur in solitary settings. For instance, gatherings during vacations or when there aren't many instructional activities in the pesantren. This requires consideration in the pesantren meeting regulations and the socializing of meeting schedules between Santri, Kiyai, *Ustadz*, and other officials. This is an effort to make the meeting rules in *Pesantren* closer to the critical awareness of the preventive sexology of *Pesantren*.

In most boarding schools, plans call for meetings between parents and pupils in the meeting room (guest house) or between relatives of the opposite sex who are boarded at different boarding schools. However, you should also schedule the times for the students' and kiyai's meetings. When meeting pupils with other components of the free *Pesantren* management, methods, and traditions deemed typical of *Pesantren* must be regulated to limit bad things effectively.

### 3. Information and technology management

The relationship of the above meaning in the educational tradition in the pesantren environment concerns regulating all forms of information and technology that students can access. The information in question can be found in mobile phones, newspapers, libraries, or digital laboratories that provide internet access. This can be confirmed in the Qur'an in Q.S. An-Nur [24]: 30-31.<sup>63</sup> Allah SWT said:

قُلْ لِلْمُؤْمِنِينَ يَعْصُمُوا مِنْ أَنْبَارِهِمْ وَيَخْفِطُوا فُرُوجَهُمْ هَذِهِ أَزْكِيٌّ لَّهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ...

"O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.."

Information management can modify the above implementation. For instance, *Pesantren* purchased newspapers. Newspapers have become one of the information sources to enhance the teaching and learning process as part of *Pesantren* education. This, however, does not bridge the content gap that may encourage martyrdom. Sports and celebrity news typically take the shape of offensive pictures or visuals in a *Pesantren* setting. This situation has information gaps that provide students access to view offensive images.

Herein lies the responsibility of *Pesantren* governance: creating content that can inspire and motivate students to grow as individuals by utilizing a variety of technological and informational sophistication that can offer chances for students to advance in terms of products or literacy, as well as research and projects that can foster their creativity. With this endeavor, it is believed that pesantren, which can lead to the creation of *shahwat*, can grow and develop in a limited or sterile environment from pornographic stimuli. Therefore, the efforts and leadership of pesantren are significant in minimizing the pressure of *shahwat* as an undeniable part of nature.

### 4. Socialization of sexology-conscious communication

The sexology value above is the most important in communication between students and kiyai and a student to a teacher or a higher person who has power. This method of communication hinted at in the Qur'an teaches that a gentle and seductive way of communicating is not justified in the Qur'an or the sense of impressive communication being in a weak or gullible position. This can be confirmed in the Qur'an in Q.S. al Ahzab [33]:32-33 Allah SWT said:

<sup>63</sup> Ashri, Mu'jam Al Maudu'i Lil Ayat Al Qur'an, 419.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَمَحْدُودٍ مِنَ النِّسَاءِ إِنْ أَتَقْرِبْنَّ فَلَا تَخْصَعْنَ بِالْقَوْلِ فَيَطْمَعُ الَّذِي  
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا...

“O wives of the Prophet! You are not like any other women: if you are mindful of Allah, then do not be overly effeminate in speech with men or those with sickness in their hearts may be tempted, but speak in a moderate tone.”

The text above makes it quite evident that it is against the law for women to speak in a way that impresses, is alluring, or is simple to entice. Considering that a person's speech is ultimately a mirror of their personality, such an attitude is unacceptable. One can determine whether someone has a position or is readily swayed by how they communicate. The lyric above, while it looks mild in tone, will incite someone to engage in deviant sexual behavior in the context of sexual violence.

#### 5. Socialization of reproductive health

Applying the meaning above has to do with how important it is for women to protect their self-respect against anything that could bring them disgrace. Because a person's genitalia reveal their moral and social hygiene identity. The Qur'an confirms this in:

وَالَّذِينَ هُمْ لِيُرُو جِهَنَّمَ حَافِظُونَ

... and the people who guard his genitals

Women's genitalia, which they use for reproduction, should ideally receive careful consideration for both physical and mental well-being, from maintenance to wellness. Naturally, *Pesantren* must offer a period during which women can undergo puberty and menstruation in a way that is appropriate for their genital health as a reproductive tool. In the framework of a social society, reproduction is also a sign of a fulfilling and joyful social life. Consequently, issues of the prerogative rights of reproduction cannot be handled in ways that are forbidden, such as deviant sexual behavior or other forms of sexual violence.

#### 6. Management of preventive sexology supervision for students

The meaning of supervision above is a form of interpretation of the sentence, *fakhisyah*, an evil act and deed that can contaminate offspring and even infectious diseases. *Fakhisyah*'s actions explicitly focus on deviant sexual behavior ranging from free sex, sodomy, lesbian, transsexual relationships, and so on, that can destroy offspring and potentially contract sexually transmitted diseases. This can be confirmed in the Qur'an in Qs. Al Isra [17]: 32 Allah SWT said:

وَلَا تَقْرِبُوا الزِّنَاءِ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“Do not go near adultery. It is truly a shameful deed and an evil way.”

The Quran above reaffirms that having sex before marriage is against Islamic principles. Islam has established marriage as the most effective and secure path to achieving inner contentment, spiritual fulfillment, and healthy children. However, if *Fakhisyah*'s actions are chosen, it will damage oneself and disrupt social order. In the context of pesantren, *fakhisyah* acts can occur anywhere and anytime, so adequate supervision is needed to prevent *fakhisyah* acts. It is undeniable that the deeds of *fakhisyah* can happen to all students, not only to the opposite sex, but also between genders. This is the point at which early detection of deviant sex behaviors and acts, along with surveillance and control, are necessary. To prevent *fakhisyah*, in *Pesantren*, or Islamic boarding school spiritual and physical education become crucial. This analysis examines the moral concept of preventive sexology, which stems from the Qur'an. It aims to develop educational management based on sexological values, protecting students' rights and dignity, and promoting critical and transformative education

in Islamic boarding school traditions. The following are specific examples of how this moral principle is put into practice: managing the Santri meeting space, scheduling meetings, handling information and technology, managing Santri apparel, socializing sexological awareness, socializing reproductive health, and managing preventive sexological supervision for students.

## Conclusion

Based on the results of the above research related to preventive sexology, and the perspective of the Qur'an in the pesantren education environment, it can be concluded that several important things can be the basis for the development of pesantren education and traditions that have sensitivity to various sexual deviations and sexual violence in the pesantren environment and the world of education in general. First, relationally the Kiyai paradigm, Santri, and Pesantren are traditional cultural ties that need to be addressed proportionally and critically in the relational context of Kiyai and Santri in the source of teaching materials Washoya Al-Aba' Li Al-Abna; Taisirul Kholaq fi Ilmil Akhlaq; Bidayatul Hidayah Adabul 'Alim Wal Muta'allim; Ta'līm Muta'allim. Similarly, popular pesantren literature discussing sexology focuses more on postmarital sexology about biological harmonious relationships between husband and wife, such as Fathul Izar, Qurratul 'Uyun, Uqud al Lujjain Dau'u al Misbah, Irsyadu al Zaujan. Finally, the moral idea of the Qur'an has key terms, namely: al 'Aurat (العورة), Tasta'nisu (تستأنسو), Ghaddu al Basar (غض), (وسلمو), Zinatun (زينة) dan (البصر), Adam al Khudu' bi al Qauli wa al Ikhtilat (عدم الخضوع بالقول والاختلاط), Siyab (الثياب), al Farj (الفرج), and Fakhisyah (فاحشة). Each of these terms is related to how the values and governance of student life with Kiyai in the pesantren environment are supported in the realization of student meeting room governance management, meeting time management, information and technology management, socialization of sexology-aware communication, and socialization of reproductive health. And most importantly, there is critical and rational awareness under the moral ideals of the Qur'an, transcending the hegemony of power relations without losing the values of politeness and civility.

## Author Contribution Statement

Rifqi As'adah Laili contributed as initiator and drafter of the article; Ubaidillah contributed as data analyzer and interpreter; Siti Marpuah contributed as validator of data and analysis results. All authors agree to be accountable for all aspects of this work.

## Statement of Interest

All authors declare no conflicts of interest.

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