



THE CONCEPT OF EARLY SEX EDUCATION IN VERSES OF QUR'AN (CONTENT ANALYSIS ON MA'ANI SCIENCE PERSPECTIVE)

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ABSTRACT

Every year, there is no avoiding the increase in sex-related problems in Indonesia, with children being one of the victims. Therefore, this highlights the significance of early sex education. By applying the concepts of *kalam khabar* and *kalam insya'* in verses of Qur'an, this research seeks to ascertain the notion of sex education at an early age. The approach to the research methodology is a library study technique combined with a qualitative way of content analysis. The following are the findings of this study: 1) Surah An-Nur: 30 gives directions for limiting views and upholding the opposite sex's modesty.; 2) Surah An-Nur: 31 gives directions on covering the private parts and dress etiquette.; 3) Surah An-Nur: 58-59 is an order and *faidhatul khabar* to ask permission to enter the parents' room, especially for children who have reached puberty.; 4) Surah Al-Isra: 32 is a prohibition against committing adultery or approaching it, and as a *faidhatul khabar* that adultery is a very heinous act and a very bad act in channeling biological needs. These four verses form the concept of the Islamic curriculum for sex and moral education at an early age.

ABSTRAK

Maraknya isu yang berhubungan dengan seks di Indonesia tidak bisa dihindari di setiap tahunnya dan salah satu korbannya yaitu anak-anak. Maka hal itu menunjukkan bahwa pentingnya pendidikan seks pada usia dini. Oleh karena itu, penelitian ini bertujuan untuk mengetahui konsep pendidikan seks pada usia dini melalui konsep penerapan kalam khabar dan insya' dalam ayat-ayat Al-Qur'an. Metode penelitian yang digunakan yaitu kualitatif dengan metode analisis isi dan menggunakan pendekatan teknik studi pustaka, sumber data primer yang digunakan yaitu Al-Qur'an dan data sekunder berupa kitab bahasa Arab seperti tafsir, i'rab Al-Qur'an, balaghah dan lain-lain. Kemudian untuk hasil penelitian ini di antaranya: 1) Qs. An-Nur: 30 memberi pengarahan untuk menundukkan pandangan dan menjaga kemaluan terhadap lawan jenis; 2) Qs. An-Nur: 31 memberi pengarahan untuk menjaga aurat dan etika berpakaian; 3) Qs. An-Nur: 58-59 sebagai perintah dan *faidhatul khabar* untuk meminta izin masuk kamar orang tua khususnya bagi anak yang sudah baligh; 4) Qs. Al-Isra: 32 sebagai larangan berbuat zina maupun mendekatinya serta sebagai *faidhatul khabar* bahwa zina termasuk perbuatan yang sangat keji dan perbuatan yang sangat buruk dalam menyalurkan kebutuhan biologis. Dari keempat ayat tersebut menjadi konsep kurikulum Islam dalam pendidikan seks dan akhlak pada usia dini.

Introduction

Minors are also becoming victims of the pervasive problem of free sex in Indonesia, which affects more than just teenagers. Additionally, in situations where children are the victims of sexual offenses (child abuse), the offenders are typically those who are closest to the victim, such as family. This demonstrates the significance of fostering in children a comprehensive, balanced awareness of sexuality at an early age (Mukri, 2018). Based on data from the Ministry of Women's Empowerment and Child Protection (KemenPPPA), there were 9,645 cases of violence and criminal acts against children between January and May 28, 2023. When cases were broken down by type, sexual violence against children came in first with 4,280 case (Nordiansyah, 2023).

The aforementioned statement highlights the importance of sex education at an early age in order to reduce the number of cases that arise (Khasanah & Umami, 2021). This is because the individuals who suffer are not the victims but rather their parents and families. Erliani & Normalasarie (2017) stated Abdullah Nashih 'Ulwan as saying, "Sex education is providing clear teaching, understanding, and information to children when they understand things related to sex and marriage." This claim demonstrates how sex education is not a bad thing but rather a good thing since it is an intentional attempt to reduce the number of incidents of sexual harassment and violence against teenagers and minors, demonstrating the potential advantages of sex education. As a result, sex education plays a crucial strategic function in helping children develop their personalities under their supervision. From this, we can use the Qur'an's sex education to help youngsters develop and create Islamic personalities that adhere to the principles of the Islamic religion.

Sex education is an integral component of faith, morals, and worship instruction within the framework of Islamic education. Therefore, the Al-Qur'an and Hadith serve as the foundation for both sex education and Islamic religious education (Dewi & Bakhtiar, 2020). Consequently, the Qur'an serves as a manual for people in all spheres of life, including social, cultural, political, legal, and educational ones, and it contains guidance from Allah SWT on these topics (Sarifah, 2019). As a result, sex education is included from the Al-Qur'anic perspective. The researcher will then use the concepts of study *ma'ani* to find the concept of early sex education in the verses of the Qur'an. In this manner, we are able to lay the groundwork for a solid and comprehensive understanding. As a result of this, we may prioritize moral and ethical principles and lay the groundwork for a solid and comprehensive understanding of sex education from an early age, in line with Islamic teachings.

The Al-Qur'an, which acts as a guide to life for Muslims, is also proof of the miracles of Allah SWT for the Prophet Muhammad SAW (Alawiyah & Nuruddin, 2023). And the Al-Qur'an is the word of Allah and not made by humans because it is far from the limits of its capabilities (Marlion et al., 2021; Yasin.A dkk, 2023). A part from that, every verse contained in the Qur'an has a meaning that must be explored and known. Due to the facts that occur among people regarding Arabic, such as in the Qur'an, hadith, prayer and dhikr, they are only read or memorized without knowing the meaning in them (Nurmala et al., 2022). So one of the tools used to reveal meaning in Arabic uses linguistics (*balaghah*), one of which is the study of *ma'ani* science which is the focus of discussion in this research as revealing hidden meanings in the verses of the Al-Qur'an.

The science of *ma'ani* comes from the science of *balaghah* between the studies of *bayan* science and *badi'* science (An-Nisa et al., 2021). It is a continuation or culmination of Nahwu science, according to Tammam in Taufiqurrochman (2011) science *ma'ani*, with the main distinction being in the science's area of study. The purpose of the study is nearly the same. *Ma'ani* science is exclusive (*tarkibi*), while Nahwu science is inclusive (*mufrad*) (Wijaya & Andriyani, 2021). In a variety of conversations in Science *ma'ani* the main focus of this research

is on *kalam khabar* and *kalam insya'*. It is impossible to appreciate the Qur'anic language's beauty without examining its phrasing. And in terms of significance, *kalam khabar* and *kalam insya'* are two of the Qur'an's greatest attributes (Safii et al., 2022). While *kalam insya'* takes the form of statements that, once made, cannot be determined to be true or untrue in the conversation itself, *kalam khabar* takes the form of statements that contain truth or lie in the conversation itself (Husnayati & Ainusyamsi, 2017).

Then, *kalam khabar* and *kalam insya'* have been the subject of numerous scientific studies. These include the following: a scientific study that examines seven verses that contain *kalam khabar* and *kalam insya'* and their recurrence, divergence in meaning, implying that it is merely a prayer request and not the genuine meaning if the form comes from the bottom up (Safii et al., 2022). After that, scientific work examines the quantity of verses that use the phrase *kalam insya' thalabi* as well as some connotations that stray from the literal, like *irshad* (directing), *ikram* (glorify), and *tahdid* (threat) (Ifadah, 2022). Therefore, this study aims to clarify the meaning of the verses in the Qur'an concerning sexuality education for the gentile people, especially the verses *kalam khabar* and *kalam insya'*. And this study's goal is to make it easier for readers to understand the concept of sexual education in the context of the Qur'an by using Ma'ani's narration as a tool for understanding the meaning of the relevant verse.

Therefore, based on the background information provided above, it can be said that the research's formulation of the problem is as follows: 1) What is the concept of applying *kalam khabar* and *kalam insya'* in the verses of the Qur'an regarding sex education at an early age?; 2) What is the concept of sex education at an early age in the verses of the Qur'an through Ma'ani science (*kalam khabar* and *kalam insya'*)? Additionally, for the sake of this study, among them are: 1. Able to understand the concept of applying *kalam khabar* and *kalam insya'* in the verses of the Qur'an on early sex education; 2) Able to understand the concept of early sex education in the the verses of the Qur'an through Ma'ani science (*kalam khabar* and *kalam insya'*).

The purpose of this research is to uncover the concept of early sex education in the Qur'an through the study of two sections, *kalam khabar* and *kalam insya'*. By doing so, readers will be able to understand how these verses serve as a kind of Islamic moral education for children and reduce the incidence of sexual offenses.

Research Methods

This research uses a descriptive qualitative approach. By employing the research methodology of content analysis. The Al-Qur'an literature studies, which are analyzed utilizing Arabic reference books like the Tafsir, I'rab, and Balaghah volumes, are the source of the data. Following the reading of Al-Qur'an verses in Surah An-Nur: 30-31, Surah An-Nur: 58-59, and Surah Al-Isra: 32, researchers will examine and evaluate the text to gather information. This information includes the idea of sex education as it is presented in the the verses of the Qur'an through the analysis of *ma'ani*, namely *kalam khabar* and *kalam insya'*.

The following are the steps used in the research: First, the researcher attempts to concentrate on issues that align with the department of Arabic language education's study program. Following that, look for earlier research studies and Arabic publications that serve as references for subjects like Tafsir, I'rab Al-Qur'an, and studies on *kalam khabar* and *kalam insya'*.

Second, Identifying the data source. When identifying the source of the data, the data is separated into primary and secondary data. The Al-Qur'an's verses in Surah An-Nur and Surah Al-Isra about early sex education provide the majority of the data used. As for secondary data, it is derived from Arabic books like Tafsir, I'rab Al-Qur'an, Balaghah, and a number of other scientific publications since it can support primary data. Third, data identification: all of the

Qur'an passages in Surah An-Nur (30–31), Surah An-Nur (58–59), and Surah Al-Isra (32) that deal with sex education at an early age will be examined by researchers.

Fourth, data collection methods: The researcher employed content analysis or library research with content as a means of gathering data for this study. In the sense that after gathering primary and secondary data, researchers read, examine, and research the information. More reference materials were employed in this study to bolster the findings, including Arabic books and verses from the Quran regarding early sex education.

Fifth, data analysis methods, which include the following study tasks carried out by academics when examining data: 1) Getting information on Tafsir, 'Irab Al-Qur'an, *Kalam Khabar*, *Kalam Insya'*, and other sources that are pertinent to the source. 2) Use Tafsir, 'Irab Al-Qur'an, and Balaghah to study the verses of the Al-Qur'an about sex education at an early age. 3) Examine the verses of the Qur'an regarding early sex education in a number of contexts, particularly in relation to *Ma'ani* science (*kalam khabar* and *kalam insya'*).

Results and Discussion

The concept of sex education at an early age was discovered by researchers through *Ma'ani* science of the the verses of the Qur'an pertaining to *kalam khabar* and *kalam insya'*, after conducting studies from a variety of primary and secondary sources. These verses, which deal with sex education from an early age, will be discussed in relation to *kalam khabar* and *kalam insya'*.

The Concept of Using *Kalam Khabar* and *Kalam Insya'* in the Verses of the Qur'an Regarding Early Sex Education

The meaning of *uslub kalam khabar* is to provide the news recipient (*mukhatab*) with information, which may or may not be accurate. As a result, occasionally the message sent does not entail providing the *mukhatab* with new news (Fajar & Luthfi, 2022). Also, according to Al-Hasyimi (1999), the following is the *kalam khabar* in *Jawahirul Balaghah*:

الخبر: هُوَ مَا يَحْتَمِلُ الصِّدْقَ وَالْكَذِبَ لِذَاتِهِ

Example of *kalam khabar* in surah al-Qari'ah: 4 (يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْنُوتِ) meaning in the verse in the form of *faidhatul khabar* (news) from Allah SWT to humans that on the Day of Judgment they will fly like flies because the power of the Day of Judgment is so terrible (Ummah et al., 2020).

According to Al-Farisi (2017), the definition of *uslub kalam insya'* is a sentence that does not contain any factual or false information in the main body of the news. As stated by Al-Hasyimi (1999) in *Jawahirul Balaghah's Kalam Insya'*, that is:

الإنشاء: هُوَ مَا لَا يَحْتَمِلُ الصِّدْقَ وَالْكَذِبَ لِذَاتِهِ

Consequently, in the event that the mutakallim makes a *kalam insya'*, the *mukhatab* is incapable of determining the veracity of the mutakallim's statements. Example of saying *insya'* in Surah al-Anfal: 14 (ذُوقُوا) The form of shigat amr in the word (ذُوقُوا) which is out of its original meaning and the meaning is *ta'jiz* (weaken) seen from the context of the intended meaning, namely a threat to weaken the disbelievers from punishment in hell (Ifadah, 2022).

Tabel 1. A Meaningful Study of the Concept of the Verses of the Qur'an About Early Sexual Education by *Kalam Khabar* and *Kalam Insya'*

No	Verse	Sentence	Translated	Type of Kalam	Pattern	Objective
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1.	Qs. An-Nur: 30	قُلْ	Tell <i>Katakanlah</i>	<i>Kalam Insya' Thalabi</i>	<i>Fi'il amr</i>	Directions
2.	Qs. An-Nur: 31	قُلْ+لَا يُبْدِينَ	Tell <i>Katakanlah + Do not show Janganlah menampakkan</i>	<i>Kalam Insya' Thalabi</i>	<i>Fi'il amr+ Nahi</i>	Directions
3.	Qs. An-Nur: 58	يَا + لَيْسَتَاذِنَكُمْ	O, <i>Wahai + Ask your permission Meminta izinkan kamu</i>	<i>Kalam Insya' Thalabi</i>	<i>Nida + Fi'il Mudhari disertai Lam Amr</i>	Exclamation + Orders
4.	Qs. An-Nur: 59	وَإِذَا	And when <i>Dan apabila</i>	<i>Kalam Khabar Ibtida</i>	Without taukid	<i>Faidhatul khabar</i>
5.	Qs. Al-Isra: 32	لَا تَقْرُبُوا	And do not approach <i>Dan janganlah mendekati</i>	<i>Kalam Insya' Thalabi</i>	<i>Nahi</i>	Prohibition
		إِنَّهُ	Indeed, adultery <i>Sesungguhnya zina</i>	<i>Kalam Khabar Thalabi</i>	<i>One taukid (أَنَّ)</i>	<i>Faidhatul khabar</i>

Asbabun Nuzul in Surah An-Nur: 30-31 is connected to Surah An-Nur: 27-29, which provides guidance when visiting a house that is not your own. So, this verse descended and is connected to the following verse, Qs. An-Nur: 30-31, which describes the protocol that ought to be followed when one visits (Shihab, 2002).

The word قُلْ in this verse (Qs. An-Nur: 30) has the element of *kalam insya's tholabi shigat al-amr* (command word). *Shigat Al-Amr* This is taken from *Fi'il Mudhari'* and *Fi'il Madhi*, specifically قَالَ يَقُولُ. The form of *amr* in this verse, when viewed from the context, shows a departure from its original meaning in the form of a command and shows the meaning (الإرشاد) of direction toward يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ (Al-Darwisy, 2011). The verb (يَعْضُوا) in this poem is derived from the word (غَضَّ) *ghadhda*, which signifies to diminish and bow down. Additionally, while speaking (ابصار), there is (من), and in this context, the meaning of من refers to a portion rather than the entire thing since religion permits the belief that (Shihab, 2002). The term "gap between two sides" (فروج), which is derived from the word (فرج) is also present in

this verse. The reproductive organs mentioned in the Qur'an and the Sunnah are metaphorically represented by this connotation.

Kalam insya' in this verse (Qs. An-Nur: 31) contains the element of *kalam insya' tholabi shigat al-amr* (command word) and Nahyu (field). And the word (لَا يُبْدِينَ) is فعل المضارع and لا الناهية. The form in this verse, when viewed from the context, shows a departure from its original meaning in the form of a command and shows the meaning (الإرشاد). The directions in this verse are the same as the previous verse, namely limiting the view and protecting the genitals, but there are additions to this verse relating to the hijab and headscarf (Shihab, 2002). According to Shihab (2002), what is meant by the sentence (وَلَا يُبْدِينَ زِينَتَهُنَّ) is related to the intimate parts of the body that are formed, then in the sentence (أَلَّا مَا ظَهَرَ مِنْهَا) means except what is commonly seen, several scholars agree, namely the face and palms of the hands. And in the sentence (وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ) recommends closing زِينَتَهُنَّ with a hijab and headscarf that can cover her chest.

Asbabun nuzul in Surat An-Nur: 58–59 from the narration given by Muqatil bin Hayyan in the commentary of Ibn Kastir A man from *Anshar* and his wife, Asma binti Murshidah, had prepared food for the Prophet Muhammad SAW. When people began entering the house without permission (Al-Dimasqy, 1999). After reading this tale, Asma awaited direction and the disclosure of a lesson about protecting one's independence, maintaining household secrets, and warding off unwelcome things. Eventually, God sent down the letter An-Nur: 58–59 (Lailasari et al in Hajar & Riyadi, 2023)

The components of *kalam insya' tholabi* that are an-nida' (exclamation) and shigat amr (order) in this verse (Qs. An-Nur: 58). Form *nida'* is derived from a single custom, namely the use يا of the letter for close or distant calls. This shows the call addressed in the verse يَا أَيُّهَا الَّذِينَ آمَنُوا. Next, proceed with the form *shigat amr* used in the poem, specifically *mudhari'* accompanied by *lam amr* is to request لِيَسْتَأْذِنَكُمْ (your permission). This form *amr* because the instruction comes from the higher to the lower, this verse does not stray from its original meaning. Therefore, So the purpose of both *shigat nida'* and *amr* is to call for the law of asking permission (*isti'dzan*) to enter the room on the three occasions (before dawn, midday and after evening prayer) which are mentioned in the verse.

This verse (Qs. An-Nur: 59) contains elements of *kalam khabar* with types elementary because the intended *mukhattab* falls into the category of not knowing anything (خالي الذهن) and its purpose is as *faidhatul khabar*, or news, because the verse (وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ) is a verse that explains the law for children who have reached the age of puberty or are approaching puberty for both boys and girls (Al-Darwisy, 2011). The relevant law is stated in the following sentence: (فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ), which summarizes the moral rules pertaining to requesting permission before entering a room, just like the ones in front of them. The goal of those who came before them Hamka, for instance in the concluding interpretation of verse 59 refers to regional wisdom in various Indonesian regions as culture and practices to uphold the dignity of parents and other family members (Al-Ijma, 2021).

Asbabun Nuzul in Surah Al-Isra: 32 In Ibnu Kastir Al-Dimasqy (1999) interpretation that when the Prophet Muhammad approached a young man to request permission to commit adultery, the Prophet Muhammad abruptly and strongly prohibited it, at which point this passage was revealed (Al-Mubarakfuri in Wiranto & Akib, 2022)

This verse (Qs. Al-Isra: 32) uses *kalam insya' thalabi* elements with the amount of Nahi (prohibition) in the sentence (لَا تَقْرُبُوا الزَّوَاجَ). In this section, the verse uses *lam nahiyah* (لا) as a guide to the prohibition on things that approach adultery as *maf'ul bih* or objects in the verse (لَا تَقْرُبُوا الزَّوَاجَ) (Al-Darwisy, 2011). Because the request to cease an act originates from a higher party (God) and goes to a lower party (man), the meaning of this number of *nahi* remains intact. Then, in the following sentence, which reads, "إِنَّهُ كَانَ فُجْشَةً وَسَاءَ سَبِيلًا" *kalam khabar*

thalabi is used, along with *taukid* (إِنَّ), to reassure mukhattab who are still unsure (متردد الذهن), that adultery is, in fact, a very horrible act and a terrible way to channel biological needs (Irahmani et al., 2024) and serves as *faidhatul khabar*.

So, the application of *kalam khabar* and *kalam insya'* in the verses of the Qur'an about early sex education gives rise to multiple notions of early sex education in the verses of the Qur'an. And these ideas originate from the passages of the Qur'an, including verses 30-31, 58-59 in Qs. An-Nur and verse 32 in Qs. Al-Isra.

The Early Sex Education Concept in the Verses of the Qur'an through Meaning Analysis (*Kalam Khabar* and *Kalam Insya'*)

The term sex education does not actually refer to education; rather, it emphasizes social graces, manners, and the need to take care of oneself, with a particular emphasis on the rule to always take care of one's private areas in order to prevent arousing sexual desire in others (Ilham et al., 2022). Next, the concept of early sex education as taught by the verses of the Qur'an on the study of *ma'ani*, particularly *kalam khabar* and *kalam insya'*, as follows:

1. Directions for Limiting Views and Upholding the Opposite Sex's Modesty

Allah Subhanahu wa Ta'ala says:

قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30)

"Katakanlah kepada laki-laki yang beriman hendaklah mereka menjaga pandangannya dan memelihara kemaluannya. Demikian itu lebih suci bagi mereka. Sesungguhnya Allah Maha Teliti terhadap apa yang mereka perbuat." (Kemenag, 2019)

According to *Ma'ani's* research, the explanation in Surah An-Nur [24]: 30 attempts to give Muslims and Muslim women directions (الإرشاد) regarding their duty to keep their genitalia and reduce their look directed toward the other sex. This verse, which states that there are boundaries that must be followed in socializing to prevent things that Allah SWT does not like and is forbidden, can also be utilized as guidance in interpersonal relationships (Sulaiha & Mu'iz, 2020). Especially cell phone use has surpassed other beneficial hobbies like reading, learning, and helping parents in the current millennial period, where anything can be conveniently obtained online (Ariyaningsih et al., 2023). Ibnul Qayyim once stated, "The view is a poisoned arrow among the devil's arrows," in reference to the significance of restricting viewpoints in Rasulullah SAW's musnad (Ilham et al., 2022). And Al-Misbah's interpretation of maintaining or restricting their beliefs is not to make them close their eyes but rather to force them to drop their heads and wake up embarrassed by everything that is not halal for them (Shihab, 2002).

2. Directions on Covering the Private Parts and Dress Etiquette

Allah Subhanahu wa Ta'ala says:

وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُنَّ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مَنْ زِينَتُهُنَّ وَنُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

"Katakanlah kepada para perempuan yang beriman hendaklah mereka menjaga pandangannya, memelihara kemaluannya, dan janganlah menampakkan perhiasannya (bagian tubuhnya), kecuali yang (biasa) terlihat. Hendaklah mereka menutupkan kain kerudung ke dadanya. Hendaklah pula mereka tidak menampakkan perhiasannya (auratnya), kecuali kepada suami mereka, ayah mereka, ayah suami mereka, putra-putra mereka, putra-putra suami mereka, saudara-saudara laki-laki mereka, putra-putra saudara laki-laki mereka, putra-putra saudara perempuan mereka, para perempuan (sesama muslim), hamba

sahaya yang mereka miliki, para pelayan laki-laki (tua) yang tidak mempunyai keinginan (terhadap perempuan), atau anak-anak yang belum mengerti tentang aurat perempuan. Hendaklah pula mereka tidak mengentakkan kakinya agar diketahui perhiasan yang mereka sembunyikan. Bertobatlah kamu semua kepada Allah, wahai orang-orang yang beriman, agar kamu beruntung.” (Kemenag, 2019)

According to the study of Ma'ani, Surah An-Nur [24]: 31 strives to provide direction (الإرشاد). The debate in Surah An-Nur [24]:31 is connected to the preceding verse and discusses "Limiting views and protecting the genitals of the opposite sex, especially for women." There is a discussion regarding the use of the headscarf and hijab in this verse, but it also instructs women to protect their intimate areas in terms of body curves when they wear clothing (Shihab, 2002). As Shihab, multiple academics concur that a woman's face and palms are the only parts of her intimate area that are visible, meaning that the remainder is forbidden for non-Mahram individuals. Therefore, the Al-Qur'an describes the function of clothing as well as the hijab and headscarf as part of clothing ethics, especially for women, as a solution to conceal their private parts, which must be protected from what is not allowed for them. Shihab states in Setiani (2017) that clothing serves four purposes in reference to the Qur'an: it serves as jewelry, a cover for one's private areas, a means of protection or piety, and an indicator of one's identity.

So, Qs. An-Nur: 30 and 31 serve as verses that provide guidance for men and women. So, This turns into an attempt to undermine the freedom of sex outside of married partnerships and to stop free association.

3. Order: Permission to Enter the Parent's Room

Allah Subhanahu wa Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ ذَلِكَ مِنْكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (58)

“Wahai orang-orang yang beriman, hendaklah hamba sahaya (laki-laki dan perempuan) yang kamu miliki dan orang-orang yang belum balig (dewasa) di antara kamu meminta izin kepada kamu tiga kali, yaitu sebelum salat Subuh, ketika kamu menanggalkan pakaian (luar)-mu di tengah hari, dan setelah salat Isya. (Itu adalah) tiga (waktu yang biasanya) aurat (terbuka) bagi kamu. Tidak ada dosa bagimu dan tidak (pula) bagi mereka selain dari (tiga waktu) itu. (Mereka) sering keluar masuk menemuimu. Sebagian kamu (memang sering keluar masuk) atas sebagian yang lain. Demikianlah Allah menjelaskan ayat-ayat kepadamu. Allah Maha Mengetahui lagi Maha Bijaksana.” (Kemenag, 2019)

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (59)

“Apabila anak-anak di antaramu telah sampai umur dewasa, hendaklah mereka meminta izin seperti halnya orang-orang yang (telah dewasa) sebelum mereka (juga) meminta izin. Demikianlah Allah menjelaskan ayat-ayat-Nya kepadamu. Allah Maha Mengetahui lagi Maha Bijaksana.” (Kemenag, 2019)

Islamic law emphasizes the ethics of requesting permission from an early age, as seen by the explanation in Surah An-Nur [24]: 58–59 in Ma'ani's research, which is meant to be interpreted as a command (الأمر) discussing obtaining permission while entering a room specifically on the three occasions (before dawn, midday and after evening prayer). One way to stop the phenomenon of promiscuity in society that harms children's moral development is to implement paragraph *isti'dzan* in Qs. An-Nur: 58–59 (Hajar & Riyadi, 2023). Therefore, this serves as an illustration of ethics *isti'dzan*, which benefits the education of children on the fundamentals of ethics in relation to their families. Apart from that, they are able to avoid things that are not appropriate for their age and limit what they should get to avoid negative things.

4. Prohibition of Adultery

Allah Subhanahu wa Ta'ala says:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (32)

“Janganlah kamu mendekati zina. Sesungguhnya (zina) itu adalah perbuatan keji dan jalan terburuk.” (Kemenag, 2019)

The interpretation of Surah Al-Isra [17]: 32 in the meaning analysis is meant to be interpreted as a prohibition (نهي) against having an adulterous relationship. Al-Zuhaili asserted that Muslims ought to refrain from not just having sex but also from any actions and things that could be connected to having sex because God described having sex as an abomination and a harmful method (Wiranto & Akib, 2022). In addition to having an effect on human relationships with Allah, adultery and other unlawful relationships can also have an effect on human relationships with other people. For example, they can result in the spread of venereal disease, unborn children, and the anger of Allah towards those who transgress His commands and prohibitions. The widespread phenomenon of teenagers losing their virginity and getting pregnant out of wedlock as a result of coercion or mutual desire (free sex) highlights the importance of sex education from an early age in order to prevent these shameful behaviors (Wulandari & Suteja, 2019). Then, according to Al-Misbah interpretation, Qs. Al-Isra: 32 pertains to homicide as a result of adultery's influence (Irhamni et al., 2024; Shihab, 2002). This association is extremely apparent.

Conclusion

This research concludes that the Qur'an has two letters and five verses that discuss sex education at an early age, as follows: 1) Surah An-Nur: 30 is classified as *kalam insya' thalabi* with shape it's *amr*, which aims to restrict visibility and safeguard the genitalia of the other sex; 2) Surah An-Nur:31, which falls under the category of *kalam insya' thalabi* with form it's *amr* and *fi'il mudhari'* accompanied *lam nahiyah*, aims to guide women's mahrams in terms of private part maintenance and dress ethics (hijab and jilbab); 3) Surah An-Nur: 58–59. Verse 58 contains a command to obtain permission to enter the parents' chamber. It falls under the category of *kalam insya' thalabi* with the form in style and *fi'il mudhari' majzum* accompanied by *lam amr*. Furthermore, verse 59 places it under the heading of *kalam khabar ibtida'i*, with the intention of serving as *faidhatul khabar* for kids who have reached puberty and must always get permission before entering their parents' room; 4) Surat Al-Isra: 32 contains the *kalam insya' thalabi* category with the form *Nahi*, which forbids adultery. However, the prohibition does not only aim to prevent adultery but also to forbid approaching or inviting something that could lead to adultery. The following sentence contains a form that includes *kalam khabar thalabi* with one *taukid* (لَنْ), with the goal of *faidhatul khabar*, stating that adultery is a very heinous act and a terrible act when it comes to addressing biological needs. These four verses form the concept of the Islamic curriculum for sex and moral education at an early age.

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