

THEO-SEXOLOGY IN THE QUR'ANIC EXEGESIS: A STRATEGY FOR FAMILY RESILIENCE OF MIGRANT WORKERS IN INDONESIA

Ubaidillah¹ & Robitoh Widiastutik²

¹ UIN Sayyid Ali Rahmatullah, Tulungagung, Indonesia; e-mail@ ubaidillah@uinsatu.ac.id

² UIN Sayyid Ali Rahmatullah, Tulungagung, Indonesia; e-mail@ Robitohwidiastutik@gmail.com

* Correspondence: e-mail@ ubaidillah@uinsatu.ac.id

Received: 2024-04-20; Accepted: 2024-05-11; Published: 2024-06-30

Abstract: Sexual violence as a crime against humanity in the resilience of migrant workers' families happened due to the lack of cognitive and ethical abilities of basic sexual orientation in religion. The research seeks to formulate the moral values of preventive sexual education in the study of the Qur'an as a guide for sexual education in the family. This study analyses the literature review descriptively through the study of Toshihiko Isutzu's thematic structural interpretation, and the data is analysed using the family resilience theory. As a result, first, the concept of family resilience in the Qur'an is oriented to three types, namely *zurriyyatan muslimatan*, *zurriyyatan ṭayyiba*, and *zurriyyat hafiza* with the characteristics of educational values. Second, the conceptual terms of preventive sex emerged in six themes, such as *al-Harsu*, *al-Rafas*, *al-Nikāh*, *al-Zaujiyyah*, *al-Bid'u*, and *al-Farju*, as the basis for the value of sexual education in early childhood to adolescence and adulthood. Third, the value of sexual education as a family resilience strategy provides three sexological paradigms: physiological, psychological, social, humanism, ritual, and spiritual. This paradigm aims to suppress acts of violence and orientation—deviant sexual behaviour, especially for families of migrant workers.

Keywords: Family Resilience; exegesis; Preventive Sexual Education

Abstrak: Kekerasan seksual sebagai kejahatan kemanusiaan dalam ketahanan keluarga buruh migran disebabkan oleh minimnya kemampuan kognitif dan etik orientasi seksual mendasar di dalam agama. Penelitian berupaya memformulasikan nilai etik pendidikan seksual preventif di dalam studi Al Qur'an sebagai pedoman pendidikan seksual di dalam keluarga. Telaah literatur yang dikaji secara deskriptif analitis melalui studi tafsir tematik struktural Toshihiko Isutzu di mana data di analisis menggunakan teori ketahanan keluarga. Hasilnya, pertama, konsep ketahanan keluarga dalam Al Qur'an berorientasi pada tiga tipe yaitu *zurriyyatan muslimatan*, *zurriyyatan ṭayyiba* dan *zurriyyat hafiza* dengan karakteristik nilai pendidikan. Kedua, seksual preventif yang ditunjukkan di dalam term konseptual yang tidak kurang dari 6 seperti; *al-Hartsu* (حرث), *al-Raftsu* (الرفث), *al-Nikāh* (نكاح), *al-Zaujiyyah* (الزوجية), *al-Bid'u* (البيضع), *al-Farju* (الفرج) dan seterusnya. Istilah konseptual tersebut berimplikasi pada paradigma seksologi yang sehat sebagai dasar nilai pendidikan seksual pada anak usia dini hingga remaja dan dewasa. Ketiga, nilai pendidikan seksual sebagai strategi ketahanan keluarga memberikan tiga paradigma seksologi yaitu fisiologis, psikologis, sosial, humanisme, ritual dan spiritual. Melalui paradigma tersebut diharapkan dapat menekan tindakan kekerasan maupun orientasi seksual.

Kata Kunci : Ketahanan Keluarga; Penafsiran; Pendidikan Seksual Preventif.

1. Introduction

Sexual disorientation that leads to deviant sexual behaviour within migrant workers' families is due to the delicate family resilience system of religious values. So, religion becomes an essential and

vital element in building a family resilience system (Marzban et al., 2022). The lack of parenting, education, and supervision patterns that are intense communication spaces into valleys have resulted in the loss of religious and social moral values as the identity and character of migrant worker adolescents. This abnormal situation has necessitated the family resilience system (Alabere & Terui, 2022). It is undeniable that adolescent migrant workers are relatively more vulnerable to potential juvenile delinquency, such as drugs, dropping out of school, and getting pregnant out of wedlock (Kediripedia, 2018). One of the shocking cases is the case of adolescent sexual deviance in Tulungagung. Hundreds of men of productive age in Tulungagung were identified as having deviated sexual orientation or Male Sex Men (MSM) (Muttaqin, 2019; Bakrie & Pamungkas, 2019). It was also previously reported that out of 175 MSM students, 21 of them had been infected with HIV (Marzuki, 2019). The problem of adolescent sexual deviation and juvenile delinquency cannot be separated from the role and function of the family in it, in addition to the social conditions of the surrounding community, primarily Tulungagung, also known as the TKI village (Kompasiana, 2015).

In Tulungagung, this migration began in the 1980s, along with the government's efforts to encourage the sending of migrant workers since 1979 (Romdiati, 2012). Working as a migrant worker abroad positively impacts the family's economy (Bruno et al., 2023). However, it causes various problems that threaten the family's resilience; prominent examples are divorce, *nushūz*, and justice issues, which impact the child's psychology (Susilo et al., 2018). The results of the study stated that the level of morality of migrant workers' children is shallow, which can be seen from moral awareness, moral value assessment, and moral thinking (Chusna et al., 2017). At the same time, substitute parenting for relatives, whether grandparents or aunts, is very lacking, which affects their psychology and has an impact on juvenile delinquency, such as smoking, liquor, and prostitution (Yuniastuti, 2016). Another problem that children of migrant workers often experience is the passing of the golden age without the guidance of mothers (parents), even though this golden period is critical and determines the development of children's personalities (Nurhidayati et al., 2014). The pattern of long-distance relationships between children and parents results in permissive communication, which impacts the formation of unnatural behaviour and talents in children (Palindangan, 2018).

It is impossible to isolate the issue of family resilience brought on by the breakdown of the system that should be in place to provide quality and constructively regulate roles and functions amongst family members from the emergence of the sexual disorientation phenomenon in adolescent migrant worker families mentioned above (Güngör & Strohmeier, 2020). This aspect results from education and parenting patterns, especially in efforts to instil ethical sexual values that are often overlooked. On the other hand, the high number of sexual crimes in Indonesia is not only committed personally as street sexual crimes but also carried out in "sacred" places in educational environments. Therefore, efforts to strengthen family resilience need to be discussed seriously regarding preventive sexual education from the perspective of value resilience systems (Reich et al., 2010), one of which is from a religious perspective (Greene et al., 2008).

Religious education and the cultivation of spiritual values can be a significant effort to provide insight into the value of guidelines for children to avoid deviant behaviours and sexual crimes. Based on the academic expertise above, this study will explain the resilience model of migrant workers' families through healthy adolescent sex education and how to anticipate the impact of deviant sexual behaviour through the study of the text of the Qur'an, whose results employ as mastery and guideline for Islamic sex education for adolescents, mainly migrant workers' families. This research contributes more broadly to the scope of migrant families in Tulungagung and includes all migrant residents and families throughout Indonesia. The pattern of sexual education based on religious and spiritual values is essential and urgent to be taught to adolescents and early childhood so that sexually deviant behaviour is not widespread. This research aims to make a real contribution related to educational models and factors that cause deviant sexual among adolescents and families of migrant workers, as well as preventive efforts and actions.

This study explains how the concept of family resilience through preventive sexual education provides a guideline for knowledge about sexology ethical values in teaching and educating children from early childhood to adolescence and adulthood. This research uses literature using thematic interpretation methods with a structural-semantic approach of Toshihiko Isutzu and Abdullah Saeed in text analysis, context, and contextualisation. The data obtained were analysed into family resilience formulations to determine preventive sexual ethical values as information and guidelines for ethical values in education and guidance to children.

2. Theoretical Concepts of Family Resilience

Family resilience is a positive action from various perspectives, including healthy, adaptive, and integrated closeness in the family context (Southwick et al., 2014). Of course, in a family setting, it is intended that the tasks and functions of both parents are equal. As a result, a child's maturation depends on adhering to the notion of family resilience. Apart from environmental considerations, religious education and mindset are crucial to teaching; the most fundamental is the role of parents in a child's education. It is challenging for a parent to be replaced by someone else, especially when their role may have negative consequences ranging from a lack of discipline to a lack of respect and even undesirable habits. Due to the state's lack of attention on the one hand and the role of accompanying parents, particularly mothers, in the early stages of development, which anyone cannot replace, the resilience of migrant workers' families in parenting patterns is vulnerable to being influenced by deviant sexual orientation (Mulyana et al., 2019). The relocation of women from reproduction to productivity highlights the difficulty of building social and psychological harmony in migrant worker families. As a result, family resilience maximises family members' responsibilities and functions to complement and cooperate (Richardson et al., 2013).

Adolescents in migrant worker households have a pattern; they consider themselves maturing teenagers (Ekawati, 2012). Maturity means the influence of hormonal maturity and the function of the sex organs, as well as a teenager's social relationship model ((Irianto, 2015), p. 1). Because of the sexual stimulus they receive through touch or sight, this maturity helps youngsters to like the opposite sex. As a result, adolescence is when two maturation processes occur concurrently: the growth of biological and psychological or emotional organs. In Islam, this is referred to as a Mukallaf, a person who has achieved puberty and is subject to Sharia laws, especially those concerning sexuality ((Irianto, 2010), p. 5). Here, sexual orientation is established through the influence of the social environment as well as innate elements, and sexual orientation is a learning process (Hisyam, 2018), p. 7). Then, learning sexuality through religious values and moral norms to form healthy and mature adolescent sexual behaviour (Irianto, 2010).

The importance of teenage sexual education extends beyond issues of sexual orientation, aiming to raise awareness of healthy sex about biological functions and goals, developed personalities, and correct social ethics (Nawang Sari, 2015). Therefore, sex education for teenagers inspires divine awareness, humanism, sexual ethics in social relations, and the goals of sex (Aziz, 2015). According to the Qur'an's fundamental teachings, sexuality is a symbolic idea with universal meaning and dimensions. In the Qur'an, for example, sexuality is referred to as *al-Nikāh*, *al-Lamsu*, *al-Hartsu*, *al zauj*, *al-Libās*, *al madaaji*, and many others. The first findings suggest that the Qur'an contains a comprehensive idea of sexuality to develop a harmonious family resilience system and as a preventive tool against harmful effects in the adolescent environment. On several occasions, these preventive measures are available in Q.S. *Al-Nūr*; and in other verses, Surah *Al-Nūr* has its uniqueness apart from the sexology issue, the kalam debate as well, and as the letter that is most read during prayer (Hofmann, 2010).

3. Family Resilience and Sex Education: The-Sexology in the Qur'an

The concept of family resilience in sexology education in the Qur'an can be traced back to numerous significant phrases distributed throughout the Qur'an, including *al-Hars*, *al-Rafas*, *al-Nikāh*,

al-Zaujiyyah, al-Farju, al-Lamsu, al-'Aurat, Al-Maḍhajī, al-Libās, al-Isti'zān, Gaḍḍul Baṣar, 'Adamul Khuḍū' wa al-Ikhtilāth.

Education of sexological ethical principles in the context of al-Harts (حَرث) is a feature of sexology with a critical goal and urgency regarding reproduction.

As a result, sex in this context is not just about bodily pleasure and fulfillment but also the harmony of human ideals and regeneration ((Al-Jamal, 2003), p. 380; Zakariya, 1979), p. 49). In other places, thematically, the Qur'an gives a picture of good treatment to a wife as recorded in (Q.S.*al-Baqarah* [2]: 187, 222-223); (Q.S.*al-Nisā'* [4]: 19); (Q.S.*al-Ṭalāq* [65]: 1, 2, 6, 7 (Ashri, 1990). This explanation in Q.S. *Al-Baqarah* [2]: 223 of the Qur'an. [14] Allah says:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِنَفْسِكُمْ ۖ وَاتَّقُوا اللَّهَ ۖ وَأَعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ
الْمُؤْمِنِينَ

The metaphorical language in the verse above emphasises the respect and status of women and rejects sexual violence against them. Sentence *al-harts* means a place to acquire offspring in a way that *ma'ruf* (Asqalani, 2002), p. 233), about how to obtain quality offspring. In the Javanese tradition, good offspring are called *bobot*, *bebet*, and *bibit* (Ashri, 1990), pp. 133-140). It is essential to understand that a legitimate biological relationship is not limited to fulfilling the *Syahwat* but involves social-spiritual matters. According to al-Imām al-Ṭabarī in *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, the word *harts* is the shape of *kinayah* to signify a healthy and good biological connection. Interestingly, *al-harts*, which means (مزرعة) fields or plants, demonstrates the intricacy of the Qur'anic phrase that biological ties are like those who farm.

The above statement is similar to the Qur'anic verse Q.S.*al-Baqarah* [2]: 222. The book *Qurrat al-'Uyūn* explained that in biological relations, it is not permissible for both of them to take off their clothes or, more precisely, they should cover their bodies (Hasani, 2005, p. 32). Because the purpose of the covering cloth is to keep each other's genitals hidden, which is an embarrassment. This is where sexual action is the union of the entirety of intimacy, both physical and psychological, which has the religious value of worship. Marriage as a model of sacred sexuality is one of the sexual acts taught by religion, and it has spiritual and emotional implications. So, sexuality in the dimension of social-spiritual connections manifests in the organism of a family in harmonious intersubjective relational relationships, not the other way around (Mardhiyyah, 2013).

The acts mentioned above can be regarded as providing compliments or making soothing sounds to make each other like each other (Hasani 2005, 33). According to Idris Hasani, this treatment pattern will even affect the quality of future generations. So, compulsion is a valid biological connection (Marital Rape). Should not occur because it is considered sexual assault and can even be called rape. The Javanese tradition refers to the aesthetics of sexology as *asmaragama*, which is the preservation and defense of women's dignity in sex matters (Asmoro, 2014, p. 57-80; Djaya and Asmara, 2004, p. 139-171).

Education of sexological ethical values in terms of al-Raft (الرفث), which means al-Jimā'

The Q.S. *Al-Baqarah* [2]: 187 saying that:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۖ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ ۗ ...

Ibn Kathir interpreted this verse as sexual relations with his wife (*Muja'māt al-Nisā'*) (Katsir, 2000, p. 196). according to Imām al-Qurṭubī, is a form of *kināyah* (Al-Qurṭubī, 2006, p. 188), which means the privilege of biological relationships as sacred bonds. From the *fiqh* perspective, *Jimā'* is a union of two sexes based on a legal relationship established via marriage (Zaini, 1995, p. 512). As a result, *jimā'* without marriage is treated as adultery. The meaning of sexological verses is available in several surah, such as Q.S. *Al-Baqarah* [2]: 187, 197, 230, 236-237; Q.S. *Āli 'Imrān* [3]: 14, 47; (Q.S. *Al-Nisā'* [4]:

23); (Q.S. *Al-A'raf* [7]: 189); (Q.S. *Maryam* [19]: 20); (Q.S. *Al-Ahzab* [33]: 49); (Q.S. *Al-Rahmān* [55]: 56, 74); (Q.S. *Al-Mujādilah* [58]: 403) (Zaini, 1995, p. 284).

Surah *Al-Baqarah* verse 187 explains that the context of sexual interactions is a husband and wife connection, which is authorised during Ramadan to avoid other complications (Al-Zamakhsharī, 2009, p. 387). In interpreting the word *Libās*, which has a sexological dimension, it means a place (سكن) and a blanket (لحاف), both of which are mutually involved with each other (Ibn Kathir, 2000, p. 194). According to Sayyid Qutub's view, the mention of *al-rafath* and *al-Mubāshir* is Allah SWT's means of teaching the beauty of sexual intercourse between husband and wife in good ways, free from the impression of hurting each other (Sayyid Qutb, 1954, p. 199).

Education on the ethical norms of sexuality in words al-Nikāh (نكاح) means a legal positive relationship between the opposite sexes or, in sexual terms, a type of partnership (heterosexual).

This explanation is given in Q.S. *Al-Baqarah* [2]: 187 of the Qur'an:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

The opposite sex is expressed in several verses that are spread, such as Q.S. *Al-Baqarah* [2]: 35, 221, 230, 232, 234-235, 237, 240); (Q.S. *Al-Nisā* [4]: 12, 20-22, 25, 127); (Q.S. *Al-An'ām* [6]: 139); (Q.S. *Al-A'raf* [7]: 19); (Q.S. *Al-Taubah* [9]: 24); (Q.S. *Al-Ra'du* [13]: 38); (Q.S. *Taha* [20]: 117); (Q.S. *Al-Anbiyā* [21]: 90); (Q.S. *al-Mukminūn* [23]: 6); (Q.S. *al-Nūr* [24]: 3, 32-33); (Q.S. *al-Furqān* [25]: 740); (Q.S. *Al-Shu'arā* [26]: 166); (Q.S. *al-Qaṣaṣ* [28]: 23-28); (Q.S. *Al-Rūm* [30]: 21); (Q.S. *Al-Ahzab* [33]: 6, 28, 37, 49-50, 52-53, 59); (Q.S. *al-Mumtaḥanah* [60]: 10-11); (Q.S. *Al-Taghābun* [64]: 14); (Q.S. *al-Ma'ārij* [70]: 29-30). It also corresponds to the terminology of sexuality in the phrase *al-Bid'u*, which refers to different gender identities related to each other of the same gender. The verse is available in several surah such as (Q.S. *Yūsuf* [12]: 19, 62, 65, 88) (Zaini, 1995, pp. 545-547).

According to Islamic law, marriage is about the ability to form a household and mental and social fitness to train future generations. Marriage's social aspect is a matter of order that can suppress actions of damage in the form of sexual violence that injures others (Hasani, 2005, p. 13). Cases of rape, abortion, and murder resulting from illegal relationships are a matter of willingness and readiness for marriage. Marriage is not more than simply fun; looking after one another is an ethical responsibility. Marriage also functions as a social provision to protect someone from moral harm and crimes against humanity.

Meaning the concepts above are similar in that *al-Zaujiyyah* (الزوجية) refers to coupled sexual encounters, which represent the essence of humanity's real nature (Al-Jamal, *Makhthutah Al-Jamal: Mu'jam Wa Tafsir Lughawiy Li Kalimat Al-Qur'an*, 364). Meaning spread in some Surah in the Qur'an, such as: (Q.S. *Alī 'Imrān* [3]: 36, 195); (Q.S. *Al-Nisā* [4]: 1, 11, 124, 176); (Q.S. *Al-A'raf* [7]: 189); (Q.S. *Yūsuf* [12]: 84); (Q.S. *al-Ḥijr* [15]: 88); (Q.S. *Al-Nahl* [17]: 97); (*al-Kahfi* [18]: 28, 57); (Q.S. *Taha* [20]: 13); (Q.S. *al-Ḥajj* [22]: 10); (Q.S. *Al-Rūm* [30]: 21); (Q.S. *Luqmān* [31]: 7); (*Fāṭir* [35]: 11); (Q.S. *Al-Zumar* [39]: 6); (Q.S. *Ghāfir* [40]: 40); (Q.S. *Shūrā* [42]: 11, 50); (Q.S. *al-Hujurat* [49]: 13); (Q.S. *Al Najm* [53]: 45); (Q.S. *al-Qiyāmah* [75]: 39); (Q.S. *Al-Nabā* [78]: 8, 40); (Q.S. *Al-Balad* [90]: 8-10); (Q.S. *al-Lahab* [111]: 1) (Ashri 1990, p. 364). The other surah, Q.S. *al-Hujurat* [49]: 13. For example, in Q.S. *Alī 'Imrān* verse 36 describes how sexual relations of the opposite sex, as nature, aim to give birth to children and further offspring.

Education on the ethical norms of sexuality in words al Farj (الفرج), sexuality refers to the importance of keeping and protecting the genitals or vital organs.

The Qur'an Q.S. *Al-Anbiyā*[21]: 99 stated that:

وَالَّذِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

Those meanings are spread in several Surah such as: (Q.S.al-Mukminūn [23]: 5); (Q.S.al-Nūr [24]: 30-31); (Q.S.Al-Aḥzāb [33]: 35); (Q.S.Al-Tahrīm [66]: 12); (Q.S.al-Ma'ārij [70]: 29). One of the examples of those verses above is found in Q.S.Al-Anbiyā [21]: 91, Allah said:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَرَادَ اللَّهُ حَبِيرًا بِمَا يَصْنَعُونَ

A man who keeps an eye on a woman who is not married can cause evil in his heart, which, when he is not awake, can lead him to sexual abuse. The sight of the eye, which is not preserved from the sight that confuses, is an end of wickedness. (Nawawi 1994, 16–17). This point of view does not mean preventing someone from seeing others, but if followed by sexual desire or motivation, it can bring evil. Maintenance of sexual immorality can raise a humanitarian problem not only in terms of health but even more seriously in social terms. Islam has warned about the preservation of females from extra-marital sex, which is known as prostitution. In the *Ṣaḥīḥ Muslim* number 156, the Prophet SAW said:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكَيْعٌ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ قَالَ أَبُو مُعَاوِيَةَ وَلَا يَنْظُرُ إِلَيْهِمْ وَهُمْ عَذَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ

And told us Abū Bakr ibn Abī Shaybah had told us Wakī' and Abū Muāwiyah from al-'Amasī from Abū Ḥazim from Abū Hurayrah, he said, "The Prophet SAW said: "There are three men whom Allah will not invite to speak on the Day of Resurrection, nor will He purify them." Abu Mu'awiyah mentioned, "And didn't look at them. And a painful punishment will be upon them: the unrighteous elders, the liars, and the arrogant poor."

Education on the ethical norms of sexuality in words al-Lamsu (اللمس), education on the ethical standards of sexuality is intended as a kind of want or urge to be organically related to the meaning of touching.

The Qur'an Q.S. Al-Māidah[5]: 6 mentions:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

The term is interpreted as (الوطء), which is a biological relationship (Jamal, 2003). The above verse generally discusses the issue of purification. Based on Fiqh's perception, touching women is invalid in the opinion of Imam Shafi'i, but it is a different opinion from Abū Ḥanīfah. However, in the tafsir of *Mafātīḥ al-Ghayb*, the sentence of *touching* in the above verse is a form of *Qiyās al-Jalī* where the meaning of *touching* is not in the sense of touching hands but in another meaning (Al-Razī, n.d., p. 172). However, if we look at the context of the verse, the possible meaning is not as *a touch* but rather as a meaning of loving each other because the term (لمس) is not just touching or swiping but towards psychological closeness. The difference lies between *al-Lamsu* and *al-Massu*. Even though the two have close meanings, the first term is more about asking for something (Isfahani, n.d. p. 467). This meaning is in two letters: Q.S.al-Nisā [4]: 43). According to Ibn 'Arabī in *Aḥkām al-Qur'ān*, *al-Lamsu* refers to a biological relationship addressed to women only. *Al-Lamsu*, too, is viewed as a physical act with the meaning of *al-Jimā'* (Arabi, 2003, p. 564). Thus, in Q.S.Al-Māidah verse 6, the phrase "*al-Lamsu*" was combined with the word "*al-Nisā*," which refers to touch, either touching with one's hand or intimate interactions between husbands and wives. It reinforces that the relationships touched throughout Islam are between different sexes, not the same sex. Unsurprisingly, the Qur'an served as the foundation for blessing. In Ibn Kathir's interpretation, this verse was revealed as a way to purify

oneself from hadas through tayammum. In other words, *al-Lamsu* is understood as a reason to purify oneself (Ibn Kathīr, 2000, p. 121).

Education on the ethical norms of sexuality in words al-'awrāth (عورات), *education of sexual ethical ideals denotes something that can bring evil.*

The explanation in Q.S. *Al-Nūr* [24]: 58 states that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصْعُقُونَ نِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

The meaning of the *al-'awrāth* can be found in the *Naqlī* propositions in two surahs, namely Q.S. *al-Nūr* [24]: 58) and (Q.S. *Al-Aḥzāb* [33]: 13. Al-Marāghī in his interpretation of Surah *Al-Nūr* verse 58 affirms the function of *al-'awrāth* in the several times; where it is forbidden for anyone to enter the room as a private space for the opposite sex so it is necessary to ask permission before or by saying hello or salam (Maraghi, 1946, pp. 129-130). At the same time, the statement in the *Al-Wujūh wa al-Nazā'ir fī Lafẓ al-Qur'ān* is not described as non-biological unless both have a relationship (لا يطبقوا (مجامعة النساء ولا عرفوها). The others, in *mu'jam al-Wujūh wa al-Nazā'ir fī Lafẓ al-Qur'ān* was interpreted as *al-'awrāth* by two meanings: far away from men (الخالية من الرجال) in Q.S. *Al-Aḥzāb* [33]: 13, Q.S. *Al-Nūr* [24]: 58 and *jimā'* (الجماع) in Q.S. *Al-Nūr* [24]: 31 (Ad-Damaghani, n.d., pp. 349 & 438). In contrast, Sheikh Nawawī al-Bantānī interpreted Surah *al-Aḥzāb* verse 13 as a place or house that is stolen or unguarded (غير حصين نخاف عليها سرق السراق). Then, in the next verse (وما هي بعورة), the ideal is that the *al-'awrāth* is taken care of in the best possible way. (الحال أن البيوت ليس فيها خلل) (Bantani, n.d., p. 179). It emphasises that *al-'awrāth* has two possible poles: on the one hand, it seeks to protect humanity's honour and dignity, but on the other hand, it can damage human self-esteem.

Education of the ethical values of sexuality in the term al Maḍājī' (المضاجع) means a place of gathering in the sense of sexual relations between husband and wife that exists in Q.S. *al-Nisā* [4]: 34, Q.S. *al-Sajdah* [32]: 16.

This explanation is given in Q.S. *Al-Nisā* [4]: 34 of the Qur'an, Allah says

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ۖ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَمِمَّا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ۚ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْبِرْنَ ۚ إِنَّ فِئَانَ أَعْيُنِكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

In *Tafsīr Bahr al-Muḥīṭ*, the verse is explained as a form of education for the husband for the disobedience committed by the wife by leaving her, namely, not having a marital relationship. This method is, for example, by not sleeping together in the same bed. The explanation further stated that he could hit her without having to physically hurt his wife (al-Andalusī, 2005, p 251-252). This perspective differs from Ibn Kathir's view of not hurting his wife when they commit disobedience. Beating, called (ضربا غير مبرح), is the last option when the wife refuses to follow after being advised (Ibn Kathir, 2000, pp. 25-29). Thus, sexual education that can be carried out when sexual deviation occurs is education and guidance with a variety of approaches while adhering to the principle of prohibition of physical harm. The disobedience referred to by the wife in *Tafsīr al-Tahrīr wa al-Tanwīr* is a form of the wife's disobedience to her husband or neglect of her responsibilities as a wife, not in the sense of the act of *fakhisyah* which means adultery. This verse suggests the ethics of a wife who is not allowed to act and be rude to a wife (Muhammad Thahir Ibnu Asyur, 1984 p. 42).

Ibn Kathīr explicitly explains the meaning of *madhaji'* with the sense of a *Nikāh*, which means *al-Jimā'*. In the context of surah, *Al-Nisā* verse 34 is a way to advise a wife doing *nushūz* to dismiss a

biological relationship or companionship in one bed (Ibn Kathir, 2000). This is another evidence that Islamic Sharia is an essential physiological connection between the sexes, not between the same sexes. According to the *tafsir Al-Marāghī*, "Al-Madhāji, which means "to gather", in Surah *al-Nisā* becomes an end to acquire inner serenity (Maraghi, 1946, pp. 28-29). So, the context of the verse about *nushūz* by distancing from the wife is an attitude of denial of peace as an attempt to honour the wife.

Sexuality education in the term al-Libās (اللباس) indicates clothes that are worn by both as a symbol of harmonious relationships. The word was in Q.S. Al-Baqarah [2]: 187.

This explanation is given in Q.S. *Al-Baqarah* [2]: 187 of the Qur'an, Allah says

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ ۖ فَالَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

The word *Libās* means *sakanun* which means a dwelling with all its *kinayah* functions (al Andalusi, 2005. pp. 55-56). The term *Libās* in the Qur'an is 14 forms spread into 13 letters at maximum. Semisal, Q.S. *Al-Nahl* [16]:14, Q.S. *Fāṭir* [35]:12, Q.S. *Al-An'ām* [6]:9, Q.S. *Al-Baqarah* [1]:42, Q.S. *Āli-Imrān* [3]:71, Q.S. *Al-A'rāf* [7]:26, Q.S. *Al-Furqān* [25]:47, Q.S. *Al-Anbiyā* [21]:80, Q.S. *Qaf* [50]:15, Q.S. *Al-A'rāf* [7]:27, Q.S. *Fāṭir* [35]:33, Q.S. *Al-Hajj* [22]:23, Q.S. *Al-Nahl* [16]:112, Q.S. *An-Naba* [78]:10, Q.S. *Al-Baqarah* [1]:187, Q.S. *Al-An'ām* [6]:137, Q.S. *Al-An'ām* [6]:82, Q.S. *Al-An'ām* [6]:65 (Baqi', 1945, p. 1003). In its primary meaning, the word *Libās* means to cover the *sitr al-awrāth* (ستر العورة), while the *kinayah* meaning means clothing that aims to protect from sunburn or cold weather. In Q.S. *Al-Baqarah* [2]: 187 affirms the pattern and model of heterosexual physiological relationships that are not limited to the satisfaction of biological desires and the responsibility of offspring but to build an atmosphere of intimacy to have each other by not being superior or hegemonic over the other. This relationship is called an inter-subjective relationship. Even in the context of biological relationships, where inner satisfaction must be shared, it is essential to pay attention to the term (ملاعية), which is to provide warmth to each other before the encounter of two genitals. This act means praising or speaking weakly until they like each other (Hasani, 2005, p. 33). In fact, in Idris Hasani's view, this pattern of treatment will affect the quality of the offspring

Related to the term *al-Libās*, Imām al-Qurṭubī gives a deeper digestion where *Libās* in addition to sexual intercourse, is also meant as clothing that covers the *al-awrāth* of those who cannot see it (Al-Qurṭubī, 2006, p. 190). It demonstrates that genuine married sexual encounters are based on feelings and emotions of integrity, fellowship, and mutual possession while nurturing and safeguarding one another from those who are not permitted to observe them. For example, the clothes for the husband and wife above are in the historical setting of the *Jāhiliyyah* Arab society at that time. In contrast, women's sexuality is viewed as an object or thing that is incompatible with Islam. Sexuality in Islam is known in the paradigm of purity as well as honour and equality of human beings who need each other. So, the essence of sexuality is not just biological pleasure but spiritual values, sacredness, and ethics (Aziz, 2015, pp. 33–43). So, clothes symbolise civilisation and human civilisation to protect each other. Likewise, in the social aspect, maintaining the dignity of husband and wife is part of maintaining family honour and disgrace to each other (Al-Jamal, 2003 p. 145).

Sexual education in the term al Isti'zan (استئذان) means the condition of the ability to do something or not.

This explanation is available in Q.S. *Al-Nūr* [24]: 58-59 of the Qur'an, Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الدِّينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصْعُونَ تِيَابِكُمْ ۚ مِنَ الظَّهْرِ وَمِنَ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

In the context of the verse, it can be understood as an education to ask permission to enter a private room. Meaning spread into some surah, such as Q.S.al-Nūr [24]: 27-29, 58-59, 61-63, Q.S.Al-Aḥzāb [33]: 52. There are three verses which are connected, namely: *tasta'nisu*, *tusallimu*, and *liyasta'zinū*. The context of the verse explains an education to ask permission to enter a private room. Meaning spread into some surahs, such as: (Q.S.al-Nūr [24]: 27-29, 58-59); (Q.S.Al-Aḥzāb [33]: 52) (Ashri, 1990, pp. 416-418). The spread of verses relating to the three terms above as *tusallimu* includes in Q.S. Al-Nūr [24]: 27, 61 (Baqi', 1945, p. 355). *tasta'nisu* in Q.S. Al-Nūr [24]: 27, and *tasta'zinu* in Q.S. Al-Nūr [24]: 58, 59. These three terms fundamentally teach education about the boundaries of private territory over public territory. Private areas cannot be accessed by anyone, even by children, except with permission because private places are "free" of capabilities for couples of the opposite sex.

Sexual education in the term *Ghaḍḍul Baṣar* (غض البصر), linguistically *ghaḍḍu* means to humiliate or weaken the voice and sight (الخفض في الصوت والطرف).

This explanation is given in Q.S. Al-Nūr [24]: 30-31 of the Qur'an, Allah says

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَلِكَ أَرَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

The meaning of weakening the voice is found in Q.S. Al-Hujurat [13]: 3. While in the meaning of debilitating, the sight is present in Q.S. Al-Nūr [24]: 30. It refers to the meaning so that the *ghaḍḍu al Baṣar* above has a meaning as a way to keep the eyes from the things that arouse the desire of lust. This meaning is available in some places within the Qur'an, such as (Q.S.Al-Nūr [24]: 30-31) (Ashri, 1990, p. 419). That is to keep one eye on the things that arouse one lust. In another letter, it is explained how the sentence *Ghaḍḍu* in Q.S. Al-Hujurat [49]: 3 in the form of teaching communication against the sex that in the context of the verse in the history of the Prophet Muhammad when a friend humiliates, or lowly voice to the Lord of Muhammad saw (Baqi', 1945 p. 499). The truth of this verse is explained in the interpretation of Ibn Kathir; not only is it intended for the Prophet as a type of man, but it is also forbidden when seeing or dealing with the opposite sex. Likewise, it is for a woman not to look at a man who is not a Mahram, nor to look at the opposite with full of lust (Ibn Kathir, 2000, p. 217). al-Zamakhsharī also describes it as subduing the sight because all wickedness begins with the eyes (Al-Zamakhsharī, 2009, p. 726).

Sexual education in the term '*Adamu al-Khudu' wa al ikhtilāḥ*' (عدم الخضوع والإختلاط) means ethics of communication and association.

This explanation is given in Q.S.Al-Aḥzāb[33]: 32-33 of the Qur'an Allah says

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۗ إِنَّ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning spread out in surah Q.S.Al-Aḥzāb [33]:32-33, 53-55, 59, Q.S.Ṣad [38]: 24, 32. When referring to the meaning of lafadz *khada'a*, it contains the meaning of softening speech or words (الأن كلامه). While the lafaz *khada'a* in Al-Aḥzāb's letter in verse 32 marked with the prohibition to impress gentle words that could potentially arouse the lust of male *shahwat* (لا يطمع حتى لا يطمع) (الرجال فيهن) (Jamal, 2003, p. 45). In other places the meaning of the phrase *khada'a* in Q.S. Al-Shu'ara' [26] 4 means submission. Baqi', Mu'jam al-Mufahras li Alfāz al-Qur'ān, 234. Ibn Kathir explains in his

interpretation that the phrase *fala takhda'na bil qauli* is an attempt to preserve and preserve itself from attitudes and forms of conversation that raise sexual desire (كلام الترفيق) that can lead to resentment in opponents. Ibn Zayed in the Qur'an al-Azim tafseer refers to being and speaking, communicating with a firm attitude that leads to good intention (قولا حسنا جميلا معروف في الخير) (Ibn Kathir 2000, p. 150). It is not far different from al-Zamakhsharī also put forward in his interpretation that it is forbidden to speak softly or like as *Khun Sa* (المومسات والمريبات مثل كلام المريبات والمومسات) (Al-Zamakhsharī 2009, pp. 654-855). Meaning spread in some letters like Q.S. *Al-Aḥzāb* [33]: 53-55, 59, Q.S. *Ṣad* [38]: 24, 32) (Ashri, 1990, p. 442-443).

Through the study of the interpretation of sexology piety as a mature and healthy form and model of sexuality, the Qur'an provides clues about sexual problems in the spiritual, physiological, mental, and social dimensions. So, sexology is not limited to being seen as a mere physical necessity but as a moral responsibility and social piety. The values of the principles contained in it can be educational in shaping the sexual orientation itself to the farthest goal from the function of sexology.

4. Implementation of Preventive Sexual Ethics in Building Family Resilience of Migrant Workers

Based on the results of data processing on the linguistic structure of sexology in the Qur'an through the analysis of the linguistic and thematic structure of sexology verses, several basic principles can be taken as guidelines for ethical values to build and develop a system of resilience values for migrant workers' families in Indonesia.

Education and orientation Basic values of prophetic reproductive preventive sexual ethics

Most importantly, it offers understanding, education, and cultivation of the value that sex is based on the ritual and spiritual dimensions to have excellent and visionary offspring fulfilling the role and function of the caliph on earth. This value affirms that the sexual orientation of teenagers in migrant working families is not merely sex as pleasure, relaxation, and relationship and as a matter of reproduction. So, sexology has a dimensional bond between relaxation, relationships, and sex, as well as spirituality (Metz & McCarthy, 2007). Such an understanding would be able to place sexology as a biological activity but a ritual and spiritual activity that is maintained, preserved, and sacred. Such a sexology paradigm will encourage all behaviour and deeds to start in association to keep the youth of migrant worker families adhering to sex as a ritual and spiritual or sexual activity. This view will lead teenagers to choose and sort out associations, spouses, and goals to have children by marriage. The value of this term *Rafath* complements the term marriage as a sexual prevention for migrant workers' families.

Moral Ideas and preventive sexual orientation of opposite-sex Couples

This fundamental value affirms that moral ideas and orientation religion in preventive sexology are heterosexual relationships. This sexual orientation of the opposite sex becomes an image and nature as a consequence of biological functions in the form of genitals. This idea proves that genitals in religion have an essential position that has *Fiqh* implications in religious practices and social relations ranging from worship to relationships. Genitalia in biological functions has a social prophetic role ranging from religious and cultural to socio-political. With this view, young migrant workers can appreciate the genitals, not limited to sex, but the social prophetic function. For example, genitals are an image of adolescents' maturity, whereas sex is self-esteem and not to be shown, mainly used to blackmail and hurt others. This opinion is where young migrant workers can place genitals as self-esteem and respect for themselves, religion, and society (Akande, 2015, p. 42). The meaning of the term *jimā'* complements the dimensional meaning in the term *al farj* to maintain the vital organs in terms of health and self-purity as well as the terms *al-Lamsu* and *al-'awrāth* related to adolescents as *mukallaf* imposed on them.

Preventive sexual orientation in the relationship of the spirit of humanism

This primary value takes meaning in the spirit of the term ' *Al-Madāji* ' ; Preventive Sexuality in the Qur'an emphasises that sexuality is a form of attitude and treatment to the partner by prohibiting violence or torture but a lesson by reducing sexual pleasure to provide space for evaluation and introspection for each other. In the context of adolescents, migrant worker families can place sex as a harmonious relationship in the relationship of the opposite sex, especially legal relationship behaviour in marriage (McCarthy et al., 2012). The simple logic is that couples in marriage are not justified to commit violence and torture that results in physical disabilities, especially in relationships between adolescents. This is a crucial value lesson that sexology has the potential for physical violence, so it is necessary to understand sex correctly and proportionately, not in the framework of domination or subordination, but in humanism and couple harmony (Metz & McCarthy, 2007).

Education about sexual orientation prevention in private settings

This interpretation stems from the actions of *isti'zan*, *tasta'nisu*, and *tusallimu*, which ethically ideally provide a valuable understanding of the idea of social association among Qur'anic youths from migrant working households based on sexology. Teenage couples are increasingly saying that to protect one another; they should be mindful of the time and place designated for sexological solitude. This ethical concept addresses the phenomena of free marriage among offenses that disregard how sexology's private spaces and times are susceptible to sexual aberrations, such as violence and sexual crimes, as well as free sex. Then, religions demand sexual morality in various contexts, including household, public domain, family dynamics, and societal interactions.

Visual preventive sexual orientation education

The sexual ideals that begin with the phrase " *Ghaḍḍ al-Baṣar*," wherein sex views can encourage sexual conduct and acts beyond boundaries, are complemented by the fundamental principles mentioned above. With the availability of freely accessible pornographic content on numerous social media platforms, it is becoming increasingly significant in the age of knowledge and technology. Families of migrant workers should be concerned about this moral thought, and governments should change the paradigm of sex from taboo to science to provide proper and proportionate knowledge of sex. At the same time, the policymakers set limits on sexual information, ranging from restrictions on access to pornographic content to health and religious consequences. This preventive visual sexual orientation can provide complete knowledge of sex from sources and experts in sexual health issues.

Preventive sexual morality education and orientation

The above values are the basic idea of sexual prevention to maintain proportionality in attitudes and behaviour in associations among adolescents, mainly migrant worker families. This concept is essentially related to how to carry the self-image in the sexual dimension so as not to develop gender-biased impressions in the image of gentle, calm, beautiful, and seductive. This stereotype is unprofitable on both sides, where women are gentle, and men are firmly in sexological eyeglasses, which will encourage acts of violence and sexual crimes. This view was born of the spirit of the al-Quran to prohibit women and men from communicating that tends to seduce, lure, and impress sex invites that arouse biological lust (Akande, 2015, p. 53). Such an effort will provide education to adolescents not to communicate with each other that encourages and stirs up sexological chaos to end in prohibited sexual acts and behaviour.

The results of the above analysis can provide a little information and a critical response to the Qur'an to see the problem of sexual deviation among migrant worker adolescents to get education and assistance in the form of the orientation of preventive sexology values that can encourage behaviour and attitudes into prophetic sexology morality under the light of the Qur'an as a moral idea among adolescents.

5. Conclusion

The concept of family resilience in Islam teaches about the basic principles and ethics of biological relationships that are not limited to physical dimensions but also social, humanistic, ritual, and spiritual. Sexuality in Islam refers to a dimensional relationship that concerns aspects of humanity and, at the same time, sexological purity for long-term purposes, both concerning life in the world in the role and function of the caliph and the responsibility of eschatological responses. So sexuality is not just a biological urge but an inherent ethical value that sustains the goals of sexology: social, humanism, ceremonial, and spiritual. While the Qur'an's description of sexual education has two dimensions at the same time, the education of personality as part of society's social capability that requires a healthy and mature personality in theological conceptions, namely: *al-Sāliḥīn* character is the ability to adapt, *al-Muḥsinīn* which means possessing the capacity and capability of intellectual intelligence, *ḥalīm* which is understood as emotional intelligence, *al-Mu'minīn* is intelligence tauhid as an essential part to determine the purpose and orientation of every action and agenda succession in the world, *al-Muslimīn* is the character bearer of the message and mission of cold and peace *amar ma'rūf nāḥī munkar* and *Ālim* which means having knowledge and broad vision. The family of "*Rabbī Rāḍī*" has the characteristics of "*zurriyyah Ṭayyibah*", it is a family that is good in duty, role, and function, then a family of *zurriyyatan muslimatan* that means a harmonious family and *zurriyyatan Ḥafīzah* families that are awake and preserved from the material side or the fulfilment of the needs as the antithesis of *zurriyyatan ḍa'īfah*.

Reference

- Ad-Damaghani, Abu 'Abdillah al Husain bin Muḥammad. n.d. *Al-Wujūh Wan Nazāir Fī Lafzil Qur'ān*. Beirut-Lebanon: Dar al Kutub al 'Ilmiyah.
- Ad-Dimasyqī, Al-Imam Abu Fida Ismail Ibn Kathīr. 2000. *Tafsīr Al-Qur'an Al-Adzim*. Bandung: Sinar Baru Algesindo.
- Ad-Dimasyqī, Al-Imam Abul Fida Isma'il Ibn Kathir. 2000. *Tafsīr Al-Qur'ān Al-'Azīm*. 1st ed. Beirut: Maktabah Aulad al Syaikh al Turats.
- Akande, Habeeb. (2015). *A Taste of Honey: Sexuality and Erotology in Islam*. London: Rabaah Publisher.
- Al-Jamal, Hasan 'Izzuddin bin 'Abdul Fattah Ahmad. 2003. *Makhṭūṭah Al-Jamāl: Mu'jam Wa Tafsīr Lughawiy Li Kalimāt Al-Qur'ān*. Kairo: Al- Haiah al-Mashriyah al-'Amah li al-Kutub.
- Al-Qurtubī, and Muhammad al Ansri. 2006. *Al-Jāmi' Li Ahkām Al-Qur'ān*. Beirut: Dar al Risalah.
- Al-Razī, Muhammad Fakhr al-Dīn. n.d. *Tafsīr Kabīr Wa Mafātiḥ Al-Ghaib*. Beirut: Dār al-Fikr.
- Alabere, Regina Ogechi, and Sachiko Terui. 2022. "Family Resilience." *The International Encyclopedia of Health Communication*, September, 1–5. <https://doi.org/10.1002/9781119678816.IEHC0882>.
- Andalusi, Abu Hayyan al. 2005. *Tafsīr Baḥr Al Muḥīṭ*. Beirut-Lebanon: Dar al Fikri.
- Arabi, Abu Bakr Muhammad bin Abdullah Ibnu. 2003. *Aḥkām Al Qur'ān*. Beirut-Lebanon.: Dar al Kutub al 'Ilmiyah.
- Ashri, Subhi Abdur Rauf. 1990. *Mu'jam Al Mauḍu'i Lil Āyāt Al Qur'ān*. Kairo-Mesir: Dar al Fadhilah.
- Asmoro, Ki Guno. 2014. *Kamasutra Jawa*. 1st ed. Bantul: Kreasi Wacana.
- Asqalani, Ibnu Hajar. 2002. *Bulugul Maram*. Jakarta: Dar al Kutub al Islamiyah.
- Aziz, Safrudin. 2015. *Pendidikan Seks Nusantara*. Edited by Adnan A.R. 1st ed. Yogyakarta: Kalimedia.
- Bakrie, Nerendra, and Bramanta Pamungkas. 2019. "Psikolog Dilibatkan Tangani Pelajar Tulungagung Dengan Seks Menyimpang." *Jatimnow*. 2019.
- Bantani, Nawawi al. n.d. *Tafsīr Marāḥ Al Labīd*. Semarang: Toha Putra.
- Baqī', Muḥamma Abdul. 1945. *Mu'jam Al Mufahras Li Al Fāḍzil Qur'ān*. Mesir: Dar al Kutub.
- Bruno, William, Rebecca Dehnel, and Wael Al-Delaimy. 2023. "The Impact of Family Income and Parental Factors on Children's Resilience and Mental Well-Being." *Journal of Community Psychology* 51 (5): 2052–64. <https://doi.org/10.1002/JCOP.22995>.
- Chusna, Asmaul, Triyono, and M. Ramli. 2017. "Profil Moralitas Anak Buruh Migran Indonesia." *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 2 (3): 371–76.
- Djaya, Aṣad Kusuma, and Ki Guno Asmara. 2004. *Asmaragama Wanita Jawa*. Edited by 1. Bantul: Kreasi Wacana.
- Ekawati. 2012. "Remaja Putri Mempunyai Pengetahuan Lebih Baik Tentang Seks Bebas." *Media Ilmu Kesehatan* 1 (3): 131–34.

- Greene, Roberta R., Colleen Galambos, and Youjung Lee. 2008. "Resilience Theory." [Http://Dx.Doi.Org/10.1300/J137v08n04_05](http://dx.doi.org/10.1300/J137v08n04_05) 8 (4): 75–91. https://doi.org/10.1300/J137V08N04_05.
- Güngör, Derya, and Dagmar Strohmeier. 2020. "Contextualising Immigrant and Refugee Resilience: Cultural and Acculturative Perspectives." In *Contextualizing Immigrant and Refugee Resilience Cultural and Acculturation Perspectives*, edited by Derya Güngör and Dagmar Strohmeier. Switzerland: Springer.
- Hasani, Abu Muhammad Maulana at Tahami Kununi al Idris al. 2005. *Qurratul 'Uyun*. Jakarta: Haramain.
- Hisyam, Ciek Julyati. 2018. *Perilaku Menyimpang*. 1st ed. Jakarta: Bumi Aksara.
- Hofmann, Murad Wilfried. 2010. "Allah Ist Das Licht von Himmel Und Erde: Der Lichtvers Sura 24 *al-Nūr* Vers 35By Ayşe Başol-Gürdal." *Journal of Islamic Studies* 21 (1): 112–14. <https://doi.org/10.1093/JIS/ETP066>.
- Irianto, Koes. 2010. *Memahami Seksologi*. Bandung: Sinar Baru Algesindo.
- — —. 2015. *Kesehatan Reproduksi*. 1st ed. Bandung: Alfabeta.
- Isfahani, Muhammad Raghil al. n.d. *Mu'jam Al Mufradāt Fī Garīb Al Qur'ān*. Beirut: Dar al-Fikr.
- Jabr, Mujahid bin. 1989. *Tafsīr Al Mujāhid*. Edited by Muhammad Abdul Salam Abu al Nail. 1st ed. Mesir: Dar al Fikri a Islami.
- Jamal, Hasan Izzuddin. 2003. *Makḥṭūṭah Al-Jamāl: Mu'jam Wa Tafsīr Lughawī Li Kalimāt Al-Qur'ān*. Riyadh: Maktabah Malik Fahd.
- Kediripedia. 2018. "Potret Anak Buruh Migran Tulungagung." Kediripedia.Com. 2018.
- Kompasiana. 2015. "'Kampung TKI' Di Tulungagung, Pemasok TKI Terbesar Di Jawa Timur." Kompasiana.Com. 2015.
- Maraghi, Ahmad Mustofa. 1946. *Tafsīr Al Marāghī*. Mesir: Musthafa Al-Babiy Al-Halaby.
- Mardhiyyah, Ainaul. 2013. "Konstruksi Seksualitas Perempuan Dalam Literatur Pesantren Klasik : " PALASTREN Volume 6 (No.1): 77–86.
- Marzban, Arash, Malek Fereidooni-Moghadam, and Sima Ghezalbash. 2022. "The Relationship between Spiritual Intelligence and Resilience in Family Caregivers of Patients with Chronic Mental Disorders." *Perspectives in Psychiatric Care* 58 (4): 2846–53. <https://doi.org/10.1111/PPC.13132>.
- Marzuki, Kastolani. 2019. "Ratusan Pelajar Di Tulungagung Lakukan Seks Sejenis, 21 Di Antaranya Positif HIV - INews Portal." Inews.Id. 2019.
- McCarthy, B., Farr, E. 2012. "Strategies and Techniques to Maintain Sexual Desire." *Journal of Contemporary Psychotherapy*, 227–33. <https://doi.org/https://doi.org/10.1007/s10879-012-9207-7>.
- Metz, Michael E., and Barry W. McCarthy. 2007. "The 'Good-Enough Sex' Model for Couple Sexual Satisfaction." *Sexual and Relationship Therapy* 22 (3): 351–62. <https://doi.org/https://doi.org/10.1080/14681990601013492>.
- Muhammad Thahir Ibnu Asyur. 1984. *Tafsīr At Tahrīr Wat Tanwīr*. Tunisia: Dar al Tunisiyah.
- Mulyana, Slamet, Kismiyati El Karimah, and Meria Octavianti. 2019. "Parenting For Left-Behind Children In Migrant Worker Families: A Study In West Java." *International Journal of Law, Government and Communication* 4 (15): 252–62. <https://doi.org/10.35631/IJLGC.4150024>.
- Muttaqin, Adhar. 2019. "498 Pria Di Tulungagung Alami Penyimpangan Orientasi Seksual." DetikNews. 2019.
- Nawang Sari, Dyah. 2015. "Urgensi Pendidikan Seks Dalam Islam." *TADRIS: Jurnal Pendidikan Islam* 10 (1): 74. <https://doi.org/10.19105/jpi.v10i1.639>.
- Nawawi, Muhammad. 1994. *Uqudu Al Lujjain*. Semarang: Karya Toha Putra.
- Nurhidayati, Tri, Desi Ariyana, and M Fatkul Mubin. 2014. "Perkembangan Psikososial Anak Pada Keluarga Buruh Migran Internasional Di Wilayah Kabupaten Kendal." *Jurnal Keperawatan Jiwa* 2 (2): 88–92.
- Palindangan, Linus Kali. 2018. "Pola Komunikasi Ibu Anak Pada Keluarga Buruh Migran Perempuan Di." *Ilmu Komunikasi Dan Bisnis* 3 (April): 141–51.
- Reich, John W., Alex. Zautra, and John Stuart Hall. 2010. "A New Definition of Health for People and Communities." In *Handbook of Adult Resilience*, 4–5. New York; London: Guilford Press.
- Richardson, Glenn E., Brad L. Neiger, Susan Jensen, and Karol L. Kumpfer. 2013. "The Resiliency Model." [Http://Dx.Doi.Org/10.1080/00970050.1990.10614589](http://dx.doi.org/10.1080/00970050.1990.10614589) 21 (6): 33–39. <https://doi.org/10.1080/00970050.1990.10614589>.
- Romdiati, Haning. 2012. "Migrasi Tenaga Kerja Indonesia Dari Kabupatentulungagung : Kecenderungan Tulungagung Regency : Trends , Migration." *Jurnal Kependudukan Indonesia* VII (2).
- Sayyid Quṭb. 1954. *Tafsīr Fī Zilāl Al-Qur'ān*. Mesir: Mimbar Tauhid wa al Jihad.
- Southwick, Steven M., George A. Bonanno, Ann S. Masten, Catherine Panter-Brick, and Rachel Yehuda. 2014. "Resilience Definitions, Theory, and Challenges: Interdisciplinary Perspectives." *European Journal of Psychotraumatology* 5 (1). https://doi.org/10.3402/EJPT.V5.25338/SUPPL_FILE/ZEPT_A_11814776_SM0001.PDF.
- Susilo, Daniel, Agus Baihaqi, Nurannafi Farni Syam Maela, and Irmia Fitriyah. 2018. "Komunikasi Keluarga

- Buruh Migran Indonesia: Hambatan Dan Penyelesaian." *JIKE : Jurnal Ilmu Komunikasi Efek* 1 (2): 166–88. <https://doi.org/10.32534/jike.v1i2.157>.
- Yuniastuti. 2016. "Kehidupan Sosial Ekonomi Tki Dan Tkw Serta Dampak Sosial Psikologis Pendidikan Anak." *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 27 (1). <https://doi.org/10.17977/jppkn.v27i1.5525>.
- Zaini, Muhammad Sibam Rusydi. 1995. *Mu'jam Al Mufahras Li Ma'ānil Qur'ān*. 1st ed. Beirut-Lebanon: Dar al Fikri.
- Zakariya, Abu Husain Ahmad bin Faris bin. 1979. *Mu'jam Maqāyis Al Lughah*. Beirut-Lebanon: Dar al Fikri.
- Al-Zamakhshari , Abu al Qasim Mahmud bin Umar. 2009. *Tafsīr Al Kasysyāf*. Beirut, Lebanon.: Dar Al Marefah.



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).