

Prophetic Sexology in Hadith: A Preventive Model for Adolescent Counseling in Indonesia

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Abstract: This study focuses on explaining the model of preventing sexual violence and crime by formulating religious values from thematic hadith texts sexology preventive counseling, as the basis of moral ideas in the relationship between men and women. This study aims to provide an overview of how sexology hadith texts can be used as prophetic counseling materials related to preventive sexology for adolescents. The method used in this study is content analysis using sexology theories about sex and sexuality in the structuring of sexology thematic hadith. As a result, the hadith texts that have the content of preventive sexology counseling for adolescents are not limited to sex as reproduction and procreation but transcendent and ecosexological. Second, prophetic sexology provides biological (*al-jismiyyah*), psychological (*an-nafsiyyah*), spiritual (*ar-rūhāniyyah*), and ecological (*al-bī'ah*) aspects. Third, the value of preventive sexology of counseling on the aspect of *al-jismiyyah* strengthens in terms of hygiene and health of the reproductive organs (*at-tahārah*) and marriage commitment. Meanwhile, the *al-nafsiyyah* aspect emphasizes productive and safe attitudes, behaviors, sexual urges and sexual orientations as well as humanist gender relations. Meanwhile, the aspect of *al-bī'ah* emphasizes the urgency of sexuality related to the function of vital organs that are actively involved in protecting the environment as well as the spiritual aspects of *al-ruhaniyyah* which reflects the cleanliness of the heart (*rūhiyyah*) from immoral behavior or adultery. An Important contribution of this studi is the basic idea of prophetic sexology goes beyond sexual health, reproduction, and procreation, namely, sacredness, spirituality, and ecology adolescent sexual health counselling. Contributions that can be made by sexology counseling include increasing awareness about reproductive health and self-esteem (*al-'iffah*), maintaining modesty (*al-hayā*), and paying attention to aspects of eco-sexology and spiritual sexology.

Keywords: Prophetic Sexology, Hadith Thematic and Eco-sexology.

Abstrak: Penelitian ini difokuskan untuk menjelaskan model pencegahan kekerasan dan kejahatan seksual melalui formulasi nilai-nilai agama yang bersumber pada teks-teks hadis tematik seksologi yang di susun dan di kompilasi kedalam hadis arba'in. Penelitian ini bertujuan untuk memberikan gambaran bagaimana teks-teks hadis seksologi dapat

dijadikan sebagai bahan konseling prophetik terkait seksologi preventif bagi remaja. Metode yang digunakan dalam penelitian ini berupa analisis isi (*content analysis*) dengan menggunakan teori seksologi tentang seks, seksual dan seksualitas di dalam strukrurisasi hadis tematik seksologi. Hasilnya, bahwa teks-teks hadis yang memiliki muatan seksologi preventif bagi remaja di temukan tidak kurang dari 40-an hadis yang meliputi aspek konseling dalam bentuk *al-jismiyyah*, *al-nafsiyyah*, *al-bī'ah* dan *ar-rūhāniyyah*. Kedua, nilai-nilai prinsip konseling seksologi preventif pada *al-jismiyyah* menguat dalam soal kebersihan dan kesehatan organ reproduksi (*tahārah*) dan komitmen pernikahan. Sedangkan aspek *al-nafsiyyah* lebih menegaskan sikap, perilaku, dorongan seksual dan orientasi seksual yang produktif dan aman serta relasi gender yang humanis. Sementara aspek *al-bī'ah* lebih menekankan keterlibatan organ vital dalam menjaga lingkungan dari pencemaran serta aspek spiritual yang mencerminkan kebersihan hati (*rūhiyyah*) dari perilaku menyimpang atau zina. Kontribusi penting penelitian ini bahwa ide dasar seksologi profetik tersebut melampui kesehatan seksual yang sekedar pada aspek seks sebagai reproduksi dan prokreasi tetapi juga sakralitas, spiritual dan ekologis bagi konseling kesehatan seksual remaja. Bentuk konseling sexology yang dapat dilakukan yaitu sosialisasi menjaga kesehatan alat reprodudksi dan kehormatan diri (*al-'iffah*), memelihara sikap malu (*al-hayā'*), kepedulian ekoseksologi dan spiritual seksologi.

Kata Kunci: Seksologi Profetik, Konseling Islam dan Hadis



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INTRODUCTION

The social fact of violence and sexual deviation has become a threat in society. Criminal cases of sexual violence that have been widely reported include those related to 17 students as victims of sexual harassment by a teacher.¹ The facts of the above case are a problem of sexual desire deviation with children as victims.² These events are influenced by shifts in social values, such as the Internet media,³ which provides easy access to information that contains negative content.⁴ As a result, sexual violence and deviation can occur in a multidimensional space, including in the family environment. Therefore, it is crucial to implement responsive and inclusive education related to sexuality in collaboration with various elements of institutions, the environment, and religious morals.⁵

¹ Muslimah, "17 Siswa Jadi Korban Perilaku Seks Menyimpang Oknum Guru Ini, Terbongkar Setelah Ada Yang Curhat," *Tribun Jatim.com*, 2024, https://jateng.tribunnews.com/2024/01/30/17-siswa-jadi-korban-perilaku-seks-menyimpang-oknum-guru-ini-terbongkar-setelah-ada-yang-curhat?lgn_method=google.

² Between Science, *Histories of Sexology*, n.d.

³ Ahmad, "Kekerasan Seksual Pada Anak-Anak Di Berbagai Wilayah Meningkat, Internet Jadi Pemicu," *Hidayatullah.com*, 2024, <https://hidayatullah.com/berita/2024/01/24/266611/kekerasan-seksual-pada-anak-anak-di-berbagai-wilayah-indonesia-meningkat.html>.

⁴ Régine Bonnefoit, Melissa Rérat, and Samuel Schellenberg, eds., *New Media in Art History: Tensions, Exchanges, Situations* (De Gruyter, 2023).

⁵ Clara Amanda and Ade Adhari, "Pentingnya Pendidikan Seksualitas Dalam Mencegah Kekerasan Seksual Terhadap Perempuan," *Ranah Research : Journal of Multidisciplinary Research and Development* 7, no. 1 (2024): 677–86, <https://doi.org/https://doi.org/10.38035/rrj.v7i1.1303>.

The Quran is seriously discussed in terms of biological, spiritual, and humanistic issues.⁶ At this point, sexuality is not limited to the genitals, but the most important thing is about psychological and social functions in the environment.⁷ Sexuality from a religious point of view is ontologically centered on transcendental interests; existentially, religion leads to healthy sexual education. Emerging religious values place the main factors that support sexual maturity and preventive sexual education that can be carried out in the family.⁸ The value of preventive sexual ethics comes from the hadith texts of the Prophet, which explicitly explain healthy sexual models and behaviors while providing a sense of security from physical, psychological, and social damage.

Some of the findings of research that discuss sexuality from a religious perspective can be grouped into several aspects of the focus of the study, namely, first, preventive sexuality, which is derived from the Qur'anic moral idea of sexual deviation among adolescents from migrant worker families.⁹ Second, sexuality from the perspective of gender relations based on the standards of the Qur'an and hadith, which is not liberal thinking.¹⁰ Third, sexual minorities as a choice of basic human rights.¹¹ Fourth, the internalization of Islamic sexuality values in cultural texts.¹² The results of the academic review that have existed above have not provided sufficient aspects of study in the study of the Prophet's hadith texts, which are used as one of the sources of religion in social and spiritual behavior. Based on this anxiety, it is necessary to pay sufficient attention to complement the study of sexology in Islam that has existed before.

⁶ Hasan, "Seksologi Al Qur'an," *Dialogia* 1, no. 2 (2021): 12–13, <https://doi.org/https://doi.org/10.21154/dialogia.v20i1.3791>.

⁷ Silva Neves, *Sexology The Basics* (Taman Milton, Abingdon, Oxon: Routledge, 2023).

⁸ Ubaidillah Hasan, "Darurat Seksologi; Pendidikan Seksual Preventif Sebagai Kesadaran Kritis Perspektif Al-Quran," *Dialogia: Jurnal Studi Islam Dan Sosial* 18, no. 2 (2020): 443–65, <https://doi.org/DOI: https://doi.org/10.21154/dialogia.v18i2.2304>; Rifqi As'adah Laili, Ubaidillah Hasan, and Siti Marpuah, "Sarungan Sexology: Exploring the Moral Ideas of the Qur'an as an Effort to Prevent Sexual Violence in Pesantren," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 11, no. 1 (June 26, 2025): 1–21, <https://doi.org/10.35719/ISLAMIKAINSIDE.V11I1.278..>

⁹ Ubaidillah Hasan and Robitoh Widiastutik, "Theo-Sexology In The Qur'anic Exegesis: A Strategy For Family Resilience Of Migrant Workers In Indonesia," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 9, no. 2 (2024): 1–14, <https://doi.org/DOI: https://doi.org/10.15575/al-bayan.v9i1.37161>; Ubaidillah Hasan, "Theo-Sexology in The Quran as A Strategy for Family Resilience of Migrant Workers in Indonesia," *Dialogia* 22, no. 2 (December 30, 2024): 197–217, <https://doi.org/10.21154/DIALOGIA.V22I2.8780..>

¹⁰ Furhan Zubairi, Jamal Ahmed Bashier Badi, and Mohammad Eisa Ruhullah, "Quranic Analysis: A Critical Examination of Gender in Islamic and Western Paradigms," *MAQOLAT: Journal of Islamic Studies* 2, no. 2 (2024): 70–86, <https://doi.org/DOI: https://doi.org/10.58355/maqolat.v2i2.67>.

¹¹ Muammar, 'Gender, Sexuality and Islam in Contemporary Indonesia: Queer Muslims and Their Allies,' *International Feminist Journal of Politics*, 2025, 234 <<https://doi.org/https://doi.org/10.1080/14616742.2024.2441342>>; Mahmud Yunus Mustofa and Firmanda Taufiq, "Islamic Feminism: Discourse on Gender and Sexuality in Contemporary Islam," *Gender, Place & Culture*, 31, no. 3 (2023): 408–411., <https://doi.org/https://doi.org/10.1080/0966369X.2023.2270268..>

¹² Pardi Pardi et al., "The Influence of Islam on Sex Education in The Serat Centhini," in *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies* (Purwokerto: International Office UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2024), 245–254, <https://doi.org/DOI: https://doi.org/10.24090/icontrees.2024.1193>.

The questions that arise to provide the above problem are about how the discourse of preventive sexology in the text of the prophet's hadith, then what is the ethical value of preventive sexology in the hadith of the prophet and the extent of the dimensional meaning of preventive sexology in the text of the prophet's hadith is referred to as prophetic sexology. By uncovering the study of hadith texts in sexology issues, it is hoped that the results of this research can be used as a basis for policies in carrying out education and counseling efforts for adolescents in Indonesia. The significance of this study is based on three basic arguments. First, necessary to get critical construction through religious moral ideas. Second, the study of the sexology of the prophet's hadith can be used as a medium for comprehensive preventive sexual education and socialization more than just biological interests. Third, sexuality is often only seen in the context of reproduction and recreation, but can also be seen in the spiritual dimension to environmental matters.

The purpose of this study is to provide a deeper and more comprehensive explanation through a study of hadiths collected based on the concept of sexology into themes and values of sexual health for adolescents and formulated comprehensively for a broad approach to adolescent sexual counseling. Preventive sexual education and counseling from an early age and adolescence are very important, considering the potential for violence, harassment, and sexual crimes to occur a lot.¹³ The model of Islamic counseling in preventive sexology needs to be discussed further in serious research.

RESEARCH METHOD

The method used in this study is library research by analyzing the sources of the Prophet's hadiths descriptively and analytically, following the steps proposed by Miles, starting from data collection, data organization, grouping, to coding. In collecting hadith data, the data was organized thematically, limited to the scope of sexology based on the function and role of genital organs by utilizing hadith searches through the *Maktabah Syāmilah* application. Hadith validation was carried out using digital hadith takhrij such as dorar.net. Data reduction was based on the absence of key terms related to sexology, then thematic codes were assigned to the content and interpreted based on information from hadith interpretation books. The inclusion criteria in this study were based on hadith texts found in preventive sexology hadiths that are useful for counseling in shaping healthy and safe sexual orientation and behavior. Some of the literature used to explain sexology includes *Fathu al-Izār*, *Qurrotu al-'Uyūn*, *'Uqūd al-Lujjain*, and *Dau'u al-Misbāh*.

¹³ Farid Wajdi and Asmani Arif, "Pentingnya Pendidikan Seks Bagi Anak Sebagai Upaya Pemahaman Dan Menghindari Pencegahan Kekerasan Maupun Kejahatan Seksual," *Jurnal Abdimas Indonesia* 1, no. 3 (2021): 129-137., <https://doi.org/https://doi.org/10.53769/jai.v1i3.130>.

RESULT AND DISCUSSION

Sexology Discourse: Prophetic Sexology in Counseling Review

Sexology discourse is a scientific discourse that discusses the role and function of sexual tools from various dimensions, both physiological and psychological. Silva (2023) provides an interesting statement about the urgency of sexology knowledge and education as follows:

Knowing sexology – and sex education – means that people can conduct their sex lives with better awareness of themselves, including their bodies, and better awareness of others, which in turn increases well-being in sexual health. Good sexology knowledge does not make people have more sex, it helps people have better quality sex that is pleasure-focused and safer sex, with full consent and practices to avoid the transmission of sexually transmitted diseases or unwanted pregnancy.¹⁴

The above view further emphasizes that knowledge and education in the world of sexology will encourage an action and decision based on awareness and wisdom to have the right and safe intimate relationship, both in terms of emotional and social health. The first literature that originated the term sexology was first introduced by Orson Squire Fowler in 1852 which was popularized by Elizabeth Osgood Goodrich Willard through his work entitled *Sexology as the Philosophy of Life: Implying Social Organization and Government* (1867). Through Willard, sexology became a discourse related to sexual behavior in the 19th century.¹⁵ Silva Neves (2023) provides a clearer statement regarding the discussion of sexology as a theory. Neves explains as follows:

Sexology recognizes that the study of sexual behavior cannot be separated from human intimate relationships because much of our sexual desire, arousal, pleasure, and behaviors occur about the connection we have with ourselves and others in our intimate spaces. A person's psychosexual processes intertwine with their attachment patterns and desires. Therefore, sexology is more broadly the study of human sexuality and intimate relationships, which covers a wide range of subjects.¹⁶

The terminology of sex is linguistically understood as a term that refers to the function of male and female genitalia, including the shape and physiological characteristics of both, such as chromosomes and reproductive organs. The term sex refers to two basic things, namely the genitals for reproduction and the identity that distinguishes the sex of a man or a woman. While sexual is a term that refers to behavior and activities as well as sexual desire or sexual orientation. Forms and actions of sexual orientation in deviant sexual activity are considered abnormal orientations that often contradict sexual ethics and values as sexual behavior. The latter term emphasizes sexuality or sexology concerning social behavior, society, and health in addition to biological matters.¹⁷ Observers of social constructs related to sexuality such as Weeks (1989), Jackson (1978), and Oakley (1972), affirm that sexuality means

¹⁴ Silva Neves, *Sexology The Basics* (Taman Milton, Abingdon, Oxon: Routledge, 2023), 187.

¹⁵ Ibid., 9-10.

¹⁶ Ibid., 4.

¹⁷ Koes Irianto, *Memahami Seksologi* (Bandung: Sinar Baru Algesindo, 2010), 137-139.

*"Sexuality, according to the social constructionists, is not merely a biological identification, but also a product of social, cultural, and historical processes. Sexuality refers to the quality of being sexual that involves feelings, desires, practices, values, beliefs, and behavior."*¹⁸ This statement further strengthens that the dimension of sexuality involves more complex aspects such as social, cultural, historical to values and beliefs. Meanwhile, what is meant by sexuality, WHO (2001) explains sex as follows:

Sexuality is a central aspect of being human throughout one's life, and encompasses sex, gender identities, and roles, sexual orientation, eroticism, pleasure, intimacy, and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles, and relationships. While sexuality can include all of these dimensions, not all of them are always universally experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious, and spiritual factors.

The WHO's view above can be understood as sexuality is not limited to genitals but has a more complex meaning that concerns sexual social values and ethics as a model of sexual behavior in daily life. It can be in the form of awareness of the values and moral standards of sex that are guided as principles in social interactions. The three terms above still have their own focus, where sex is a biological, physiological and sexual issue, on behavior and desire or encouragement, sexual activity and sexuality concerns a wider range of sexual activities that involve psychological and cultural aspects as the standard of sexual values. Robin Queen in *Language and Sexual Identities* explains that sex in a biological sense is referred to as male and female. Meanwhile, gender is a social and cultural expression of gender differences. While sexual orientation is more of a choice of sexual objects, such as heterosexual or lesbian. Silva (2023) provides an explanation of sexual orientation as follows:

Sexual orientation is innate, not learnt. It describes a consistent emotional, romantic, and/or sexual attraction. Some sexual orientations include sexual, emotional, and/or romantic attraction to people of the same gender (gay), people of a different gender from their own (heterosexual), people that are similar to and different from their own gender (bisexual), all genders (pansexual), or neither (asexual).¹⁹

Silva's view of sexual orientation is called innate, which concerns the tendency of emotional and romantic relationships between the sex, the same sex and various other intimate relationships.²⁰ At this point, Silva did not provide further explanation about sexual deviation which is the consensus of society based on moral norms, religion, and society. However, the above statement confirms sexual orientation as sexual behavior. Healthy sexual orientation in Islam can be described as mental and spiritual health

¹⁸ Irma Riyani, *Islam, Women's Sexuality and Patriarchy in Indonesia* (London and New York: Routledge, 2020), 36.

¹⁹ Neves, *Sexology The Basics*, 47.

²⁰ *Ibid.*, 48-52.

based on grace on the one hand and belief in divine revelation on the other. The latter can be sourced from the texts of the hadith.²¹

Kecia Ali, in *Sexual Ethics and Islam*, explains that sexuality that is legitimate and good within the social structure is marriage, and of course, it is not merely biological satisfaction, but rather goodness, justice, compassion, and generosity.²² Kecia Ali explanation of the relation between sexuality and spirituality that means "*There are, and always have been, strong elements within Muslim norms that value sex, both as a strong human need and also as a foretaste of the delights of paradise. Sex is powerful and needs regulation, no less so for its link with the sacred.*"²³ So, it is not surprising that marriage is considered a sacred sexual practice chosen as a way to avoid deviant sexual behavior.²⁴

Meanwhile, from the perspective of counseling in the context of secularism, it is intended to provide an in-depth explanation related to the idea of preventive sexual morality, which is derived from religious values and ethics derived from the hadiths of the prophet.²⁵ In practice, this value can be used as a preventive sexual effort both in terms of promotive, preventive, and palliative. Dunsmoor (1969), for example, explained counseling as a form of systematic assistance that is able to encourage clients to find the best model of adjustment for themselves and their environment. The form of systematic assistance referred to in Smith quoted by Mc Daniel (1959) is in the form of knowledge and skills needed in order to help clients make decisions or plans that are best for them. As for Mortensen and Scmuller 1959, the assistance is in the form of education that provides an independent and democratic opportunity for clients to find the best things for their lives. From this view, it can be understood that counseling is a service in the form of education that contains knowledge and skills that can encourage clients to decide the best way to overcome problems in the context of deviant sexuality.

Meanwhile, Islamic counseling focuses more on moral ideas and values derived from the teachings of the Qur'an and Hadith, involving spiritual aspects rather than just psychological treatment. From a religious point of view, the act of counseling can be referred to in the Qur'an, namely Qs. Yunus [10]: 57 which explains the aspect of religion as a healer and guidance both from the physical and psychological aspects. This is done of course from the awareness and independence of the client. This instruction is in Qs. Ar Ra'du [13]: 11, a better social change is greatly influenced by the power of human impulse and desire itself. Thus, the essence of prophetic sexology is counseling services, namely the provision of information, knowledge, skills and so

²¹ Sameera Ahmed and Mona M. Amer, eds., *Counseling Muslims Handbook of Mental Health Issues and Interventions* (United States of America: Taylor & Francis, 2013), 2.

²² Kecia Ali, *Sexual Ethics And Islam* (Oxford: Oneworld Publication, 2006), 151-152.

²³ *Ibid.*, 154.

²⁴ Lana Sirri, *Islamic Feminism Discourses on Gender and Sexuality in Contemporary Islam* (New York: Routledge, 2021), 78.

²⁵ Adis Duderija and Ghulam Rasool, "Bilal Philips as a Proponent of Neo-Traditional Salafism and His Significance for Understanding Salafism in the West," *Religions* 2019, Vol. 10, Page 371 10, no. 6 (June 5, 2019): 371, <https://doi.org/10.3390/REL10060371>.

on that can be used as instructions for clients based on the analysis of hadith texts. The term guidance in religious terms is known as *irsyad* which means guide or can also be called *al Huda*. These two sentences can be found in various verses in the Qur'an.

Based on the concepts of counseling that were born in the Qur'ani tradition, among them mentioned by Syafaruddin are the first *Al-Hikmah*, *Al-Mauidzah Hasanah* dan *Al Mujadalah Al Ahsan*.²⁶ Even the Qur'an further discusses how to provide assistance both from a spiritual and verbal perspective. The verbalistic technique is explained in several verses such as Qs. Maryam [19]: 42-47 about gentle greetings, Qs. Al Baqarah [2]: 35 about advice or anticipatory information on violations, Qs. Al Baqarah [2]: 155-156 regarding transcendent spiritual power.²⁷

Counseling Thematic Hadith of Preventive Sexology for Adolescents

Hadith '*arba'in*' counseling is a collection of hadith amounting to 40 or more hadiths made and arranged based on sexological themes intended to be used as a source of knowledge in counseling services to adolescents. This effort aims to provide guidelines on adolescent association in sexology studies as preventive knowledge that is not only understood cognitively, but also touches the physical (*al-jismiyyah*), psychological (*an-nafsiyyah*), and spiritual (*ar-rūhāniyyah*) aspects of human life. It is hoped that with this formulation, adolescents will be able to equip themselves and fortify themselves from the negative influence of various behaviors and acts of deviance and sexual violence. Based on the results of the hadith mapping, it can be grouped into three forms of counseling objectives as follows:

1. Sexological Counseling on the Aspects of *al-jismiyyah*

The sexological aspect of *al-jismiyyah* explains sexology in the function of vital organs as a medium of reproductive health and procreation to achieve biological pleasure and satisfaction.²⁸ So Islam, through the text of the hadith, explains the health of vital organs through the *tahārah* method, which is purification or cleanliness and holy. One of the principles related to the health of vital organs is to perform circumcision with the intention and purpose of not harboring potential diseases. Likewise, with unclean things caused by sexual urges or blood, diseases that are required to purify oneself by bathing, which in the view of some scholars is to regain fitness and health. Including maintaining a healthy lifestyle, starting from exercise and nutritious food to obtain a healthy body that can provide reproductive health stimulants. Islam firmly encourages marrying women who have the potential for many healthier offspring. Some of these important values are as follows:

²⁶ Syafaruddin, *Bimbingan & Konseling: Perspektif Al-Quran Dan Sains*, ed. Syafaruddin, Ahmad Syukri Sitorus, and Ahmad Syarqawi, 1st ed. (Medan: Perdana Publishing, 2017), 109-126.

²⁷ Ahmad Muhammad Diponegoro, *Psikologi Dan Konseling Qur'ani* (Yogyakarta: Multi Presindo, 2014), 25-35; Abdul Hayat, *Konsep Konseling Berdasarkan Ayat-Ayat Al Qur'an* (Yogyakarta: LKiS Yogyakarta, 2016).

²⁸ G. I. Serour, "Ethical Issues in Human Reproduction: Islamic Perspectives," *Gynecological Endocrinology* 29, no. 11 (November 2013): 949-52, <https://doi.org/10.3109/09513590.2013.825714>; CTYPE:STRING:JOURNAL.

- Control of biological needs (*syahwat*).
- Hasten marriage rather than immorality.
- Maintain reproductive health from infertility (circumcision, shower after *ihtilām*, *istihādah*, *istinjā*).

Table 1. Hadith of Sexsology *al-Jismiyyah*.

Meaning of counseling	Sexology Hadith	Interpretive Commentary
The lust control	حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمُكَّارِ ^{٢٩}	ethics and the spiritual significance of self-control and balance between lust and moral consciousness
Hasten marriage	يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ ^{٣٠}	The ethical value of sexology is to choose marriage as the correct path for biological urges rather than deviant sexual behavior
Maintain reproductive health	تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنَّ مَكَائِرَ بَكْمِ الْأُمَمِ ^{٣١}	Sexology ethics maintain and preserve genital health and reproductive function through healthy, correct, and safe consumption patterns and appropriate sexual behavior

²⁹ Abu al-'Abbas al-Qurthubi Dliyauddin, *Ikhtisar Sahih Bukhari Wa Bayanu Gharibuhu*, ed. by Rif'at Fauzi Abdul Muthallib, Jilid 5, (Damaskus: Dar an-Nawadir, 1435), 2379-2380.

(يا معشر الشباب) قال أهل اللغة: المعشر هم الطائفة الذين يشملهم وصف. فالشباب معشر والشيوخ معشر والأنبياء معشر والنساء معشر، وكذا ما أشبهه.³⁰ والشباب جمع شاب ويجمع على شبان وشبية. والشاب من بلغ ولم يجاوز الثلاثين. (الباءة) فيها أربع لغات حكاها القاضي عياض الفصيحة المشهورة بالباءة، بالمد والهاء، والثانية الباءة بلا مد. والثالثة الاء بالمد بلا هاء والرابعة الباهة بمائتين بلا مد. وأصلها في اللغة الجماع. مشتقة من المباءة وهي المنزل. ومنه مباءة الإبل، وهي مواطنها. ثم قيل لعقد النكاح: باءة لأن من تزوج امرأة بواها منزلا. واختلف العلماء في المراد بالباءة هنا، على قولين يرجحان إلى معنى واحد. أحدهما أن المراد معناه اللغوي وهو الجماع. فتقديره من استطاع منكم الجماع لقدرة على مؤنة، وهي مؤن النكاح، فليتزوج. ومن لم يستطع الجماع، لعجزه عن مؤنة، فعليه بالصوم ليقطع شهوته ويقطع شر منه. كما يقطع الوجاء. (وجاء) هو رض الخصيتين. والمراد هنا أن الصوم يقطع الشهوة ويقطع شر المني، كما يفعله الوجاء. انظر أبو الحسين مسلم بن الحجاج بن مسلم، صحيح مسلم، تحقيق محمد فؤاد عبد الباقي، القاهرة، مطبعة عيسى البابي الحلبي وشركاه، ١٣٧٤ هـ، ج ٢، ص ١٠١٨. ندب النبي عليه السلام لأتمته النكاح، ليكونوا على كمال من أمر دينهم، وصيانة لأنفسهم في غض أبصارهم. انظر ابن بطلال أبو الحسن علي بن خلف، شرح صحيح البخاري لابن بطلال، تحقيق أبو تميم ياسر بن إبراهيم، الرياض، مكتبة الرشد السعودية، ١٤٢٣ هـ، ط ٢، ج ٢، ص ٢٥.

Look at Abu al-Hussein Muslim bin al-Hajjaj bin Muslim, *Sahih Muslim*, ed. by Muhammad Fuad Abd Al-Baqi, Jilid 2, (Kairo-Mesir: Issa al-Babi al-Halabi, 1953), 1018; Ibn Bathal Abu al-Hasan Ali Ibn Khalaf, *Syarah Sahih Bukhari Li Ibn Bathal*, ed. by Abu Tamiim Yaasir Ibn Ibrahim, Jilid 2, (Riyadh: Maktabah Rasyid as-Sa'udiyah, 1423), 25.

وفي رواية: (جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: إني أصبت امرأة ذات حسب ومنصب، إلا أنما لا تلد، أفأتزوجها؟ فنهاه، ثم أتاه الثانية، فنهاه،³¹ ثم أتاه الثالثة، فنهاه، فقال: تزوجوا الولود الودود، فإني مكائر بكم). انظر بشار عواد معروف، السيد أبو المعاطي النوري، محمد مهدي المسلمي، أحمد عبد الرزاق عبيد، أمين إبراهيم الزامل، محمود محمد خليل، المسند المصنف المعلن، دار الغرب الإسلامي، ١٤٣٤ هـ، ط ١، ج ٢٥، ص ٢٧.

Look at Abu Dawud Sulaiman bin al-Asy'as, *Sunan Abu Dawud*, ed. by Muhammad Muhyiddin Abd Al-Hamid (Beirut: al-Maktabah al-Asiriyah), 220; Bashir Awwad Ma'ruf dkk, *Al Musnad* (Dar al-Gharb al-Islami, 2013), 27.

Maintaining the Health of Vital Organs with Circumcision or <i>Khitan</i>	الفطرة خمس: الختان، والاستحدا، وقص الشارب، وتقليم الأظفار، وتنف الأباط ³²	Sexology ethics by maintaining genital health and human nature through circumcision.
Keeping cleanliness from impure (<i>Junub</i>)	إذا اغتسل من الجنابة ³³	Sexology ethics by maintaining the cleanliness and purity of the genitals
Maintaining fitness and hygiene of vital organs	إذا جلس بين شعبها الأربع ³⁴	Sexological ethics for purification after biological intercourse aims to maintain the freshness, cleanliness, and purity of the genital organs
Keeping vital organs clean (<i>seks imajiner</i>)	إن الله لا يستحي من الحق، فهل على المرأة من غسل إذا احتلمت ³⁵	Sexology ethics for purification, maintaining genital hygiene after dreaming
Keeping cleanliness of vital organs from <i>madzi</i>	كنت رجلاً مداء ³⁶	Sexology ethics by washing the genitals after ejaculation (<i>madzi</i>)
Keeping vital organs from diseases (<i>istihadhah</i>)	أُمُّ حَبِيبَةَ اسْتَحِضَتْ سَبْعَ سِنِينَ	Sexology ethics by cleaning and purifying the vital

لأبي ذر عن الحموي والمستملي: "الإبط". انظر أبو عبد الله محمد بن إسماعيل البخاري، صحيح البخاري، القاهرة، دار التأصيل، ١٤٣٣ هـ، ط ١، ج ٧، ص ٤٦٥. فسرت الفطرة بالسنة القديمة التي اختارها الأنبياء وافقت عليها الشرائع، وكأنها أمر جبلي فطروا عليه. والمراد بـ"الاستحدا": استعمال الحديد في حلق العانة، و"تنف الأباط": تنف شعورها. انظر ناصر الدين عبد الله بن عمر البيضاوي، تحفة الأبرار شرح مصابيح السنة، تحقيق لجنة مختصة بإشراف نور الدين طالب، الكويت، وزارة الأوقاف والشؤون الإسلامية، ١٤٣٣ هـ، ج ٣، ص ١٥٥. "الفطرة خمس" أي من الفطرة خمس، لما جاء في الحديث الصحيح "عشر من الفطرة" ومعنى الفطرة: السنة. والمراد: سنن الأنبياء عليهم السلام التي أمرنا أن نفتدي بهم فيها، وهذه الخصال ليست بواجبة إلا الختان، فإنه قال بوجوبه على الرجال والنساء الشافعي وجماعة من العلماء. انظر صدر الدين المناوي، كشف المناهج والتناقيح في تخریج أحاديث المصابيح، تحقيق محمد إسحاق محمد إبراهيم، بيروت، الدار العربية للموسوعات، ١٤٢٥ هـ، ط ١، ج ٤، ص ٤٦.

Look at Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Sahih Al-Bukhari*, Jilid 1, (Kairo-Mesir: Dar al-Tsaqafah, 2012), 465; Nasiruddin Abdullah bin Umar Al-Baydawi, *Tahfat Al-Abrar Syarh Musahih Al-Sunnah*, ed. by Nuruddin Thalib (Kuwait: Kementrian Wakaf dan Urusan Agama Islam, 2012), 155; Muhammad Ishaq Muhammad Ibrahim, *Kasyf Al-Manajah Wa Al-Tanakih Fi Takhrij Al-Mubahij*, Jilid 4., (Beirut, 2004), 46.

³³ Abu al Husain Muslim bin al Hajjaj bin Muslim bin Ward bin Kūsyāz al qusyairi al Naisabūrī, *Sahih Muslim*, ed. by Muhammad Dzihni, Jilid 1, (Turki: Dar at-Thaba'ah al-'Amirah, 1334), 174; Ibn Mulaqin Sirojuddin Abu Hafsh, *Al-Badru Al-Munir Fi Takhrij Al-Ahadits Wa Al-Asar Al-Waq'ah Fi Asy-Syarah Al-Kabir*, ed. by Musthhofa Abu Al-Ghaith, Jilid 1., (Riyadh: Dar al-Hijrah Linnasyir Wa at-Tauzi', 1425), 579-580.

³⁴ Abu 'Abdullah Muhammad bin Shalih bin Muhammad bin Sulaiman bin Abdur Rahman Al-'Utsaimin At-Tamimi, *Fathu Zi Al-Jalali Wa Al-Ikram Bi Syarah Bulughul Maram*, ed. by Shubhi Ibn Muhammad Ramadhan, Jilid 1., (Riyadh: al-Maktabah al-Islamiyyah Linnasyir Wa at-Tauzi', 2006), 320-321.

³⁵ Abu al-Abbas al-Qurtubi Zia al-Din Ahmad, *Takhrij Sahih Al-Bukhari Wa Bayan Al-Gharibah*, ed. by Rifaat Fawzi Abdul Muthalib, Jilid 1., (Damaskus: Dar al-Naufal, 2014), 65.

³⁶ Zakaria bin Muhammad bin Ahmad bin Zakaria al-Anshari As-Sunaiki, *Minhah Al-Bari Bi Syarah Sahih Bukhari Al-Musami*, ed. by Sulaiman Ibn Dari'i Al-'Azami, Jilid 1., (Riyadh: Maktabah Rasyid Linnasyir Wa at-Tauzi', 2005), 582-583.

		organs from disease (<i>istihadhah</i>)
Keeping cleanliness of vital organs	أَنْ يَسْتَنْجِيَ أَحَدُنَا بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بَعْظَمٍ. ^{٣٧}	Sexology ethics by maintaining the cleanliness of vital organs after urinating

2. Sexological Counseling on the Aspect of *al-Bī'ah*

In the sexological aspect with an eco-sexological dimension (*al-bī'ah*), it shows how Islam regulates ethics and manners in preparing the genitals, not only a matter of sexual satisfaction but also actively involved in maintaining environmental cleanliness and health. Disposal of urine waste can damage the environment because of the odor it causes. This is where Islam teaches maintaining the cleanliness of vital organs to maintain the ecosystem and the balance of biodiversity, which has an important role in the balance of soil ecosystems and other cascading animal species. In principle, these values are contained in the following values:

- Keeping eco-sexual in animals.
- Maintaining a sanitary eco-sexual.

Table 2. Sexology Hadith of *al-Bī'ah*

Meaning of counseling	Sexology Hadith	Interpretive Commentary
Maintaining the Ecosexual Biodiversity of <i>al Bahimah</i>	نَهَى أَنْ يَبَالَ فِي الْجَحْرِ ^{٣٨}	Sexology ethics without urinating that does not damage or threaten biodiversity
Maintaining the Ecosexual Sanitary of <i>al Miyah</i>	لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ ^{٣٩}	Sexology ethics without urinating, which can pollute the environment

3. Sexological Counseling on the Aspect of *al-Nafsiyyah*

In the sexological aspect of *al-nafsiyyah*, it describes sexuality in a complex way, including health, maturity, and a wise personality in attitudes, behaviors, communication, and sexual orientation that are controlled in the spirit of humanism. That means perceiving sexual partners not as goods or materials but as human beings who have dignity and dignity. On the other hand, sexology in this aspect also affirms sexual prevention from acts of violence to sexual crimes that arise from hegemonic relations between superiors and subordinates that are

³⁷ Abu Isa Muhammad Ibn Isa At-Tirmidzi, *Sunan Tirmidzi*, ed. by Ahmad Muhammad Syakir, Muhammad Fuad Abdul Baqi, and Ibrahim 'athwah 'audh, Jilid 1., (Mesir: yirkah Maktabah Wa Matba'ah Musthafa al-Bab al-Halabi, 1974), 24-25.

³⁸ Abu al-Mundzir Mahmud bin Muhammad bin Musthafa bin Abd al-Latif Al-Manawi, *Al-Tahrir Syarh Al-Dalil* (Mesir: Al-Maktabah al-Syamilah, 2011), 62.

³⁹ Majd al-Din Abu al-Sa'adat al-Mubarak, *Jami' Al-Sunnah Al-Kubra*, ed. by Abd al-Qadir Al-Arnaout, Jilid 1., (Pustaka al-Hilwani, 1970), 67-68.

opposed in religion.⁴⁰ So it is hoped that relational sexuality will be able to provide a sense of security to oneself as a sexological being. Some of these values are as follows:

- a. Refusing to comply with acts and treatment of violence.
- b. Marriage as a safe choice.
- c. Refusing sexual contracts.
- d. Rejection of transgender sexual orientation.

Table 3. Sexology Hadith of *al-Nafsiyyah*

Meaning of counseling	Sexology Hadith	Interpretive Commentary
Rejecting disobedience treatment and orders	فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ ^{٤١}	Preventive sexology rejects domination, seduction, pressure, commands, or invitations to deviant sexual behavior
Accelerating marriage is safer	يَا مَعْشَرَ الشَّبَابِ ^{٤٢}	preventive sexology sexual desire through legal marriage
Refusing marriage contract	نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُتْعَةِ عَامَ خَيْبَرَ ^{٤٣}	preventive sexology by rejecting marriage based on sexual contracts
Stay away from transgender behavior	لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخْتَلِثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ. ^{٤٤}	Preventive sexology rejects deviant sexual behavior and orientation or transgenderism

4. Sexological Counseling on the Aspect of *al-Ruhaniyyah*

Meanwhile, the sexological aspect of *rūhāniyyah* explains the essence and existence of sex as a sacred work, which is based on the transcendental spirit (*ilāhiyyah*) to make biological relationships a sacred act. So it is not surprising that Islam provides the view of sexual relations as a worship that has a reward value in the sight of Allah SWT. In addition, Islam also affirms how acts of violence and sexual crimes arise from dirty minds and hearts filled with uncontrollable orgasm caused

⁴⁰ Fini La Maa, Abdul Mutalib, and Abu Sahman Nasim, "Perbudakan Modern Di Arab Saudi: Seksualitas Majikan Dan Budak Perempuan Di Zaman Jahiliyah," *Indonesian Journal of Shariah and Justice* 4, no. 1 (2024): 83–108, <https://doi.org/DOI:https://doi.org/10.46339/ijsh.v4i1.79>.

⁴¹ Sharaf al-Din al-Hussein bin Abdullah al-Tibi, *Syarh Misykat Al-Mubahih*, ed. by Abdul Hamid Hindawi, Jilid 1., (Riyadh: Pustaka Nizar Musthafa al-Baz, 1996), 2559.

⁴² Khalaf, *Syarah} S}ah}i>h Bukha>ri Li Ibn Bathal*., *Syarah Sahih Bukhari*, 25

⁴³ Ahmad bin Muhammad bin Manshur bin Al-Qasim and Nasir al-Din bin al-Munir Al-Sakandari, *Al-Matwari*, ed. by Salahuddin Maqbul Ahmad (Kuwait: Pustaka Al-Mualla, 2010), 207-208.

⁴⁴ Ibnul Qattan Al-Fasi, *Ihkam Al-Nazar*, ed. by Idris Al-Samadi, Juz 1., (Damaskus: Darul Qalam, 2012), 272.

by the loss of spiritual dimension in them. Therefore, rituals and spirituality in the control of sexual urges are also discussed in Islam. Some of the values of these principles are as follows:

- a. Prioritizing Theo-sexology.
- b. Upholding prayer as a marker of puberty (the process of sexual maturity).
- c. Transcendental sexological personality.
- d. Practicing sacred-spiritual sexology.

Table 4. Sexology Hadith of *al-Ruhaniyyah*

Meaning of counseling	Sexology Hadith	Interpretive Commentary
Prioritizing Religion as a Sexological Principle	تَنْكِحُ الْمَرْأَةَ لِأَرْبَعٍ ^{٤٥}	Preventive sexology control of sexual desire
Praying as a marker of puberty	وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ. ^{٤٦}	Preventive sex education through the separation of private spaces for men and women
Practicing transcendental piety/sexology values	الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ. ^{٤٧}	Preventive sex education through adherence to religious and social norms
Traditionalizing praying in the biological sex	بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ ^{٤٨}	Spiritual sexology in maintaining purity goes beyond mere biological satisfaction
Sexological introspection and self-piety	إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، ^{٤٩}	Spiritual sexology in maintaining self-esteem and religious obedience

⁴⁵ Abu Abdullah Muhammad bin Ismail al-Bukhari, *Sahih Al-Bukhari*, ed. by Musthafa Dib Al-Bagha, Jilid 5., (Damaskus: Dar Ibnu Katsir, 1993), 1958.

⁴⁶ Mahmud Muhammad Khathab As-Subkiy, *Ad-Din Al-Khalis Au Irsyad Al-Khalq Ila Din Al-Haq*, ed. by Amin Mahmud Khathab, Jilid 2., (Riyadh: al-Maktabah al-Mahmudiyah as-Subkiyah, 1976), 100.

⁴⁷ Jamaluddin Abu al-Faraj Abdurrahman Al Jawazi, *Kasyaf Al-Musykil Min Hadis as-Sjah*, ed. by Ali Husain Al-Bawab (Riyadh: Dar al-Wathan), 129.

⁴⁸ Ahmad bin Muhammad bin Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal*, ed. by Ahmad Muhammad Shakir (Kairo: Dar al-Hadis, 1995), 433; Siraj al-Din Abu Hafṣ Umar, *Al-Taḥyāh Syarh Al-Jami' Al-Shahih*, Jilid 1., (Damaskus: Dar al-Nauḍir, 2008), 505.

⁴⁹ Hanbal., Jilid 1, 199; Abd al-Rahman bin Muhammad al-Banna Al-Saati and Al-Fath Al-Rubani, *Syarh Musnad Imam Ahmad Bin Hanbal Al-Syaibani*, Jilid 2., (Riyadh: Dar al-Rahiya al-Hadits al Arabi), 228.

Stay away from the seduction of adultery	كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الزَّانَا مَدْرَكَ ذَلِكَ لَا مَحَالَةَ	Spiritual sexology in maintaining self-awareness of deviant sexual potential
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Sexology education and counseling from an early age can help adolescents understand the dangers of sexual deviance and the risk of sexual violence through palliative, preventive, and promotive approaches.⁵¹ Thus, the moral idea of religion can be the basis for deciding cases of sexual crimes that have not fulfilled the sense of justice, considering its wide impact.⁵² Consequently, the moral idea of prophetic sexology can provide a deeper and anticipatory understanding for adolescents to avoid various deviant actions and behaviors

CONCLUSION

Based on the above discussion, it can be theoretically concluded that the study of sexology hadith provides a preventive sexology model for adolescent counseling that goes beyond issues of health, reproduction, and recreation, but involves elements of sexology as spiritual and social awareness as well as the environment. Thus, sexuality is not limited to biological desires, but is a transcendent, social, and environmental sexology issue. Practically, preventive sexology in these hadiths shapes healthy genital awareness that impacts reproductive function and shapes healthy, safe, legal, and environmentally friendly sexual orientation and behavior. All of this is important data for sexology counseling education for adolescents from an early age. This is where prophetic sexology contributes to a long-term understanding of sexuality that is sacred, transcendent, humanistic, and ecological. Therefore, sexual prevention counseling covers biological (*al-jismiyyah*), psychological (*an-nafsiyyah*), spiritual (*ar-rūhāniyyah*), and ecological (*al-bī'ah*) aspects. In practice, the preventive sexology counseling approach for adolescents emphasizes education about reproductive health awareness and self-esteem (*al-'iffah*), the importance of maintaining modesty (*al-hayā'*), and environmental awareness of pollution caused by indiscriminate urination, which means paying attention to eco-sexology awareness and viewing sexology as a sacred and spiritual path.

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⁵⁰ Abu al-Husain Muslim ibn al-Hajjaj ibn Muslim, *Sahih Muslim*, Jilid 8., (Turki: Dar al-Taba'a al-Amra, 1913), 52; Abu al-Abbas Ahmad bin Umar bin Ibrahim al-Qurtubi, *Al-Mufahim Al-Mashkal Al-Mujtahid Al-Kitab Al-Muslim*, Jilid 6., (Damaskus: Dar Ibnu Katsir, 1996), 674.

⁵¹ Safitri Munawaroh et al., "Pentingnya Penerapan Sex Education Dalam Upaya Pencegahan Pelecehan Seksual Terhadap Anak Sekolah Dasar," *Urnal Basicedu* 8, no. 1 (2024): 747-761, <https://doi.org/https://doi.org/10.31004/basicedu.v8i1.7171>.

⁵² Elizabeth Siregar, Dessy Rakhmawaty, and Zulham Adamy Siregar, "Kekerasan Seksual Terhadap Perempuan: Realitas Dan Hukum," *PROGRESIF: Jurnal Hukum* 4, no. 1 (2020): 1-14, <https://doi.org/DOI:https://doi.org/10.33019/progresif.v14i1.1778>.

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