

Theo-Sexology in The Quran as A Strategy for Family Resilience of Migrant Workers in Indonesia

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***Abstract:** Sexual violence as a crime against humanity in the resilience of migrant workers' families is caused by the lack of cognitive and ethical abilities of basic sexual orientation in religion. The research seeks to formulate the ethical values of preventive sexual education in the study of the Qur'an as a guide for sexual education in the family. The literature review is analyzed descriptively through the study of Toshihiko Isutzu's thematic structural interpretation where the data is analyzed 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 thayyiba, and zurriyyat hafidza with the characteristics of educational values. Second, preventive sex is shown in conceptual terms that are not less than 6 themes, such as al Harsu, al Rafas, al Nikah, al Zaujiyyah, al Bid'u, and al Farju. As the basis for the value of sexual education in early childhood, 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. Through this paradigm, it is expected to suppress acts of violence and orientation. Deviant sexual behavior, especially for families of migrant workers*

***Keywords:** Theo-Sexology; Al-Qur'an; Family Resillience; Migrant Workers.*

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 literature 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 thayyiba dan zurriyyat hafidza dengan karakteristik nilai pendidikan. Kedua, seksual preventif yang ditunjukkan di dalam term konseptual yang tidak kurang dari 6 seperti; al Harsu (حرث), ar Rafas (الرفث), al Nikah (نكاح), al Zaujiyyah (الزوجية), al Bid'u (البضع), al Farju (الفرج) dan

seterusnya. Istilah konseptual tersebut berimplikasi pada parafigma seksologi yang sehat sebagai dasar nilai pendididkan 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, humanism, ritual dan spiritual. Melalui paradigam tersebut diharapkan dapat menekan tindakan kekerasan maupun orientasi seksual menyimpang khususnya bagi keluarga buruh migran.

Kata kunci; *Teo-Seksologi; Al-Qur'an; Ketahanan Keluarga; Pekerja Migran.*

INTRODUCTION

Sexual disorientation that leads to deviant sexual behavior within migrant workers' families is due to the delicate family resilience system of religious values. So religion becomes an essential element in building a family resilience system.¹ The lack of parenting, education, and supervision patterns that are actually 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 placed the family resilience system as a necessity.² 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.³ One of the shocking cases is the case of adolescent sexual deviance in Tulungagung. Hundreds of men of productive age in Tulungung were identified as having deviated sexual orientation or Male Sex Men (MSM).⁴ It was also previously reported that out of 175 MSM students, 21 of them had been infected with HIV.⁵ The problem of adolescent

¹ Arash Marzban, Malek Fereidooni-Moghadam, and Sima Ghezlbash, "The Relationship between Spiritual Intelligence and Resilience in Family Caregivers of Patients with Chronic Mental Disorders," *Perspectives in Psychiatric Care* 58, no. 4 (October 1, 2022): 2846–53, <https://doi.org/10.1111/PPC.13132>.

² Regina Ogechi Alabere and Sachiko Terui, "Family Resilience," *The International Encyclopedia of Health Communication*, September 29, 2022, 1–5, <https://doi.org/10.1002/9781119678816.IEHC0882>.

³ Kediripedia, "Potret Anak Buruh Migran Tulungagung," Kediripedia.com, 2018.

⁴ Adhar Muttaqin, "498 Pria Di Tulungagung Alami Penyimpangan Orientasi Seksual," *DetikNews*, 2019; Nerendra Bakrie and Bramanta Pamungkas, "Psikolog Dilibatkan Tangani Pelajar Tulungagung Dengan Seks Menyimpang," *Jatimnow*, 2019.

⁵ Kastolani Marzuki, "Ratusan Pelajar Di Tulungagung Lakukan Seks Sejenis, 21 Di Antaranya Positif HIV - INews Portal," inews.id, 2019.

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, especially Tulungagung, also known as the TKI village.⁶

In Tulungagung, this migration began in the 1980s, along with the government's efforts to encourage the sending of migrant workers since 1979.⁷ Although working as a migrant abroad has a positive impact on the family's economy.⁸ However, it causes various problems that threaten the resilience of the family; the big examples are divorce, *nusyuz*, and justice issues in it⁹ which has an impact on the child's psychology. The results of the study stated that the level of morality of migrant workers' children is shallow; it can be seen from moral awareness, moral value assessment, and moral thinking.¹⁰ 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.¹¹ 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

⁶ Kompasiana, "'Kampung TKI' Di Tulungagung, Pemasok TKI Terbesar Di Jawa Timur," Kompasiana.com, 2015.

⁷ Haning Romdiati, "Migrasi Tenaga Kerja Indonesia Dari Kabupatentulungagung: Kecenderungan Tulungagung Regency: Trends , Migration," *Jurnal Kependudukan Indonesia* VII, no. 2 (2012).

⁸ William Bruno, Rebecca Dehnel, and Wael Al-Delaimy, "The Impact of Family Income and Parental Factors on Children's Resilience and Mental Well-Being," *Journal of Community Psychology* 51, no. 5 (July 1, 2023): 2052–64, <https://doi.org/10.1002/JCOP.22995>.

⁹ Daniel Susilo et al., "Komunikasi Keluarga Buruh Migran Indonesia: Hambatan Dan Penyelesaian," *JIKE: Jurnal Ilmu Komunikasi Efek* 1, no. 2 (2018): 166–88, <https://doi.org/10.32534/jike.v1i2.157>; Rina Septiani, "Keadilan Jender Dan Sanksi Atas Istri Dalam Hukum Formal Keluarga Islam," *Khazanah: Jurnal Studi Islam Dan Humaniora* 13, no. 1 (September 5, 2015): 69–99, <http://jurnal.uin-antasari.ac.id/index.php/khazanah/article/view/516..>

¹⁰ Asmaul Chusna, Triyono, and M. Ramli, "Profil Moralitas Anak Buruh Migran Indonesia," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 2, no. 3 (2017): 371–76.

¹¹ Yuniastuti, "Kehidupan Sosial Ekonomi Tki Dan Tkw Serta Dampak Sosial Psikologis Pendidikan Anak," *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 27, no. 1 (2016), <https://doi.org/10.17977/jppkn.v27i1.5525>.

development of children's personalities.¹² The pattern of long-distance relationships between children and parents results in permissive communication, which impacts the formation of unnatural behavior and talents in children.¹³

The emergence of the sexual disorientation phenomenon in adolescent migrant worker families above cannot be separated from the problem of family resilience caused by the dysfunction of the family resilience system as a way of providing quality and regulating roles and functions between family members positively.¹⁴ This is a result of education and parenting patterns, especially in efforts to instill 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 about preventive sexual education from the perspective of value resilience systems,¹⁵ One of which is from a religious perspective.¹⁶

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 behaviors 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 efforts can be made to anticipate the impact of deviant sexual behavior through the study of the text of the Qur'an whose results can be used as mastery and guideline for Islamic sex

¹² Tri Nurhidayati, Desi Ariyana, and M Fatkul Mubin, "Perkembangan Psikososial Anak Pada Keluarga Buruh Migran Internasional Di Wilayah Kabupaten Kendal," *Jurnal Keperawatan Jiwa* 2, no. 2 (2014): 88–92.

¹³ Linus Kali Palindangan, "Pola Komunikasi Ibu Anak Pada Keluarga Buruh Migran Perempuan Di," *Ilmu Komunikasi Dan Bisnis* 3, no. April (2018): 141–51.

¹⁴ Derya Güngör and Dagmar Strohmeier, "Contextualizing Immigrant and Refugee Resilience: Cultural and Acculturative Perspectives," in *Contextualizing Immigrant and Refugee Resilience: Cultural and Acculturative Perspectives*, ed. Derya Güngör and Dagmar Strohmeier (Switzerland: Springer, 2020). 2; Rebecca S. Allen and Michelle M. Hilgeman, "Family Interventions," *The Encyclopedia of Adulthood and Aging*, December 20, 2015, 1–5, <https://doi.org/10.1002/9781118521373.WBEEA196>.

¹⁵ John W. Reich, Alex. Zautra, and John Stuart Hall, "A New Definition of Health for People and Communities," in *Handbook of Adult Resilience* (New York; London: Guilford Press, 2010), 4–5.

¹⁶ Roberta R. Greene, Colleen Galambos, and Youjung Lee, "Resilience Theory," [Http://Dx.Doi.Org/10.1300/J137v08n04_05](http://dx.doi.org/10.1300/J137v08n04_05) 8, no. 4 (2008): 75–91, https://doi.org/10.1300/J137V08N04_05.

education for adolescents, mainly migrant workers' families. This research is expected to contribute more broadly not only to the scope of migrant families in Tulungagung but also to include all migrant residents and families throughout Indonesia. The pattern of sexual education based on religious and spiritual values is considered very important and urgent to be taught to adolescents and early childhood so that sexually deviant behavior is not widespread. This research is also expected 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 that can be taken.

METHOD

This study was conducted to explain 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 used literature using thematic interpretation methods with a structural-semantic approach of Toshihiko Isutzu and Abdullah Saeed in text analysis, context, and contextualization. The data obtained were analyzed into family resilience formulations to determine preventive sexual ethical values as information and guidelines for ethical values in education and guidance to children.

RESULTS AND DISCUSSION

Theoretical Concepts of Family Resilience

Family resilience is a positive action from various perspectives, including healthy, adaptive, and integrated closeness in the family context.¹⁷ Of course, in a family setting, it is intended that the tasks and functions of both parents can be

¹⁷ Steven M. Southwick et al., "Resilience Definitions, Theory, and Challenges: Interdisciplinary Perspectives," *European Journal of Psychotraumatology* 5, no. 1 (October 1, 2014), https://doi.org/10.3402/EJPT.V5.25338/SUPPL_FILE/ZEPT_A_11814776_SM0001.PDF.

carried out proportionally. 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 cannot be replaced by anyone, the resilience of migrant workers' families in parenting patterns is vulnerable to being influenced by deviant sexual orientation.¹⁸ 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 maximizes family members' responsibilities and functions to complement and cooperate with one another.¹⁹

Adolescents in migrant worker households are conceptually referred to as such; they are thought to be teenagers who are maturing.²⁰ Maturity is defined as the influence of hormonal maturity and the function of the sex organs, as well as a teenager's social relationship model.²¹ 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 defined as a period in which 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.²²

¹⁸ Slamet Mulyana, Kismiyati El Karimah, and Meria Octavianti, "Parenting For Left-Behind Children In Migrant Worker Families: A Study In West Java," *International Journal of Law, Government and Communication* 4, no. 15 (July 11, 2019): 252–62; Susan MA Hannon et al., "Women's Perspectives on Resilience and Research on Resilience in Motherhood: A Qualitative Study," *Health Expectations* 26, no. 4 (August 1, 2023): 1575–83, <https://doi.org/10.1111/HEX.13762>..:

¹⁹ Glenn E. Richardson et al., "The Resiliency Model," [Http://Dx.Doi.Org/10.1080/00970050.1990.10614589](http://Dx.Doi.Org/10.1080/00970050.1990.10614589) 21, no. 6 (2013): 33–39, <https://doi.org/10.1080/00970050.1990.10614589>.

²⁰ Ekawati, "Remaja Putri Mempunyai Pengetahuan Lebih Baik Tentang Seks Bebas," *Media Ilmu Kesehatan* 1, no. 3 (2012): 131–34.

²¹ Koes Irianto, *Kesehatan Reproduksi*, 1st ed. (Bandung: Alfabeta, 2015).

²² Koes Irianto, *Memahami Seksologi* (Bandung: Sinar Baru Algesindo, 2010).

Here, sexual orientation is established through the influence of the social environment as well as innate elements, and sexual orientation is a learning process.²³ Then, learning sexuality through religious values and moral norms to form healthy and mature adolescent sexual behavior.²⁴

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.²⁵ Therefore, sex education for teenagers must be based on divine awareness, humanism, sexual ethics in social relations, and the goals of sex.²⁶ 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 nikah*, *al lamsu*, *al hartsu*, *al zauj*, *al libas*, *al madaaji*, and so on. The first findings suggest that the Qur'an contains a comprehensive idea of sexuality that can be used 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 have been widely discussed in Qs. a Nur; even though they are found in other verses, Surah An-Nur has its uniqueness apart from the sexology issue, the kalam debate as well, and as the letter that is most read during prayer.²⁷

Family Resilience in Preventive 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*, *ar Rafas*, *al Nikah*, *al Zaujiyyah*, *al Farju*, *al Lamsu*, *al 'Aurat*,

²³ Ciek Julyati Hisyam, *Perilaku Menyimpang*, 1st ed. (Jakarta: Bumi Aksara, 2018).

²⁴ Irianto, *Memahami Seksologi*.

²⁵ Dyah Nawangsari, "Urgensi Pendidikan Seks Dalam Islam," *TADRIS: Jurnal Pendidikan Islam* 10, no. 1 (2015): 74, <https://doi.org/10.19105/jpi.v10i1.639>.

²⁶ Safrudin Aziz, *Pendidikan Seks Nusantara*, ed. Adnan A.R, 1st ed. (Yogyakarta: Kalimedia, 2015).

²⁷ Murad Wilfried Hofmann, "Allah Ist Das Licht von Himmel Und Erde: Der Lichtvers Sura 24 an-Nur Vers 35By Ayşe Başol-Gürdal," *Journal of Islamic Studies* 21, no. 1 (January 1, 2010): 112–14, <https://doi.org/10.1093/JIS/ETP066>.

al Madhaji, *al Libas*, *al Isti'zan*, *Gaddul Bashar*, *'Adamul Khudu*' wa *al Ikhtilath*.

Education of sexological ethical principles in the context of al Hars is a feature of sexology with a critical goal and urgency regarding reproduction.²⁸ As a result, sex in this context is not just about bodily pleasure and fulfillment but also the harmony of human ideals and regeneration. This explanation is given in Qs. Al Baqarah [2]: 223 of the Qur'an. [14] Allah says:²⁹

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ
مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ

The metaphorical language in the verse above emphasizes the respect and status of women and rejects sexual violence against them. Sentence *charts* is interpreted as a place to acquire offspring in a way that *ma'ruf*³⁰ about how to obtain quality offspring. In the Javanese tradition, good offspring are called *bobot*, *bebet*, and *bibit*.³¹ It is essential to understand that a legitimate biological relationship is not limited to fulfilling the *Syahwat* but involves social-spiritual matters. According to Imam at Tabari in *Jamil Bayan fi Tafsir al-Qur'an*, the word *charts* is the shape of *kinayah* to signify a healthy and good biological connection. Interestingly, *al charts*, 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 also confirmed by Allah's verse in the Qur'an, Q.S. al Baqarah [2]: 222. The book *Quratu al 'uyun* explains that in biological relations, it is not permissible for both of them to take off their clothes or, more precisely, they must be covered.³² Because the purpose of the covering cloth is to

²⁸ Hasan 'Izzuddin bin 'Abdul Fattah Ahmad. Al-Jamal, *Makhthutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an* (Kairo: Al- Haiah al-Mashriyah al-'Amah li al-Kutub, 2003), p. 380; Abul Husein Ahmad bin Faris bin Zakariya bin Hubaib Al-Qarwini Al-Razi, *Mu'jam Maqoyis AL-Lughoh* (Beirut-Lebanon: Dar al Fikri, 1979), 49.

²⁹ In other places, thematically, al Qur'an gives a picture of good treatment to a wife as recorded in (Q.S. al Baqarah [2]: 187, 222-223); (Q.S.an Nisa' [4]: 19); (Q.S. at Thalaq [65]: 1, 2, 6, 7. Subhi Abdur Rauf Ashri, *Mu'jam Al Maudu'i Lil Ayat Al Qur'an* (Kairo-Mesir: Dar al Fadhilah, 1990).

³⁰ Ibnu Hajar Asqalani, *Bulugul Maram* (Jakarta: Dar al Kutub al Islamiyah, 2002), 233.

³¹ Ibid., 133-140.

³² Abu Muhammad Maulana at Tahami Kununi al Idris al Hasani, *Qurratul 'Uyun* (Jakarta: Haramain, 2005), 32.

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.³³

The acts mentioned above can be regarded as providing compliments or making soothing sounds to make each other like each other.³⁴ According to Idris Hasani, this treatment pattern will even affect the quality of future generations. So compulsion in a valid biological connection (Marital Rape) should not occur because it is considered sexual assault and can even be called rape. In the Javanese tradition, the aesthetics of sexology are known as *asmaragama*, defined as defending and preserving women's dignity in sex matters.³⁵

Education of sexological ethical values in terms of *rafts* which is interpreted by *al jima'u*³⁶. This is also found in Ibn Kathir's view, which is interpreted as sexual relations with his wife (*muja'ma'atun an nisa'*)³⁷ which, according to Imam al Qurtubi is a form of *kinayah*,³⁸ which means the privilege of biological relationships as sacred bonds. From the perspective of fiqh, *Jima* is a union of two sexes based on a legal relationship established via marriage. As a result, *jima'* without marriage is always treated as adultery. In terms of meaning,

³³ Ainaul Mardhiyyah, 'Konstruksi Seksualitas Perempuan Dalam Literatur Pesantren Klasik', *PALASTREN*, Volume 6.No.1 (2013), 77–86.

³⁴ Hasani, *Qurratul 'Uyun*, 33.

³⁵ Ki Guno Asmoro, *Kamasutra Jawa*, 1st ed. (Bantul: Kreasi Wacana, 2014), 57–80; Ashad Kusuma Djaya and Ki Guno Asmara, *Asmaragama Wanita Jawa*, ed. 1 (Bantul: Kreasi Wacana, 2004), 139-171.

³⁶ Muhammad Sibam Rusydi Zaini, *Mu'jam Al Mufahras Li Ma'anil Qur'an*, 1st ed. (Beirut-Lebanon: Dar al Fikri, 1995), 512; Mujahid bin Jabr, *Tafsir Al Mujahid*, ed. Muhammad Abdul Salam Abu al Nail, 1st ed. (Mesir: Dar al Fikri a Islami, 1989), 221.

³⁷ Ibnu Kasir, *Tafsir Al-Qur'an Al 'Azim*, 1st ed. (Maktabah Aulad al Syaikh al Turats, 2000), 196.

³⁸ Dalam tafsir Imam al Qurtubi banyak menyertakan beberapa pendapat tentang makna *ar rafats*. Lihat Abu Abdillah Muhammad bin Ahmad bin Abu Bakar Al Qurtubi, *Al Jami'ul Ahkam Al-Qur'an* (Beirut-Lebanon: Al Resalah, 2006), 188.

these sexological verses can be found in several surahs, such as Qs. Al baqarah [2]: 187, 197, 230, 236-237; Qs. Al Imran [3]: 14, 47; (Qs. Al Nisa' [4]: 23); (Qs. Al A'raf [7]: 189); (Qs. Maryam [19]: 20); (Qs. Al Ahzab [33]: 49); (Qs. Al Rahman [55]: 56, 74); (Qs. al Mujadilah [58]: 403).³⁹ One of the example sentences in Qs. AL Baqarah verse 187, Allah says:

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ

In the case of Surah Al Baqarah verse 187, it is explained that the context of sexual interactions is a husband and wife connection, which is authorized during Ramadan to avoid other complications.⁴⁰ In interpreting the word *libas*, which has a sexological dimension, it is interpreted as a place (سكن) and a blanket (لحاف) both of which are mutually involved with each other.⁴¹ According to Sayyid Qutub's view, the mention of *ar rafats* and *al mubasyir* 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.⁴²

Education on the ethical norms of sexuality, in words *al Nikah*, means a legal positive relationship between the opposite sexes or, in sexual terms, a type of partnership (*heterosexual*).⁴³ 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 Nisa' [4]: 12, 20-22, 25, 127); (Q.S. al An'am [6]: 139); (Q.S. al A'raf [7]: 19); (Q.S. at Taubah [9]: 24); (Q.S. Ar Ra'du [13]: 38); (Q.S. Thaha [20]: 117); (Q.S. al Anbiya [21]: 90); (Q.S. al Mukminun [23]: 6); (Q.S. al Nur [24]: 3, 32-33); (Q.S. al Furqan [25]: 740); (Q.S. Asy Syu'ara' [26]: 166); (Q.S. al Qashahs [28]: 23-28); (Q.S. Ar Rum [30]: 21); (Q.S. al Ahzab [33]: 6, 28, 37, 49-50, 52-

³⁹ Muhammad Sibam Rusydi Zaini, *Mu'jam Al Mufahras Li Ma'anil Qur'an*, (Lebanon: Dar al Fikri, 1995), 284.

⁴⁰ Abu al Qasim Mahmud bin Umar Zamakhsyari, *Tafsir Al Kasysyaf* (Beirut, Lebanon.: Dar Al Marefah, 2009), 387.

⁴¹ Ibnu Kasir, *Tafsir Al-Qur'an Al 'Azim*, 1st ed. (Maktabah Aulad al Syaikh al Turats, 2000), 194.

⁴² Sayyid Quthb, *Tafsir Fi Zilal Al-Qur'an*, Juz 2 (Mesir: Mimbar Tauhid wa al Jihad, 1954), 199.

⁴³ Al-Jamal, *Makhthutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an*, 110.

53, 59);(Q.S. al Mumtahanah [60]: 10-11); (Q.S. at Taghabun [64]: 14); (Q.S. al Ma'arij [70]: 29-30).⁴⁴

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.⁴⁵ 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. Di sinilah fungsi nikah yang dapat dijadikan sebagai ketentuan sosial yang mampu menghindarkan dari seseorang dari kerusakan moral dan kejahatan kemanusiaan. This is where marriage can be utilized as a social provision to protect someone from moral harm and crimes against humanity.

Meaning the concepts above are similar in that al Zaujiyyah refers to coupled sexual encounters, which represent the essence of humanity's real nature.⁴⁶ Meaning spread in some letter, such as: (Q.S. al Imran [3]: 36, 195); (Q.S. An Nisa' [4]: 1, 11, 124, 176); (Q.S. Al A'raf [7]: 189); (Q.S. Yusuf [12]: 84); (Q.S. al Hijr [15]: 88) (Q.S. An Nahl [17]: 97); (al Kahfi [18]: 28, 57); (Q.S. Thaha [20]: 13); (Q.S. al Hajj [22]: 10); (Q.S. Ar Rum [30]: 21); (Q.S. Luqman [31]: 7); (Fathir [35]: 11); (Q.S. Az Zumar [39]: 6); (Q.S. Ghafir [40]: 40); (Q.S. Syura [42]: 11, 50); (Q.S. al Hujurat [49]: 13); (Q.S. An Najm [53]: 45); (Q.S. al Qiyamah [75]: 39); (Q.S. An Naba' [78]: 8, 40); (Q.S. Al Balad [90]: 8-10); (Q.S. al Masad [111]: 1).⁴⁷ The other surah, Q.S. al Hujurat [49]: 13. For example, in

⁴⁴ Muhammad Sibam Rusydi Zaini, *Mu'jam Al Mufahras Li Ma'anil Qur'an*, 1st ed. (Beirut-Lebanon: Dar al Fikri, 1995), 545-547. It also corresponds to the terminology of sexuality in the phrase *al bid'u*, which is meant to refer to different gender identities but related to each other of the same gender. The verse is spread in several surah such as (Q.S. Yusuf [12]: 19, 62, 65, 88).

⁴⁵ Hasani, *Qurratul 'Uyun*, 13.

⁴⁶ Al-Jamal, *Makhthutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an*, 364.

⁴⁷ Penegasan ayat-ayat *al Zaujiyyah* juga dijelaskan dalam beberapa ayat semisal Q.s. al Baqarah [2]: 221-223, 235, Q.s. An Nisa' [4]:22-25, Q.s. al A'raf [7]:189, Q.s. al Mukminun [23]: 5, Q.s.

Qs. Al Imran verse 36 describes how sexual relations of the opposite sex, as nature, aim to give birth to children and further offspring.

In sentence, *al Farj*, sexuality refers to the importance of keeping and protecting the genitals or vital organs. Those meanings are spread in several letters such as: (Q.S. al Anbiya [21]: 91); (Q.S. al Mukminun [23]: 5); (Q.S. an Nur [24]: 30-31); (Q.S. al Ahzab [33]: 35); (Q.S. At Tahrim [66]: 12); (Q.S. al Ma'arij [70]: 29).⁴⁸ One of the examples of those verses above is found in Q.S. al Anbiya [21]: 91, Allah said:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ
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, not preserved from the sight that confuses, is an end of wickedness.⁴⁹ This point of view does not mean preventing someone from seeing others, but if followed by sexual desire or motivation 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 Shahih Muslim number 156, the Prophet SAW said:

و حَدَّثَنَا 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 وَلَهُمْ عَذَابٌ أَلِيمٌ شَيْخُ زَانَ وَمَلِكٌ
كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ

And told us Abu Bakr bin Abu Shaybah had told us Waki' and Abu Muawiyah(3) of al-A'masy(4) of Abu Hazim(5) of Abu Hurairah(6) he

An Nur [24]:3, 32-33, Q.s. al Qashas [28]: 27-28, Q.s. ar Rum [30]:21, Q.s. al Mumtahanah [10].
Lihat Ashri, *Mu'jam Al Maudhu'i Lil Ayat Al Qur'an*, 419-423. Lihat halaman 364

⁴⁸ *Ibid.*, 894.

⁴⁹ Muhammad Nawawi, *Uqudu Al Lujjain* (Semarang: Karya Toha Putra, 1994), 16–17.

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."

In the sentence, *al Lamsu*, education on the ethical standards of sexuality is intended as a want or urge to be organically related to the meaning of touching.⁵⁰ This meaning is in two letters: Q.s. an-Nisa' [4]: 43, Q.S. al Maidah [5]: 6).⁵¹ According to Ibnu Arabi in *Ahkamul Qur'an*, *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-Jima'*.⁵² Thus, in Q.S. al Maidah verse 6, the phrase "al Lamsu" was combined with the word "an-Nisa," 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 is used as the foundation for blessing.⁵³

In the term *al 'awrat*, education of sexual ethical ideals denotes something that can bring evil.⁵⁴ The meaning of the *aurat* can be found the Naqli propositions in two surahs, namely Q.S. an Nur [24]: 58); (Q.S. al Ahzab [33]: 13. Al Maraghi in his interpretation of Surah An Nur verse 58 affirms the function of *aurat* 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

⁵⁰ Abul Husein Ahmad bin Faris bin Zakariya bin Hubaib Al-Qarwini Al-Razi, *Mu'jam Maqoyis Al-Lughoh* (Beirut-Lebanon: Dar al Fikri, 1979), 210.

⁵¹ Zaini, *Mu'jam Al Mufahras Li Ma'anil Qur'an*, 1042.

⁵² Abu Bakr Muhammad bin Abdullah Ibnu Arabi, *Ahkam Al Qur'an* (Beirut-Lebanon.: Dar al Kutub al 'Ilmiyah, 2003), 564.

⁵³ 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 a reason to purify oneself. Look at Al-Imam Abu Fida Ismail Ibn Katsir Ad-Dimasyqi, *Tafsir Al-Qur'an Al-Adzim* (Bandung: Sinar Baru Algesindo, 2000), 121.

⁵⁴ Al-Jamal, *Makhthutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an*, 175.

saying hello or salam.⁵⁵ While the statement in the *Al-Wujuh Wan Nazāir Fi Lafzil Qur'an* is not described as non-biological unless both have relationship (لايطلقوا مجامعة النساء ولا عرفوها).⁵⁶ While Surah al-Ahzab verse 13 for Sheikh Nawawi al-Bantani is interpreted as a place or house that is potentially stolen if not guarded (غير حصين نخاف عليها سرق السراق), then in the next verse (وما هي بعورة) the ideal is that the aurat is taken care of in the best possible way. (الحال أن البيوت (ليس فيها خلل).⁵⁷ It emphasizes that aurat has two possible poles: on the one hand, it seeks to protect humanity's honor and dignity, but on the other hand, it can damage human self-esteem.

Education of the ethical values of sexuality in the sentence *al Madhaji'* which means a place of gathering in the sense of sexual relations between husband and wife that exists in Q.S. an Nisa' [4]: 34⁵⁸, Q.S. as Sajadah [32]: 16. Ibn Katsir explicitly explains the meaning of *madhaji'* with the meaning of *an Nikah*, which means *al Jima'*. In the context of surah An Nisa verse 34 is a way to advise a wife doing *nusyuz* to be left out of a biological relationship or companionship in one bed.⁵⁹ This is another evidence that Islamic Sharia is a basic physiological connection between the sexes, not between the same sexes. According to the tafsir al Maraghi, *al Madaji'*, which means "to gather," in Surah an-Nisa becomes an end to acquire inner serenity.⁶⁰ So the context of the verse about *nusyuz* by distancing from the wife is an attitude of denial of peace as an attempt to honour the wife.

Sexuality education in the sentence, *al Libas*, indicates clothes paired with harmonious relationships. The word was in Q.S. al Baqarah [2]: 187.⁶¹ Related to the term *al libas*, Imam al Qurthubi gives a deeper digestion where *libas*, in

⁵⁵ Ahmad Mustofa Maraghi, *Tafsir Al Maraghi* (Mesir: Musthafa Al-Babiy Al-Halaby, 1946), 129-130.

⁵⁶ Ad-Damaghani, *Al-Wujuh Wan Nazāir Fi Lafzil Qur'an*, 349. The others, in *Mu'jam Al-Wujuh Wan Nazāir Fi Lafzil Qur'an* was interpreted *aurat* by two meanings: far away from men (الخالية من الرجال) in Qs. Al Ahzab [33]: 13, Qs. An Nur [24]: 58 and *jima'* (الجماع) in Qs. An Nur [24]: 31. Look at page 438.

⁵⁷ Nawai al Bantani, *Tafsir Marah Al Labid*, Juz 2 (Semarang: Toha Putra, n.d.), 179.

⁵⁸ Al-Jamal, *Makhtutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an*.

⁵⁹ Al-Imam Abul Fida Isma'il Ibnu Katsir Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, 1st ed. (Beirut: Maktabah Aulad al Syaikh al Turats, 2000).

⁶⁰ Maraghi, *Tafsir Al Maraghi*, Juz 5, 28-29.

⁶¹ Zaini, *Mu'jam Al Mufahras Li Ma'anil Qur'an*, 1037.

addition to sexual intercourse, is also meant as clothing that covers the aurat of those who cannot see it.⁶² 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.

Sexual education in the term *al Isti'zan* which means the condition of the ability to do something or not.⁶³ In the context of the verse, it can be understood as an education to ask for permission to enter a room of a private nature. Meaning spread into some surah, such as: Q.s. an Nur [24]: 27-29, 58-59, 61-63, Q.s. al Ahzab [33]: 52. There are three verses which are connected, namely: *tasta'nisu*, *tusallimu*, and *liyasta'nizu*. In the context of the verse, it can be understood as an education to ask for permission to enter a room of a private nature. Meaning spread into some surahs, such as: (Q.S. an-Nur [24]: 27-29, 58-59); (Q.S. al Ahzab [33]: 52).⁶⁴ The spread of verses relating to the three terms above as *tusallimu* includes in Qs. An Nur [24]: 27, 61⁶⁵, *tasta'nisu* in Qs. An Nur [24]: 27 and *tasta'zinu* in Qs. An Nur [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 *Ghadul Bashar*, linguistically *ghaddu* means to humiliate or weaken the voice and sight (الخفض في الصوت والطرف).⁶⁶ The meaning in the sense of weakening the voice is found in Qs. Al Hujurat [13]: 3. While in the meaning of debilitating, the sight is present in Qs. An Nur [24]: 30. It refers to the meaning so that the *ghaddu al Basar* above has a meaning as a way to keep the eyes from the things that arouse the desire of lust. This meaning is spread

⁶² Qurtubi, *Al Jami'ul Ahkam Al-Qur'an*, Juz 3, 190; Kasir, *Tafsir Al-Qur'an Al 'Azim*, Juz 2, 194; Sayyid Quthb, *Tafsir Fi Zilal Al-Qur'an*, Juz 2, 199.

⁶³ Al-Jamal, *Makhtutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an*, 70.

⁶⁴ Ashri, 'jam Al Maud'u'i Lil Ayat Al Qur'an, 416-418.

⁶⁵ Baqi', *Mu'jam Al Mufahras Li Al Fadzil Qur'an.*, 355.

⁶⁶ Al-Jamal, *Makhtutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an* 206.

in some places within al Qur'an, like as (Q.S. An Nur [24]: 30-31).⁶⁷ That is to keep your eyes on the things that arouse your lust.

In another letter, it is explained how the sentence *Gaddu* in Qs. 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.⁶⁸ The truth of this verse is explained in the interpretation of Ibn Katsir; not only is it intended for the Prophet as a type of man, but 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 on the opposite with the full of lust.⁶⁹ Zamakhsyari also describes it as subduing the sight because all wickedness begins with the eyes.

Sexual education in the term *adamu al hudu' wa al ikhtilat* means ethics of communication and association. Meaning spread out in surah Q.s. al Ahzab [33]:32-33, 53-55, 59, Q.s. Shad [38]: 24, 32. When referring to the meaning of lafadz *khada'a*, it contains meaning of softening speech or word (ألان كلامه).

While the lafadz *khada'a* in Al Ahzab's letter in verse 32 is marked with the prohibition to impress gentle words that could potentially arouse lust of male *syahwat* (نهين عن إلانة القول ترقيق حتى لا يطمع الرجال فيهن).⁷⁰

In other places, the meaning of the phrase *khada'a* in Qs. Asyu'ara [26] 4 is meant by submission.⁷¹

Ibn Katsir explains in his interpretation that the phrase *fala makhana bil quality* is an attempt to preserve and preserve itself from attitudes and forms of conversation that raise sexual desire (كلام الترقيق) 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).

⁶⁷ Ashri, *Mu'jam Al Maudu'i Lil Ayat Al Qur'an*, 419.

⁶⁸ Baqi', *Mu'jam Al Mufahras Li Al Fadzil Qur'an.*, 499.

⁶⁹ Al-Imam Abul Fida Isma'il Ibnu Katsir Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, Jus X, 1st ed. (Beirut: Maktabah Aulad al Syaikh al Turats, 2000), 217; Abu al Qasim Mahmud bin Umar Zamakhsyari, *Tafsir Al Kasysyaf*, XV (Beirut, Lebanon.: Dar Al Marefah, 2009), 726.

⁷⁰ Al-Jamal, *Makhtutah Al-Jamal: Mu'jam Wa Tafsir Lughawy Li Kalimat Al-Qur'an*, 45.

⁷¹ Baqi', *Mu'jam Al Mufahras Li Al Fadzil Qur'an*, 234.

(معروف في الخير).⁷² It is not far different that Zamakhsyari also put forward in his interpretation that it is forbidden to speak softly or like as *khunsa* (فلا تلتن بقولكن) (خاضعا أي لناختنا مثل كلام المريبات والمومسات).⁷³ Meaning spread in some letters like Q.S. al Ahzab [33]: 53-55, 59, Q.S. Shad [38]: 24, 32).⁷⁴

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 is understood as 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 Sholihin* character is the ability to adapt, *muhsinin* which means possessing the capacity and capability of intellectual intelligence, *halim* which is understood as emotional intelligences, *mukminin* is intelligence tauhid as an essential part to determine the purpose and orientation of every action and agenda succession in the world, *muslimin* is the character bearer of the message and mission of cold and peace *amar makruf nakungkar* and *'alim* which means having knowledge and broad vision. The family of “*Robbi Rodiyyah*” has the characteristics of “*zurriyatan tayyiba*”, it is a family that is good in duty, role and function, then a family of *zurriyyatan muslimatan* that means a harmonious family and *zurriyatan hafiza*

⁷² Ad-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, Juz 10, 150.

⁷³ Zamakhsyari, *Tafsir Al Kasysyaf*, Juz 22, 654-855.

⁷⁴ Ashri, *Mu'jam Al Maudu'i Lil Ayat Al Qur'an*, 442-443.

families that are awake and preserved from the material side or the fulfillment of the needs as the antithesis of *zurriyatan da'ifa*.

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