

Santri's perception of sex education in the book of fathul izar: Analytical study at al-qodiriyah islamic boarding school windusari

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ABSTRACT

This study aims to examine students' perception of sexual education in the book Fathul Izar by K.H. Abdullah Fauzi at the Al-Qodiriyah Islamic Boarding School in Windusari. The background of this study is based on the still strong assumption that the discussion of sexuality is something taboo, even though Islam views sex as an integral part of religious teachings that need to be understood proportionately, ethically, and educationally. Islamic boarding schools, as institutions of religious education, play a strategic role in conveying this understanding accurately to students. This study uses a phenomenological approach to deeply understand the perception of students towards sex education in the book Fathul Izar. The type of research used is field research because it is carried out directly at the location where the subject is located. The method used is qualitative, with data collection techniques through observation, interviews, and documentation. The data source consists of primary data (students, administrators, and pondok village heads) and secondary data (Fathul Izar's book, journals, and pesantren documents). Data analysis is carried out through the stages of data reduction, data presentation, and conclusion. The validity of the data is strengthened through triangulation of sources, techniques, and time. The results of the study show that students' perception of sex education in the book Fathul Izar is positive. They see the book as a guideline that teaches sexual education in a polite, in-depth, and based on Islamic values. Factors that affect the perception of students include family backgrounds, methods of delivery of ustaz, and the influence of the pesantren environment. The impact of sexual education based on the book of Fathul Izar can be seen in the mindset and association of students who are more ethical, responsible, and have spiritual readiness in entering domestic life. This research emphasizes the importance of learning sex education in pesantren through a classical book approach, not only to remove taboo stigma, but also as a preventive effort against sexual deviance and the formation of a character of students who are morally and spiritually intact.

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Introduction

There has been a misunderstanding among Muslim society that views sexuality as taboo and unworthy of open discussion. (Ifadah et al., 2023) This view is refuted by Yusuf Qardhawi. He emphasized that various Islamic literature, such as tafsir, hadith, fiqh, and literary works, reviews many sexuality issues. Yusuf Qardhawi stated that no Muslim scholar forbids the discussion of this matter as long as it is in the context of science and education. (Rodiyah, 2023)

Sexual education in Islam is an important aspect that deserves serious attention. This is because issues related to sexuality in Islam are a significant focus. Sex is not a taboo topic to talk about, but rather understood as something urgent to discuss and even needs to be taught. (Wathoni, 2016)

The Qur'an contains many terms that are closely related to the issue of sexuality, which shows that sex is not something taboo to talk about. As long as the discussion is within the framework of moral and ethical values, sexuality is important to be studied from an Islamic perspective. This is so that Muslims avoid the negative impact that can arise if the issue of sexuality is ignored or not conveyed proportionally. (Wathoni, 2016)

One of the verses that discusses sexual relations explicitly is the words of Allah SWT. in surah Al-Baqarah verse 223:

يَسْأَلُكُمْ خِزْيٌ لَكُمْ فَأْتُوا حُرَّتَكُمْ أَنْتُمْ شِئْتُمْ لَكُمْ وَاقْبُوا لِلْأَنْفُسِ كُمْ ۚ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ ۖ وَبَشِّرِ الْمُؤْمِنِينَ

Meaning: Your wives are a field for you; Then come on. Your field is anytime in the way you like. And prioritize (the good) for yourself. Fear Allah and know that you will meet Him. And give glad tidings to the believers. (Q.S. Al-Baqarah:223)

This verse shows that Islam does not cover up the issue of sexuality. Rather, Islam regulates sexual relations in a wise and civilized way, providing space for husband and wife to enjoy a healthy and harmonious domestic life, but still within the corridor of spiritual and moral values. This is also a strong argument that the discussion of sexuality in Islam is not something taboo, but part of an integral teaching.

If studied in depth, sexual education is not contrary to the teachings of Islam. On the contrary, Islam, as a religion that regulates all aspects of human life, can be the main foundation in designing moral and civilized sexual education. (Mahmudah, 2015)

Pesantren is a traditional Islamic educational institution that is typical of the existence of kiai, students, dormitories, mosques, and the study of the yellow book. (Septiani et al., 2023) The pesantren has the goal of fostering and shaping students, one of which is by preparing them to become dai or conveyors of Islamic da'wah to the community at large. (Syafi & Azizah, 2019) Therefore, pesantren as an Islamic educational institution should ideally be a pioneer in providing sexual education by sharia, so that students understand sexuality appropriately, healthily, and responsibly.

However, the reality is that sexual education in the pesantren environment still does not receive adequate attention. This lack of attention is generally caused by low awareness and understanding, both from the pesantren management and the students, about the urgency of sexual education. Sex education is often perceived negatively, as if it is contrary to the values of decency. (Alfedo et al., 2022) In fact, in essence, sexual education is a form of teaching, awareness, and information that aims to equip individuals with the right understanding of issues surrounding sexuality. (Lalita et al., 2023)

A lack of understanding of sexuality education can open up opportunities for various risks, such as increased cases of sexual abuse and unwanted pregnancies, as well as psychological impacts such as depression and guilt. (Utomo & Ifadah, 2019) This causes anxiety in the educational environment, so it can interfere with their ability to think well. (Fadli, 2021)

Some examples of the phenomenon of sexual violence in the pesantren environment are reflected in several real cases that have occurred. First, there was a case of sexual violence that befell 26 students at an Islamic boarding school in Ogan Ilir Regency, South Sumatra, causing the victims to experience severe physical and mental trauma. (Irwansyah Putra, "The Latest Developments in the Case of 26 Students Suspected of Experiencing Sexual Violence", in,

<https://www.jpnn.com/news/perkembangan-latest-case-of-26-students-suspected-of-experiencing-sexual-violence-this?Page=2>, retrieved 21 May 2023.) Second, in Pinrang Regency, a leader of an Islamic boarding school committed an act of molestation against his students by kissing several parts of the victim's body. (Ihwan Fajar, "Kiss Santri, Leader of Boarding School in Pinrang Becomes a Suspect", in, <https://www.merdeka.com/peristiwa/cium-santri-pimpinan-ponpes-di-pinrang-jadi-tersangka.html>, accessed 21 May 2025.) Third, in Mojokerto, there was a case of sexual harassment against four students by the caretaker of the Islamic boarding school, which resulted in the victims experiencing psychological disorders. (Wahyu Nurdianto, "Victims of Sexual Violence in Mojokerto Increase by 4 People", in <https://www.timesindonesia.co.id/read/news/378448/santri-victims-of-sexual-violence-dimojokerto-increased-4-people>, retrieved 21 May 2025.) This series of events confirms that sexual violence in Islamic boarding schools is not a trivial issue, but an urgent crisis that needs immediate attention and appropriate solutions.

The Al Qodiriyah Islamic Boarding School was founded in 2005 by K.H. Muhamad Idris Syafi'i Marzuki bin K.H. Maksum bin K.H. Masturin bin Kiai Muhamad Raseh bin Syaikh Hasan Ibrahim (Mbah Wali Parakan). In 2025, the number of students studying at the Al-Qodiriyah Windusari Islamic Boarding School will reach 345 people. Of these, 175 male students were students, while female students were 170 people. (Abro, 2023) This number shows a significant development in the number of students, as well as reflecting public trust in this pesantren as a credible Islamic educational institution.

One of the unique aspects of Al-Qodiriyah Islamic Boarding School lies in its distinctive educational principle, namely "I go to school, not go to school." This principle shows that pesantren activities are the main axis in the life of students, while formal education is used as a complement. This can be seen from the policy of the formal school schedule, which only lasts for two hours, namely from 08.00 to 10.00 am. After that, the students returned to the boarding school to continue the core activity in the form of book recitation. (Abro, 2023) This pattern makes pesantren a center for character formation and a deeper understanding of Islamic science.

However, amid this growth, the quality of the learning process at the Al-Qodiriyah Islamic Boarding School still has several shortcomings, one of which is that the ustaz tends to convey book material textually without deepening the context, so that many students feel taboo and are reluctant to discuss this topic openly. The attitude of shame and social stigma in the pesantren environment also reinforces this awkwardness. The lack of discussion spaces and communicative teaching methods makes students' understanding of sex education still limited. (Abro, 2023)

Students are seen more by the community, so ideally, they must be able to understand the theory of sex education, especially regarding marriage. This is necessary because students have a role as agents of change (*agents of change*) in the social life of the community. (Nashihin et al., 2022) They are required not only to be active individuals in shaping the social environment, but also to play a role as conveyors of religious da'wah in the community at large. (Moh. Syafi' et al., 2020)

The yellow book by K.H. Abdullah Fauzi can be used as a source of insight in understanding the procedures for intercourse by Sharia and revealing the various secrets behind it. *Fathul Izzar*, which is widely known among Islamic boarding schools as part of classical literature, is an important reference for students, especially in the context of debriefing towards married life. This book has been taught in various Islamic boarding schools as preparation material for a good marriage. K.H. Abdullah Fauzi himself named this book *Fathul Izzar* because its content in-depth discusses various hidden aspects related to the right time to have sex and the secret of the creation of women according to an Islamic perspective. (Yahya, 2019)

Based on this description, it is important to trace the extent of students' understanding and perception of sexual education contained in the Book *Fathul Izzar*, especially in the Al-Qodiriyah Windusari Islamic Boarding School. This study aims to analyze students' views on the material of the book *Fathul Izzar* understood, taught, and accepted in the context of pesantren education, especially in responding to the challenges of an increasingly complex era related to sexuality

issues among students and preventive efforts to prevent sexual violence in the pesantren environment.

Research Methods

The study uses a phenomenological approach (Bado, 2021) to understand in depth the students' perception of sex education in the book *Fathul Izar*. The type of research used is field research (Ramdhan, 2021) because it is done directly at the location where the subject is located. The method used is qualitative (Ramdhan, 2021), with data collection techniques through observation, interviews, and documentation. (Scott, 2013) The data source consists of primary data (students, administrators, and village heads of the cottage) and secondary data (books *Fathul Izar*, journals, and pesantren documents). (Nasution, 2023) Data analysis is carried out through the stages of data reduction, data presentation, and conclusion. (Rijali, 2019) The validity of the data is strengthened through triangulation of sources, techniques, and time. (Gardner, 1960)

Results and Discussion

A. Analysis of Al-Qodiriyah Santri Perceptions of Sex Education Materials in the Book of *Fathul Izar*

Perception is a complex and highly personal mental process. Perception begins with the receipt of stimuli through sensory devices, then is organized and interpreted by the brain so as to produce an internal representation of the outside world. In this framework, perception is the basis for a person to form attitudes, make decisions, and respond to the social and cultural environment around them. (Dr. Masje Wurarah, 2022)

The perception of students towards sex education in the book of *Fathul Izar* at the Al-Qodiriyah Windusari Islamic Boarding School shows a tendency to understand that it is not only textual, but also contextual and transformative. This is evident from the results of observations, interviews, and documentation that show that the approach of students to the book of *Fathul Izar* goes beyond the literal aspect. They grasp a deeper meaning related to the moral, spiritual, and social values contained in it, and can relate it to the reality of their lives as students in the modern era.

This study found three main findings in the perception of Al-Qodiriyah students towards sex education in the book of *Fathul Izar*, namely the understanding of content, emotional response when learning, and views on the urgency of the material.

1. Santri Understanding of the Contents of the Book of *Fathul Izar* which is Positive

Based on the results of interviews and observations in the field, it is known that students understand the content of the book *Fathul Izar* as a form of sexual education that is educational and not vulgar. The book is seen as a guide that not only explains the biological aspects of the marital relationship but also emphasizes spiritual values, ethics, and moral responsibility. The students assessed that the content of the book was conveyed in polite, systematic language, and based on religious postulates, so as to give a religious and educational impression. In addition, students also understand that this book contains teachings about domestic ethics, such as the importance of reading prayers before having sex, knowing times that are prohibited by sharia, and maintaining household harmony as part of the value of worship. The gradual and contextual process of delivering material in pesantren also strengthens this positive perception.

This is in line with the theory of perception according to Bimo Walgito, which states that perception is a process that begins with sensing and continues with the meaning by the individual of the stimulus he receives. Perception is active because it is influenced by experiences, interests, needs, and expectations (internal factors), as well as by the intensity, contrast, and form of presentation of stimuli (external factors). In other words, perception is not solely formed from what is captured by the senses, but also how individuals process and give meaning to what is experienced based on their background and social context. (Walgito B, 2004)

The correlation between Bimo Walgito's perception theory and students' positive understanding of *Fathul Izzar's* book can be interpreted as the result of a perception process involving these two factors. Internally, the background of the students as pesantren students who are used to learning based on postulates and religious values, as well as the need for an ethical understanding of sexuality, encourages the formation of positive perceptions. Meanwhile, externally, the presentation of the book that is polite, non-vulgar, and contextual in the delivery in class becomes a stimulus that strengthens their interpretation. Thus, the positive perception of students is not a form of passive acceptance, but the result of an active interpretation process influenced by their scientific and religious context.

2. Students' Emotional Responses When Studying the Book of *Fathul Izzar* Are Transformative

Based on the results of interviews and observations at the Al-Qodiriyah Islamic Boarding School, Windusari shows that the emotional response of students when studying the book of *Fathul Izzar* is dynamic and transformative. In the early stages, most students felt embarrassed, awkward, and reluctant to discuss material related to sexuality because the topic was still considered taboo in the Islamic boarding school education space. However, over time and through a polite, contextual, and dialogical teaching approach by ustaz, this attitude has changed. Students began to feel more comfortable, open, and even enthusiastic about participating in learning. A warm and respectful classroom atmosphere helps to reduce awkwardness, so they can understand that sex education from an Islamic perspective is not only relevant, but also important as part of character building, self-control, and spiritual awareness. Emotional responses that were initially negative shift to reflective and constructive, showing a transformation in the way of looking at material that was previously considered sensitive.

This is in line with the theory of social perception, which states that social perception is the process of understanding the meaning of social objects and events that occur around us. Each individual has a distinctive perspective on his or her environment. There are several key principles in social perception, including:

- a. Perceptions based on experience, which are a person's assessment of a particular individual, object, or event, are influenced by experiences and learnings from similar situations that have been experienced before.
- b. Perception is selective, meaning that not all stimuli from the environment are absorbed in their entirety; A person's level of attention determines which stimuli are chosen to process.
- c. Perception is conjectural, because the information obtained is never complete, so the interpretation of objects is often based on assumptions to complete the meaning as a whole.
- d. Perception is evaluative, that is, even though we often assume that what we perceive is reality, our senses and the way we perceive can be misleading, so we also need to question the extent to which our perception reflects reality. (Al-Azan et al., 2025)

The emotional response of students who transform the learning process of the book of *Fathul Izzar* can be analyzed through principles in social perception. Initially, personal experiences and the culture of pesantren that tend to avoid explicit discussions about sex form a negative and awkward initial perception (the principle of experience). However, the attention of the students began to be focused on the dialogical and polite approach of the ustaz, so they began to choose to receive and process information that was previously avoided (selective principle). When the information received has not been fully understood, students try to complement it with assumptions based on religious values and moral teachings that they have learned (the principle of conjecture). Finally, they re-evaluated their initial views and found that sex education in Islam can be deeply understood and educational if it is delivered correctly

(evaluative principle). Thus, changes in the emotional response of students reflect an active and complex process of social perception in dealing with sensitive but important material.

3. Santri's Views on the Urgency of the Material of the Book of *Fathul Izzar*

Based on interviews and observations at the Al-Qodiriyah Windusari Islamic Boarding School, students view the book of *Fathul Izzar* as an important source of learning in equipping themselves to face Islamic married life. They consider that the content of this book not only explains the biological aspects of marital relationships but also instills ethical values, moral responsibility, and Sharia principles. Amid the rapid flow of digital information that tends to be free and without limits, *Fathul Izzar* is present as a valuable reference that helps form a more directed view and keeps students away from misunderstandings. The material in the book is considered urgent to understand, especially in an effort to build self-awareness, maintain honor, and prepare for the future with a solid foundation of religious values.

Sugihartono et al. explained that perception is the brain's ability to translate incoming stimuli through sensory tools. This process involves an individual's interpretation of an object or event. Everyone can have a different perspective on the same stimulus, resulting in positive or negative perceptions. This difference will affect how a person acts in real life in daily life. Thus, perception is not only the result of sense, but also a form of active response based on the experience, values, and social context that surrounds the individual. (Kiki Fibrianto et al., 2023)

The students' view of the urgency of studying *Fathul Izzar* is in line with the perception theory put forward by Sugihartono et al. Students not only accept the content of the book as information, but also interpret it based on their needs and experiences in facing the reality of modern life. Stimulus in the form of book learning triggers intellectual and spiritual responses that form positive perceptions. In this case, students' understanding of the urgency of Islamic sexual education is influenced by social background, religious awareness, and concerns about negative influences from outside. This perception then encourages real actions, namely openness in receiving learning, active participation in studies, and seriousness in internalizing the values of the book as a provision for the future. This proves that perception is not passive, but grows through a process of deep reflection and interpretation of the stimulus they receive.

B. Factors Influencing the Perception of Al-Qodiriyah Students on Sex Education Materials in the Book of *Fathul Izzar*

Perception is an active process initiated by individuals in an effort to understand and respond to their environment. Although the observed object or stimulus is the same, each person can have different perceptions because they are influenced by various internal factors. Subjective experiences, knowledge, learning processes, and psychological backgrounds such as personality, attitudes, and motivations all help shape the way a person interprets things. Perception is not solely the result of passive reception of stimuli, but is closely integrated with complex and personal processes of cognition. Therefore, in understanding perception, it is important to examine the individual factors that underlie it. (Nisa et al., 2023)

The perception of students at the Al-Qodiriyah Windusari Islamic boarding school towards sex education in the book of *Fathul Izzar* is not formed without reason. The results of research in the field show that this perception is greatly influenced by three main factors, namely family background, the role of the ustaz, and the influence of social media. The three of them make different contributions in shaping the perspective of students on sex education materials in the book *Fathul Izzar*.

1. Peran Ustaz

Based on the results of interviews and observations, it can be concluded that the role of the ustaz has an important influence in shaping students' understanding of the

content of *the book of Fathul Izzar*, especially related to sex education. Ustaz does not just translate the text, but guides the students to understand the content of the book contextually and carefully. Through calm and relevant delivery to the lives of students, ustaz helps them capture the value of manners, cleanliness, and responsibility in husband and wife relationships. This makes the learning process more in-depth and contributes to the formation of the character and morals of the students according to Islamic values.

This is in line with the theory of perception according to Rhenald Kasali, a person's perception of an object is influenced by several factors, one of which is the values adhered to. Value is an evaluative aspect of an individual's beliefs that includes considerations of morality, beauty, usefulness, and satisfaction. Values are normative because they are the standard in assessing right or wrong, good or bad, and the appropriateness or inappropriateness of an action. This value is formed from the process of socialization in culture and tends to be stable, so it helps determine the way a person understands, responds, and assesses the information or stimuli they receive from the environment. (Casley, 2007)

This finding is directly correlated with Kasali's theory on the indicators of values adhered to, because the perception of students towards sex education in *Fathul Izzar* is formed through the inculcation of values by ustaz in the learning process. Islamic values such as politeness, responsibility, and cleanliness are not only taught as concepts, but are instilled as a way of life. Ustaz plays the role of a guardian of values and interpreter of the text, so that sensitive sex education materials can be understood in a full, in-depth, and in accordance with Sharia. In other words, the formation of student perception does not occur spontaneously or solely through exposure to texts, but through the internalization of values guided by authoritative figures, namely ustaz, which is a representation of Islamic norms and values in the pesantren environment.

2. Family Background

Based on the results of interviews and observations at the Al-Qodiriyah Windusari Islamic Boarding School, family background plays an important role in shaping students' perception of sex education in the book *Fathul Izzar*. Students from families with open communication patterns find it easier to understand and receive material, and show an enthusiastic attitude during learning. On the other hand, students from closed families tend to feel awkward and need time to adjust. Nevertheless, a polite approach, based on Islamic values, and a conducive learning atmosphere in pesantren can bridge these obstacles, so that students continue to form a positive understanding of sex education from an Islamic perspective.

In line with the theory of perception, according to Rhenald Kasali, which states that every individual or group of people has a certain experience of an object or issue. The stronger a person's connection with the object, the deeper his judgment. Typically, these experiences are collective and reinforced by additional information such as related news or events. (Casley, 2007)

Field findings at the Al-Qodiriyah Windusari Islamic Boarding School strengthened Kasai's idea of the role of experience in shaping perception. Family background is the initial basis that shapes the cognitive and affective readiness of students when receiving sex education materials. Students who are used to open communication in their families have an early experience that encourages openness in healthily perceiving sexual topics. In contrast, the experience of being in a closed family creates emotional barriers that need to be bridged through the right educational approach. In this context, pesantren plays a role as a social space that reconstructs perceptions through new experiences, namely the teaching of *the book of Fathul Izzar* with a value, discussion, and exemplary approach. This process shows that the perception of students is not static, but can develop when individuals get alternative experiences that are more meaningful and relevant spiritually and socially.

3. Values Embraced

Based on the results of interviews and observations, it is known that students interpret the content of the book of Fathul Izzar as a representation of Islamic values that they have believed in and adhered to since the beginning. For students, the discussion of sexual education in this book is not only understood as medical or biological information, but as a form of Sharia guidance that is loaded with the values of civility, spirituality, and morality. This is reflected in the way they receive the material with respect, avoid jokes or vulgar assumptions, and consider this book as part of sacred religious science. The students also believe that the discussion about the relationship between husband and wife in the book contains the value of worship if done according to Islamic teachings, such as reading prayers, maintaining the *aurah*, and prioritizing affection in relationships. The attitude and perception of these students show that their understanding is greatly influenced by religious values that have been embedded in them from an early age, both through family, early education, and *pesantren* life. Therefore, they tend to interpret Fathul Izzar not from a worldly perspective alone, but as a guideline for life that strengthens their Islamic commitment.

According to Rhenald Kasali, one of the main factors that affect a person's perception is the values adhered to. These values are the deep beliefs that individuals or groups have in things that are considered important, right, and worth fighting for. Values are evaluative and normative, forming a perspective on reality and becoming the basis for assessing behavior, information, or phenomena. Because they are embedded in culture and shaped by the educational process, these values tend to be stable, immutable, and influence an individual's response to an issue, including in the context of education and religious teachings. Thus, a person's perception of an object is not neutral, but is always framed by the value system that he believes in. (Casley, 2007)

The finding that students interpret the book of Fathul Izzar religiously, ethically, and responsibly shows that their perception is greatly influenced by Islamic values that have been firmly rooted in their lives. Students do not judge the content of the book freely or worldly, but through a framework of values that have been instilled since childhood, such as the value of the sanctity of the relationship between husband and wife, the importance of *adab*, and making sexual activity part of worship if done according to *sharia*. The way they understand and respond to the material in the book shows a strong and stable internalization of values, as stated by Kasali, that perception is formed from the value system that a person believes in. In this sense, Fathul Izzar is not only a learned text, but a mirror of the value of life that corresponds to their religious identity. So, the students' perception of sexual education in this book is the result of an encounter between religious texts and Islamic values that have long been embraced and used as a guideline for life.

4. Social Media Influence

Based on the results of interviews and observations at the Al-Qodiriyah Windusari Islamic Boarding School, it can be concluded that social media and information from outside the *pesantren* have a significant influence on students' understanding of sex education. Many students were initially exposed to information that was not in accordance with Islamic values from various digital platforms, such as TikTok or Instagram, so that it had the potential to form a wrong or even misleading understanding. However, the existence of *the book of Fathul Izzar* and the guidance of the *ustaz* in *pesantren* acts as a filter as well as a clarification of information, by providing an authentic understanding, based on evidence, and by Islamic ethics. Through study, open discussion, and strong value instilling, students are equipped with the ability to filter information and form a more correct and responsible view of sex education as part of worship.

Rhenald Kasali said that information that is hot or viral can affect public perception. This kind of news generates attention-grabbing stimuli, both from the mass media and from conversations between individuals, and has the potential to shape or change a person's perspective on an issue. (Casley, 2007) Mass media can influence audiences

either consciously or unconsciously. This influence is explained through the Stimulus-Response Theory, which is a reaction to certain stimuli that can change a person's attitude due to media exposure. (Burhan, 2006)

However, these perceptions do not always reflect the truth and can be distorted. Therefore, there needs to be a correction process through education and value guidance. Setiawan strengthens this idea by stating that good sexual understanding, as provided in an educational framework, can be a fortress to prevent deviant behavior and form ethical awareness. (Rahmat et al., 2023)

The findings in the field directly reflect the principles in media theory and perception of Kasali and Setiawan. Exposure to social media as an initial stimulus that shapes students' perception of sexuality is often vague, biased, and contrary to Islamic values. However, these perceptions are not final. Through an educational approach based on the book of *Fathul Izar* and the guidance of the ustaz, there is a process of filtering and restructuring understanding. This shows that the media can be a source of distortion if not criticized, while religious education plays a role as a corrective response that directs perceptions in a more valid direction. In this context, Islamic boarding schools not only limit the flow of information but also shape the ability of students to actively and responsibly filter information. Thus, their perception of sex education is not only influenced by media stimulus, but also shaped through the internalization of religious values.

C. Analysis of the Impact of Sex Education Materials in the Book of *Fathul Izar* on the Association of Students at the Al-Qodiriyah Windusari Islamic Boarding School

Sex education in the book of *Fathul Izar* at the Al-Qodiriyah Windusari Islamic boarding school has a concrete impact on the attitudes, behaviors, and social relations of students in the pesantren environment. The understanding of sex education is not only oriented to biological aspects, but also touches on character formation, self-control, and social responsibility in daily interactions.

1. The Teaching of the Book of *Fathul Izar* Has a Concrete Impact on the Socialization of Students

Based on the results of interviews and observations, it can be concluded that the teaching of the book of *Fathul Izar* has a real impact on the association of students, especially in maintaining interaction with the opposite sex. This book not only provides a theoretical understanding of relationship ethics, but also encourages concrete changes in attitudes in daily life. Students become more vigilant, maintain boundaries, and avoid associations that have the potential to cause slander. This attitude can be seen from the reduction of unnecessary chatter between male and female students and the increased awareness of the importance of maintaining manners in socializing, so that their social patterns become more orderly, moral, and in accordance with the Islamic values taught in the book.

This is in line with Nasih Ulwan's theory, which states that sex education is a process of teaching, awareness, and providing information about issues that are important for a young person to be able to understand aspects of life. With this education, youth are expected to recognize what is halal and haram, and be able to carry out behavior by Islamic teachings, uphold good morals, avoid bad habits, and resist the temptation of lust and a hedonistic lifestyle. (Yusuf, 2020)

In this context, the Book of *Fathul Izar* not only teaches theory, but also instills moral values in the real life of students. Through the learning of this book, students become more aware of their relationships, understand the limits of Sharia in interacting with the opposite sex, and can avoid behavior that is not by Islamic teachings. This proves that sex education based on classic books such as *Fathul Izar* is effective as a medium for internalizing moral values, self-control, and as a fortress against a free and hedonistic lifestyle that is often influenced by the outside world.

2. Internalizing the Value of the Book of *Fathul Izar* in an Effort by Students to Avoid Deviant Associations

Based on the results of interviews and observations, it can be concluded that the content of *Fathul Izzar's* book significantly helps students in avoiding wrong associations by providing a strong scientific basis and religious nuances. This book not only conveys the rules of shari'i related to views and associations, but also provides evidence and explanations that are applicable in daily life, such as the importance of maintaining views as a form of maintaining self-respect. This makes students more aware of the negative influences around them and gives them a strong religious argument to reject deviant invitations. Thus, the understanding of the content of *Fathul Izzar's book* has become an effective tool for internalizing moral values in shaping the morals and self-resilience of students against the temptation of an unhealthy environment.

In line with the theory of the benefits of sex education, according to Sarwono and Sarlito which states that sex education is a process of providing correct information about sexuality issues, with the aim that individuals, especially adolescents, can understand themselves, be positive about their sexuality, and be able to make responsible decisions. Sex education provided from an early age functions as a preventive effort, namely to prevent sexual deviance, deviant sexual behavior, and the negative impact of lack of information, such as out-of-wedlock pregnancies, sexually transmitted diseases, and mental damage due to promiscuous sexual behavior. (Bakhtiar & Nurhayati, 2020)

This theory emphasizes that sex education is not just the presentation of biological facts, but also the formation of moral attitudes and values that can fortify individuals from various sexual deviations and negative environmental influences. Thus, sex education has preventive and educational value, especially if it is delivered with a value approach, as done through the teaching of *the book of Fathul Izzar* in Islamic boarding schools.

3. Sex Education Material in the Book of *Fathul Izzar* as a Means of Increasing Social Responsibility of Students

Based on the results of interviews and observations, it can be concluded that the book of *Fathul Izzar* plays an important role in shaping the attitude and social responsibility of students at the Al-Qodiriyah Islamic Boarding School. This book not only provides an understanding of marital relations from an Islamic perspective, but also instills moral values about family leadership, self-respect, and social roles. Students become more aware of their responsibilities as prospective heads of families and community members, which is reflected in a wiser attitude, active participation in social activities of the Islamic boarding school, and prudence in acting. Thus, *Fathul Izzar* functions as a source of character education that strengthens the moral awareness and social responsibility of students concretely.

In line with the theory of adolescent psychological resilience, according to Leafio Rinta, which states that proper sex education can shape adolescents into individuals who can take responsibility, think critically, act wisely, and play an active role in society. (Rinta, 2015) Students' understanding of the content of the book *Fathul Izzar* reflects the educational process, in which they not only understand moral values in the relationship between husband and wife, but also internalize social and personal responsibility as part of the formation of a whole character.

This is strengthened by Yusuf Madani's theory, which emphasizes that sex education in an Islamic perspective must be integral, that is, not only explaining biological aspects, but also instilling the values of manners, responsibilities, and social functions of individuals in the family and society. (Sarina et al., 2021) Thus, the influence of the book *Fathul Izzar*, The attitude and social responsibility of students, is a tangible form of the success of holistic Islamic sex education as referred to by the two theories.

Conclusion

Based on the results of the analysis of field data, obtained through interviews, observations, and documentation at the Al-Qodiriyah Windusari Islamic Boarding School, it can be concluded that students' perception of sex education in the book of *Fathul Izzar* is formed through a process of meaning that is not only literal, but also contextual and transformative. The conclusions of this study are as follows.

1. Santri's Perception of Sex Education in the Book of *Fathul Izzar*

The book of *Fathul Izzar* by K.H. Abdullah Fauzi was positively perceived by the students of the Al-Qodiriyah Windusari Islamic Boarding School. This book is considered to be able to explain sex education in an educational, polite, and in accordance with Islamic values. The students do not feel uneasy or rejected, but consider this book as a shari'i guideline that guides them in understanding sexual relations in marriage in a civilized and moral way. Thus, *Fathul Izzar* is relevant to be used as a teaching material for sex education in the context of Islamic boarding schools, because it is able to combine fiqh, ethical values, and spiritual approaches.

2. Factors Influencing Santri's Perception of Sex Education in the Book of *Fathul Izzar*

The perception of students towards the book of *Fathul Izzar* is influenced by four main factors, namely: (a) the role of the ustaz who conveys the material carefully, politely, and contextually; (b) family background that determines the openness of the students to sexual discussions; (c) Islamic values that have been embedded since childhood and become a frame of thought; and (d) the influence of social media that raises the need to get valid and Islamic sex education referrals. These four factors form a strong, consistent, and consistent perception of Islamic morality, thus making the book of *Fathul Izzar* an effective learning medium that is consciously accepted by students.

3. The Impact of Sex Education Materials of the Book of *Fathul Izzar* on the Attitude and Socialization of Students

The sex education material in *Fathul Izzar's* book has a direct impact on the social pattern of students. This book helps instill awareness of maintaining social manners, especially in interactions with the opposite sex. Students become more vigilant, polite, and understand the limits of Sharia in socializing. In addition, this book also encourages students to think more maturely, be responsible, and make sex education part of worship and self-control. Thus, the book of *Fathul Izzar* is not only a medium for knowledge transfer, but also a means of character formation and moral control in the daily lives of students

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