

The role of islamic religious education teachers in sex education for visually impaired children at slb negeri temanggung

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ABSTRACT

This study aims to examine the role of Islamic Education teachers in delivering sex education to visually impaired students at SLB Negeri Temanggung, and to explore the instructional methods employed to support students' understanding of sexuality in a contextual and Islamic framework. The background of this research stems from the lack of sex education among children with special needs, particularly the visually impaired, who are more vulnerable to sexual violence due to visual limitations and low sexual literacy. This study employs a phenomenological approach to understand the experiences and meanings of the role of teachers in sex education for visually impaired students. The type of research used is field research, as it is conducted directly at the location where the subjects are situated. The qualitative method is applied, with data collection techniques including observation, interviews, and documentation. The data sources consist of primary data, namely Islamic Religious Education teachers, and secondary data in the form of books, journals, and school documents. Data analysis is carried out through data reduction, data presentation, and conclusion drawing. To ensure data validity, triangulation is applied in three forms source, technique, and time. The results indicate that role of Islamic Education teachers play multiple roles as educators, mentors, and motivators in delivering sex education. The dominant teaching methods used are lectures and question-answer sessions, supported by audio media. This strategy is deemed effective as it aligns with the sensory conditions of visually impaired students who rely heavily on hearing for understanding. Teachers also successfully create a safe and open learning environment, encouraging students to discuss sensitive topics confidently. This study concludes that the active involvement of Islamic Education teachers in value-based sex education is crucial in equipping visually impaired students with the knowledge, skills, and attitudes needed to protect themselves from deviant behavior and sexual abuse.

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Introduction

Children with special needs (CWSN) are those who experience differences or impairments in physical, mental, intellectual, social, or emotional aspects during their growth and development compared to other children of the same age. Therefore, they require specially designed educational services tailored to their individual needs (Rahmawati et al., 2023).

The number of children with special needs in Indonesia is significant. In 2023, data from the Central Bureau of Statistics (BPS) released in February showed that there were approximately 1.6 million children with special needs in Indonesia (<https://www.vokasi.kemdikbud.go.id>). Furthermore, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) revealed that as of December 2023, there were 40,164 formal schools in Indonesia with students with special needs (disabilities). However, only 5,956 schools, or approximately 14.83 percent of them, had special assistant teachers for children with special needs (<https://www.kompas.com>).

Given their significant number, children with special needs essentially have equal rights to receive education, both from philosophical and legal perspectives. This is in accordance with Article 5, Paragraph 2 of the Law of the Republic of Indonesia Number 20 of 2003, which states that every citizen with physical, mental, intellectual, social, or emotional impairments has the right to receive educational services (Daulay et al., 2023). Every individual has the same right to access various types of learning materials without any discrimination or differences in content (Khamim & Hamidulloh, 2019). This principle serves as a reference for every educational institution to implement inclusive, equitable, and non-discriminatory education (Hamidullah & Andrian, 2023). Education is a process designed to develop, strengthen, and refine all the potential possessed by human beings (Ifadah et al., 2023). Education is a fundamental right of every citizen, including the right to education for children. Every child in Indonesia has the right to access proper education, including children with special needs (Agustina et al., 2022). One of the educational programs that must be provided for children with special needs is sex education.

This is where the role of Islamic Religious Education teachers becomes crucial in providing sex education, which includes understanding reproductive health, efforts to prevent promiscuous behavior, and the provision of moral guidance to students. In addition, Islamic Religious Education teachers also serve as mediators in addressing and handling cases of sexual harassment that occur within the school environment.

From an Islamic perspective, sex education is not limited to knowledge about body anatomy or the reproductive system alone, but also includes the development of religious, moral, and ethical values. Islam emphasizes the importance of preserving one's dignity and avoiding all actions that may lead to immoral behavior (zina) (Ahmad, 2023). This is reflected in the word of Allah in Surah Al-Isra, verse 32, which states:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ٣٢

The meaning is: "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (Q.S, Al-isra'[17]:32). (Q.S, Al-isra;32)

This verse explains the prohibition that approaching acts of adultery is considered a disgraceful and highly immoral deed, especially if one actually commits it (Chailani, 2017). Sex education based on Islamic values aims to shape individuals who are strong, have good morals, and are able to avoid behaviors that contradict religious teachings (Sari & Effendi, 2022).

Islamic Religious Education teachers serve as the front line in shaping and nurturing the moral character of students (Ifadah & Utomo, 2019). Islamic Religious Education teachers play a vital role in conveying religious and ethical values related to sex education and in guiding students to understand the importance of maintaining personal dignity. However, in reality, many Islamic Religious Education teachers have not received adequate training in the field of sex education. This presents a significant challenge in delivering the material effectively. Moreover, this is not the only obstacle faced—most students recognize the importance of sex education, yet they feel embarrassed and uncomfortable discussing the topic openly in class. This situation requires Islamic Religious Education teachers to act as facilitators who not only deliver content, but also create a safe and comfortable environment for students to engage in discussion. Through an appropriate approach, teachers are expected to help students understand and be open to the topic while remaining grounded in ethical values and religious teachings (Ahmad, 2023).

The lack of sex education for children with special needs makes them more vulnerable to manipulation, and as a result, they often become victims of sexual abuse or exploitation. This

situation is further exacerbated by the limited availability of comprehensive literature on sex education. In fact, sex education for these children is a necessity that cannot be overlooked (Safrudin, 2014).

In Indonesia, cases of violence against children have shown an increasing trend. According to data from the Online Information System for the Protection of Women and Children (Simfoni PPA), a total of 15,120 cases of violence against children were recorded between January and March 2023. Of these, 12,158 were girls and 4,691 were boys. Sexual violence has been the most frequently reported form of abuse experienced by children from 2019 to 2023 (<https://sahabatkapas.>). This reality is not limited to Indonesia alone. In the United Kingdom, approximately 1,400 children with special needs fall victim to sexual abuse each year. Meanwhile, in the United States, individuals with disabilities are known to have a 1.5 times higher risk of experiencing sexual violence compared to the general population (Pramitaresthi et al., 2021).

Basically, sex education for children with special needs is not significantly different from that provided to other children. However, in practice, sex education materials for children with special needs must be presented in an engaging and easily understandable manner. This is important because each child with special needs has unique characteristics (Sabrina Mufidatul Ummah et al., 2023). Therefore, education must be adapted to their abilities and the challenges they face (Agustina et al., 2022). One example is visually impaired children. Visually impaired individuals are those who experience impairments in their visual function, whether they still have partial vision or have completely lost their ability to see (total blindness) (Felixia Kristi Simbolon, Dedi Mulia, 2023).

Visual impairment is a condition in which an individual experiences limitations in the sense of sight, which affects their mobility and reduces their ability to access information, including information related to sexuality (Yuliana, 2020). In addition to physical limitations, psychological factors also serve as significant internal barriers, such as low self-confidence, feelings of being different from others, and a perception of personal inadequacy. These conditions make individuals with visual impairments more vulnerable to acts of sexual abuse (Juanita et al., 2023).

Given the various obstacles mentioned above, the role of Islamic Religious Education teachers and parents is crucial in supporting the development of children, particularly by providing religious education and applying Islamic teachings (Daulay et al., 2023).

The roles of Islamic Religious Education teachers and parents are highly influential, as they are the ones who best understand the character and needs of the child—teachers as educators at school, and parents as educators at home. Therefore, both teachers and parents can provide sex education in a natural way that is appropriate to the child's developmental stage, which is their shared responsibility. However, in reality, many parents still consider sex education a taboo subject to be discussed with their children. They fear that introducing sex education at an early age may trigger children's curiosity about sexual matters and lead them to engage in inappropriate behavior at an early age (Justicia, 2017).

Therefore, sex education delivered in an appropriate manner will provide significant benefits for children; at the very least, they will become accustomed to independently taking care of themselves and their reproductive organs. On the other hand, if children with special needs do not receive sex education from an early age, they will be more vulnerable to violence and sexual abuse. This can have serious consequences, such as the emergence of depression and deep psychological distress, which may worsen their suffering and require a long recovery process (Nur Indriasari & Daniyati Kusuma, 2023).

In the 2024/2025 academic year, there are 14 visually impaired students enrolled across all grade levels at SLB Negeri Temanggung. Among them, many still perceive sex education as a taboo subject. In fact, most of them have already entered puberty, a stage marked by various biological and psychological changes that require proper understanding of sexuality. Their visual impairment limits access to visual information, which is typically the primary source of learning about sexual matters. Furthermore, visually impaired students at SLB Negeri Temanggung often feel embarrassed and uncomfortable when discussing sexuality-

related issues; some even consider the topic inappropriate for discussion. This becomes a barrier in efforts to provide healthy sex education, even though a proper understanding of the body, personal boundaries, and self-protection is crucial to instill early on in order to prevent future deviance or sexual exploitation.

Based on the issues described above, this research is important to conduct with the hope of enhancing understanding and broadening the perspective of Islamic Religious Education teachers in integrating sex education from an early age within the school environment. This, in turn, is expected to contribute to a reduction in cases of sexual violence against children with special needs (CWSN).

Research Methods

This study employs a phenomenological approach (Nasir et al., 2023). This study employs a phenomenological approach to gain an in-depth understanding of the experiences of Islamic Religious Education teachers in delivering sex education to visually impaired students at SLB Negeri Temanggung. This approach aims to explore the subjective meaning of the participants' experiences in a contextual and natural setting. The type of research used is field research, and the study applies a qualitative method (Wijaa, 2018). The data were obtained through observation, in-depth interviews, and documentation (Listiawan, 2016). The data sources consist of primary data, namely Islamic Religious Education (IRE) teachers, and secondary data in the form of literature, documents, and supporting archives (Nana & Elin, 2018). Data analysis was carried out through three stages: data reduction, data presentation, and conclusion drawing (Nurdewi, 2022). To ensure the validity of the data, triangulation of sources, techniques, and time was employed (Alfansyur & Mariyani, 2020). Through this approach, the study aims to provide a comprehensive understanding of the role of Islamic Religious Education teachers in sex education that is based on Islamic values and tailored to the needs of visually impaired children.

Results and Discussion

A. The Role of Islamic Religious Education Teachers in Emphasizing the Importance of Sex Education for Visually Impaired Children at SLB Negeri Temanggung

1. Perspectives on the Urgency of Providing Sex Education to Visually Impaired Children

The urgency of sex education for visually impaired children cannot be separated from their fundamental need to understand their bodies, protect themselves, and develop healthy social attitudes. Through this process, children are expected to gain sufficient foundational knowledge about various aspects of life, enabling them to grow and develop optimally, as well as to distinguish between permissible (halal) and prohibited (haram) behaviors in accordance with prevailing norms (Andriani & Nahdliyah, 2018).

Based on interviews and observations at SLB Negeri Temanggung, the urgency of sex education for children with special needs—particularly for visually impaired children—is evident. Sex education is considered highly important because visually impaired children have the same right to understand their bodies, the biological changes that occur during puberty, and how to protect themselves from various forms of violence and sexual harassment. Their visual limitations make them more vulnerable to exploitation, especially due to difficulties in recognizing potentially dangerous situations. Observations within the school environment revealed that many visually impaired students who have entered puberty show signs of needing information about bodily changes. Therefore, appropriate, contextual, and needs-based sex education is deemed crucial as a means of self-protection and as a fulfillment of the fundamental rights of visually impaired children in the areas of education and social protection.

In line with Abdullah Nasih Ulwan's theory, sex education should be provided as a preventive measure against acts of sexual harassment. This form of education serves as a moral safeguard, grounded in religious values. In this context, religion acts as the primary benchmark or barometer for the implementation of sex education.

Therefore, the delivery of sex education must be aligned with religious teachings and principles. If sex education is separated from moral values and religious oversight, it may lead to widespread moral degradation among students (Abdullah, 2009).

Sex education is still frequently misunderstood by society. It is often regarded as a taboo subject or even equated with pornography. Such perceptions hinder parents and educators from discussing the issue openly, even though sex education is, in fact, a crucial preventive measure that should begin at an early age. Sex education is not intended to promote sexual behavior, but rather to instill in children and adolescents an understanding of the importance of respecting bodily privacy, recognizing the difference between appropriate and inappropriate touch, and having the ability to seek help when experiencing sexual violence. The high number of sexual abuse cases against children—often perpetrated by individuals within their immediate environment—is a key reason why sex education is essential (Fathia & Bransah, 2023).

2. The Role of Islamic Religious Education Teachers in Providing Sex Education to Visually Impaired Children

Islamic Religious Education teachers play a vital role in shaping the religious character of students, which reflects faith, piety, and noble conduct in accordance with Islamic teachings. This religious character is crucial in equipping students to face the dynamics and challenges of the times, while also preserving their identity and integrity as members of the Muslim community (Sinaga, 2023).

In the context of sex education, Safrudin Aziz asserts that sex education for children with special needs, particularly those who are visually impaired, should be delivered through an approach that takes into account the individual characteristics and specific needs of each student. This approach emphasizes the urgency of a comprehensive understanding of sexual and reproductive rights, tailored to the child's cognitive and emotional development (Safrudin, 2014).

The results of interviews and observations at SLB Negeri Temanggung revealed that the role of Islamic Religious Education (IRE) teachers in providing sex education to visually impaired students is both broad and profound. IRE teachers are not only responsible for teaching normative Islamic subjects, such as reading the Qur'an and recognizing hijaiyah letters, but also carry a moral responsibility to shape students' character and understanding of values related to sexuality, etiquette, and self-protection. This reflects the teachers' awareness that religious education must be contextual and adaptive to the learners' needs, especially those with special needs such as visual impairments.

In line with Mulyasa's theory, teachers hold various strategic roles in the educational process. Their role is not limited to delivering subject material but also includes the following functions (Mulyasa, 2008).

a. The Role of the Teacher as an Educator

Based on the results of interviews and observations, in their role as educators, Islamic Education teachers deliver basic information related to sex education in a structured and clear manner. The material provided includes the introduction of body parts, explanations about puberty, as well as the importance of maintaining cleanliness and the health of reproductive organs. The teachers explain the changes experienced by both males and females, such as voice changes, the growth of body hair, the development of breasts, menstruation, and nocturnal emissions.

The teacher also incorporates Islamic values such as the understanding of aurat (parts of the body that must be covered), the boundaries of interaction between males and females, as well as prohibitions against deviant behaviors. Sex education is taught within a moral and religious framework, making it not merely biological, but also ethical and spiritual. The Islamic Education teacher

understands that in the context of blind students, the delivery of material must be verbal, concrete, and use approaches that are easy to understand.

In line with Mulyasa's theory, a teacher is an educator who serves as a role model, an example, and a figure to be identified with by students and the surrounding community. A teacher is expected to possess certain personality qualities, such as a sense of responsibility, authority, independence, and discipline (Mulyasa, 2008).

b. The Role of the Teacher as a Counselor

Based on interviews and observations, teachers also play a crucial role as counselors in sex education. They assist children in understanding the boundaries of their bodies, recognizing inappropriate touches, and provide guidance on how to respond when facing uncomfortable situations. Children are taught to say "no" if they feel disturbed or harassed and are encouraged to report such incidents to teachers or trusted adults

The guidance provided is not one-way, but rather dialogical and full of empathy. Teachers build a safe and open relationship so that students feel comfortable expressing confusion or sharing personal experiences. In many cases, the teacher becomes the only party providing open information about sexuality, as most parents still consider this topic taboo to discuss at home.

In line with Mulyasa's theory, a teacher can be likened to a guide on a journey who, equipped with knowledge and experience, holds the responsibility of ensuring that the journey proceeds smoothly. This journey is not limited to physical aspects alone, but also encompasses the mental, emotional, creative, moral, and spiritual development of the students (Mulyasa, 2008).

c. The Role of the Teacher as a Motivator

Based on the results of interviews and observations, it was found that as a motivator, the Islamic Education teacher creates a conducive, comfortable, and enjoyable classroom atmosphere. Blind students require an approach that makes them feel accepted and not ashamed to talk about matters related to the body and sexuality. The teacher strives to build familiarity through a personal approach, for example by inserting humor during the lesson, so that students do not feel bored or tense.

Through this role, the teacher fosters students' courage and awareness to maintain personal hygiene and health independently. Children are taught to bathe regularly, change their underwear, and maintain cleanliness during menstruation or after experiencing nocturnal emissions. With continuous motivation, students become more confident, understand their bodily rights, and are able to protect themselves from potential risks in their social environment.

In line with Mulyasa's theory, the teacher as a motivator plays a crucial role in stimulating and maintaining students' enthusiasm for learning. The teacher must be able to create a conducive learning environment, cultivate interest and curiosity, and provide psychological encouragement so that students actively engage in the learning process (Mulyasa, 2008).

Islamic Religious Education (IRE) teachers play a vital role, especially in imparting values and sexual ethics in accordance with Islamic teachings. In the case of children with special needs, such as those with visual impairments, the approach used is individual and comprehensive, tailored to the child's cognitive and emotional development. Sexual education is not solely aimed at introducing biological changes but also at preventing deviant behavior and protecting children from violence and sexual abuse. Therefore, IRE teachers serve as key agents in delivering moral, spiritual, and meaningful sexual education that supports the holistic development of students.

B. Learning Models Used by Islamic Religious Education Teachers in Delivering Sexual Education to Visually Impaired Children at SLB Negeri Temanggung

1. Teaching Methods of Islamic Religious Education Teachers in Delivering Sex Education to Visually Impaired Children

Learning methods are a discipline that discusses various approaches or organized ways in creating an environment that involves interaction between educators and students, so that learning activities can take place optimally and learning objectives can be achieved effectively (Ahyat, 2023). Sex education for blind children requires a learning method that is not only sensitive to their sensory condition, but also in accordance with religious and moral values (Rikrik, 2019).

From the results of interviews and observations at SLB Negeri Temanggung, it was found that in delivering sex education to blind children, Islamic Religious Education Teachers apply a learning approach that is adjusted to the sensory conditions of students, especially in terms of visual limitations. Because blind children cannot rely on sight as the main modality of learning, the hearing-based learning approach is the main choice. The methods used are oral and auditory, with a simple language selection and an adjusted delivery tempo so that the material can be understood optimally by students.

In line with Zakiyah's theory, Daradjat explained that methods in the teaching and learning process are a means to achieve educational goals. The importance of choosing methods that are in accordance with the characteristics of students, learning objectives, and subject matter (Zakiyah, 1995).

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a. Lecture Method

From the results of interviews and observations at SLB Negeri Temanggung, the lecture method is used as the main method in delivering sex education materials to visually impaired children. In practice, teachers deliver material orally without using visual aids such as images or projection media, because it is not relevant for students who experience visual impairment. The lecture is delivered using language that is easy to understand and accompanied by adjustments to intonation and speech speed so that students can follow the content of the material slowly and clearly. Lectures not only convey information in one direction, but are also presented with a communicative approach such as telling stories or talking in class, so that the learning atmosphere becomes more familiar and not rigid. The materials presented include basic matters related to body anatomy, reproductive organ hygiene, the puberty process, and Islamic values in taking care of oneself and interacting healthily with others.

In addition to direct lectures from teachers, sometimes audio media such as voice recordings or voice-based educational materials from trusted sources are also used. This media is played in the classroom if the content presented is suitable for listening and supports students' auditory understanding. The use of audio is an effective alternative to replace the function of images or visuals in helping students understand the learning context.

In line with the theory of Zakiyah Daradjat, that the lecture method is often used in religious learning, because through this method teachers can convey religious teachings quickly and reach many students at once (Zakiyah, 1995).

b. Q&A Method

From the results of interviews and observations at SLB Negeri Temanggung after the delivery of material through lectures, the learning process continued with the question and answer method as a form of evaluation of understanding and efforts to build active student participation. In practice,

teachers provide students with the opportunity to ask questions directly. Teachers usually start with open-ended questions to encourage students' courage, such as asking who wants to ask or responding to material that has just been delivered.

This question and answer method allows two-way communication between teachers and students. In addition to helping teachers find out the extent of students' understanding, this session also serves as a means of clarifying information that students feel has not been comprehensively understood. In some situations, teachers also throw questions directly at students as a form of stimulus to get them to think and respond, albeit verbally.

By relying on verbal power and personal interaction, the question and answer method is an important complement to the lecture method, because it strengthens understanding and trains the courage of blind students in expressing their thoughts and curiosity regarding the sex education they receive. This method also builds students' trust and comfort in the teacher as the main supervisor in moral and social aspects.

In line with the theory of Zakiyah Daradjat, that through the question and answer method, teachers can assess the extent to which students understand the material that has been delivered, as well as encourage their courage in expressing their opinions (Zakiyah, 1995).

Every learning process must utilize various learning methods so that the results can be optimal. In its application in schools, teachers can use different methods according to the characteristics of each class. Therefore, teachers are required to have the ability to master and apply various learning methods. The more precise and good the method used, the more effective the achievement of learning objectives (Mardiah, 2023).

2. The Effectiveness of Islamic Religious Education Teachers' Learning Methods in Providing Sex Education to Blind Children

The effectiveness of learning in the education of children with special needs, including the visually impaired, refers to the extent to which the teaching and learning process can achieve the maximum goals by paying attention to the unique characteristics of each student. In the context of exceptional education, learning success is not only measured by academic achievement, but also by the social, cognitive, and affective development of students. This effectiveness includes the teacher's ability to deliver material flexibly and according to the needs of students, as well as the success of students in capturing, understanding, and living the material taught (Ramdhani & Septiani, 2020).

From the results of interviews and observations at SLB Negeri Temanggung, the lecture and question and answer methods are considered effective in meeting the learning needs of visually impaired students. Blind children generally have normal intelligence, so their main obstacle is only in the visual aspect. Teachers also often add stories related to sex education materials, with the aim of making it easier for students to understand the context and not consider the topic taboo. With this approach, teachers not only convey knowledge, but also build students' awareness that sex education is an important part of learning that must be understood to protect themselves from negative things.

Meanwhile, from the student's side, they revealed that the method used by the teacher was quite easy to understand. Explanations delivered directly through voice make them more focused on listening and understanding the material. They find it helpful when the teacher gives examples or tells stories because it makes it easier for them to understand. Although there is sometimes a confusing part, students feel comfortable because they are always given the opportunity to ask back to the teacher. Thus, learning feels more interactive and answers their needs as visually impaired children.

In line with Oemar Hamalik's theory, the effectiveness of a learning method is determined by the extent to which the method is able to create active interaction between teachers and students, as well as provide a learning experience that touches cognitive, affective, and psychomotor aspects (Hamalik, 2007).

Visually impaired children require a special approach in accessing information and understanding material due to their limitations in visual perception. The inability to see demands learning strategies that rely on other senses, such as hearing and touch. The effectiveness of the learning process for visually impaired children is highly dependent on the teacher's ability to deliver material through a format that is in accordance with the student's sensory abilities. Therefore, the use of learning media that is real, palpable, and audible is very effective in helping children understand concepts in their entirety (Wati & Sudrajad, 2021).

Conclusion

Based on the research findings, the following conclusions can be drawn:

1. The Role of Islamic Religious Education Teachers on the importance of sex education for blind children in SLB Negeri Temanggung

Sex education for blind children has a high urgency as part of the fulfillment of basic rights and protection against sexual vulnerabilities they face. Blind children need a proper understanding of the body, biological changes, and how to protect themselves from violence and sexual abuse. However, the understanding of the public and parents is often still distorted, so sex education is considered taboo and misinterpreted as learning about sexual activity, not as a form of education that is preventive and moral.

In this context, the role of Islamic Religious Education Teachers at SLB Negeri Temanggung is very crucial. Islamic Religious Education teachers not only function as teachers of religious materials, but also play the role of educators, supervisors, and motivators in providing sex education to blind students. As educators, teachers deliver material on the body, puberty, and reproductive health within the framework of Islamic values. As a supervisor, the teacher assists students in understanding the body's limitations and responding to inappropriate situations. As a motivator, teachers build a comfortable learning atmosphere so that students are not shy to talk about sexual issues and are encouraged to maintain cleanliness and respect their bodies.

2. Learning methods of Islamic Religious Education Teachers in providing sex education to blind children at SLB Negeri Temanggung

In this context, the role of Islamic Religious Education Teachers at SLB Negeri Temanggung is very crucial. Islamic Religious Education teachers not only function as teachers of religious materials, but also play the role of educators, supervisors, and motivators in providing sex education to blind students. As educators, teachers deliver material on the body, puberty, and reproductive health within the framework of Islamic values. As a supervisor, the teacher assists students in understanding the body's limitations and responding to inappropriate situations. As a motivator, teachers build a comfortable learning atmosphere so that students are not shy to talk about sexual issues and are encouraged to maintain cleanliness and respect their bodies.

The application of these two methods allows for the effective delivery of information while forming a positive attitude towards the importance of taking care of oneself and understanding body changes in a healthy and moral manner. With an adaptive approach, learning becomes more inclusive and touches on important aspects of sex education, such as basic knowledge, attitudes, and skills in maintaining self-integrity. This shows that sex education for blind children can take place optimally if it is delivered through appropriate and humane methods, in an open, communicative, and student-oriented atmosphere.

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