

PROCEEDING

THE 3rd SUMMIT MEETING ON EDUCATION
INTERNATIONAL SEMINAR

Values – Based Learning for Wonderful Children

Yogyakarta, November 22nd 2016

ISBN 978-602-74934-3-8

Teacher Education “Madrasah Ibtidaiyah”

Faculty of Tarbiya and Teacher Training
State Islamic University Sunan Kalijaga
Yogyakarta

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Editors:
Istiningsih
Muqowim
Aninditya Sri Nugraheni
Fitri Yuliawati

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Penulis : Diane G. Tillman, et al.
Editor : 1. Istiningsih
2. Muqowim
3. Aninditya Sri Nugraheni
4. Fitri Yuliawati
Layout : Abdul Ghofar
Sampul : Yazdan

Cetakan I, Nopember 2016

Kerjasama:

Penerbit Literasi Media

Karanganyar-Klodangan 004/027 Sendangtirto Berbah Sleman
D.I. Yogyakarta 55573
Phone : +6281555666954
Email : literasimedia01@gmail.com

Dengan

Prodi PGMI
Fakultas Ilmu Tarbiyah dan Keguruan
Universitas Islam Negeri (UIN) Sunan Kalijaga
Yogyakarta

Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)

Diane G. Tillman... [et al], Values-Based Learning for Wonderful Children, Editor. Istiningsih... [et al.] -
Cetakan 1- Yogyakarta; Literasi Media & Prodi PGMI UIN Suka, 2016.

viii + 232 hlm, 29 x 21

ISBN: 978-602-74934-3-8

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**PREFACE: PROCEEDING THE 3rd SUMMIT MEETING ON EDUCATION
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“Values – Based Learning for Wonderful Children”**

Alhamdulillahirabbil'alamin. Wabibinasta'in 'alaumuridunnya'waddin. Wash-sholawatuwassalamu'al aasrofilanbiya'Iwalmursalin. Wa'alaalibiwaashabihijmain. Ammaba'du. Praise be to Allah, prayers and greetings may always devoted to the Prophet Muhammad, and his Companions and those who continue to follow his Sunnah.

This international seminar was held on the basis of the need for the sake of change, innovations are constantly learning to the attention of academics and practitioners. In this case teacher education “madrasah ibtidaiyah” will make every effort to continue to develop activities that support quality improvement, both for professors, students, and even for alumni of primary education itself, as well as the public in general as users of the alumni in primary Faculty Tarbiyah and Teaching Training, UIN Sunan Kali jaga

The quality improvement of which is done in the form of implementation of the ‘international seminar’. The international seminar will set the theme of **The 3rd Summit Meeting on Education 2016**. The activities organized include the activities of the International Seminar on the theme **Values – Based Learning for Wonderful Children**.

The speaker of this event from various countries, namely:

1. Diane Tillman from USA
2. Christopher Drake, Association for Living Values Education International from Tiongkok
3. Taka Nurdiana Gani from Indonesia
4. Ahmad Arifi from Indonesia

So that we can convey the essence of the organization associated with the The 3rd Summit Meeting on Education. We thank you very much for your participation and support from various parties that we can not mention one by one. Without the help and participation of colleagues of all these activities can not be carried out well. Hopefully this activity can increase the contribution to the repertoire of science, especially in basic education and bring benefits to the participants and readers.

Yogyakarta, November, 22nd 2016

International Seminar Committee

PREFACE

All praise be to Allah SWT, for His bless and mercy, so that we as editorial team can complete this international seminar proceedings. The International Seminar that held by Department of Education for Madrasah Ibtidaiyah Teachers (Prodi Pendidikan Guru Madrasah Ibtidaiyah/PGMI) Faculty of Tarbiya and Teaching Training, State Islamic University Sunan Kalijaga Yogyakarta is held annually as a part of 3rd Summit Meeting on Education with the theme: “Values-Based Learning for Wonderful Children”.

This Proceedings deliver main papers from seminar speakers, i.e.: Diane Tillman, Christopher Drake, and Taka Nurdiana Gani, Ahmad Arifi; and also supporting papers that consist of eleven papers related to the implementation of values education in general; and ten papers related to the implementation of values education for children.

We very appreciate for the participation from researchers and writers for their papers that submitted to this proceeding, especially to writers from: The Islamic State Institute Imam Bonjol Padang, The State Islamic University Raden Fatah Palembang, The State Islamic University Syarif Hidayatullah Jakarta, The State Islamic University Sunan Kalijaga Yogyakarta, Majalengka University, The STAIN Pamekasan, Jabal Ghafur University Salatiga, the State Institute for Islamic Studies Ma’arif NU Metro, Muhammadiyah University Yogyakarta, IAI Ibrahimy Genteng Banyuwangi, The State Islamic Institue Syekh Nurjati Cirebon, Muhammadiyah University Magelang, and Sriwijaya University Palembang.

We have tried to compile these proceedings as well as possible. For the sake of improvement in the future, we expect criticisms and suggestions. Hopefully, these proceedings can be beneficial for knowledge development and can contribute to the advancement of education in Indonesia.

Yogyakarta, November, 22nd, 2016

Editorial Team

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THE ROLE OF EDUCATION ISLAM FOR EDUCATION SEX AND PREVENT SEXUAL ABUSE IN CHILDREN (CASE STUDIES IN RA METRO CITY LAMPUNG)

MUHAMMAD YUSUF

IAIM NU METRO LAMPUNG

Email: yusuf_jk.muda@yahoo.co.id

Abstract

This study seeks to give an overview of the role of RA-level Islamic education in sex education and prevent child sexual abuse early on. Sex education was an attempt to introduce gender, or interaction between the sexes, especially among human kind, and also discuss about the value, sexual orientation and behavior. Sex education should be carried out by educators in this case parents and teachers since the early ages. Then the home environment and environmental education was instrumental towards child education processes particularly related to sex education on children. Based on the facts, a case of sexual abuse has increased because the child did not receive sex education. Therefore, as early as possible for sex education can be done by institutions such as school-level Islamic Raudlatul Athfal. This is done as one sex in children's understanding of efforts and avoid acts of sexual harassment committed by either it self or the culprit by adults.

Keywords : *Sex Education, Islamic Institution, Early Childhood*

INTRODUCTION

Sex education or better known as sex education is education about reproductive health tools. Sex education is equal to the illumination on physiological human sex Anatomy, the dangers of venereal disease and so on. Sex education was intended to own one can understand the meaning, function and purpose of sex, so that in due course later be ducted the need of sex correctly¹

According to Singgih D. Sexual education material delivery Gunarsa is supposed to be given early on when children² are already starting to ask questions about gender differences between him self and others, continuous and gradual, tailored to the needs of the child and the age of the child, as well as capture power³.

Mean while, according to Abdullah Nashi Ulwan that sex education is teaching efforts, awareness, and information about issues relating to sex, marriage and instincts so that if a child has problems that are forbidden and permitted even capable of applying Islamic behavior as moral

1 Dyah Nawangsari, Urgensi Pendidikan Seks Dalam Islam, *Tadrís*, Volume 10 Nomor 1 Juni 2015 , h. 75

2 Early childhood is a time which are known with a golden age that will determine the development of the child. This time is the right time to put the basics of physical ability, language development, social-emotional, self concept, art, moral and religious values. See in Singgi D Gunarsa, *Dasar dan Teori Perkembangan Anak* (Jakarta: PT. BPK Gunung Mulia, 2008), h. 18

3 Sarlito W, Sarwono, *Psikologi Remaja* (Jakarta: PT Raja Grafindo Persada, 2008), h. 195

habits and do not desire and will follow the way of hedonism⁴.

Islam does not explicitly recognize the term sex education occurrences of the term sex education in Islamic education system not derived from Islamic heritage or can be said to be not in the din of Islam. The term sex education originating from Western societies. Western countries who first introduced this education systematically is Sweden which started around 1926. Indonesian celebrities, talks about sex education officially began on 9 september 1972 through the sex education Issue oration coined Pajajaran University medical faculty.

No one finds the term sex education in Islam does not mean there is no sex education in the educational system in Islam. The discussion of sex in Islam spread and discussed in conjunction with other education. When discussing morals, sex is a part of themselves. For example the morals of the association between men and women. When discussing sex is part of worship, which commented upon. For example the obligatory prayer for individuals who have been reaching puberty, the bath junub completion period for a person who had sexual intercourse, and wet dream. When discussing the creed, sex back into the parts themselves.

Sexual education requires attention because it is one mechanism to understand and nurture themselves (the younger generation), it is stated in the Qur'an:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

O Prophet, tell your wives, your sons and wives of the believers: «Let them lend a jilbabnya to the rest of their body.» Thus it's easier to let them known, therefore they are not in the bug. And Allah is Most Forgiving again Most Merciful.

If we look at the paragraph above it will be seen to be a form of education that can be applied to children especially in girls to always get used to wearing clothes that closes the Aurat. So if this is done then it happened an early conditioning to always close the nakedness. Then the role of families is indispensable. The family is the container of the formation of the personality of each of its members, particularly children, should be given sex education starting from the smallest neighborhood families.

In providing sex education against the early parents have a very important role and strong influence. The old man is the first child and the environment is the first and oldest teacher or child who is solely responsible for the development of the character, health, emotional, and the formation of a wide range of knowledge that could be useful in the life of the child so that the child can be independent and successful man. So also in providing sex education against the children early on, parents claimed to be able to build the flower grow older so that children are not experiencing various problems due to his lack of knowledge about sex as sexual abnormalities and deviations, make moral values, behaviour and to avoid sexual harassment⁶.

4 Abdullah Nasih Ulwan, *Pedoman Pendidikan Anak Dalam Islam*, (Bandung: Asysyifa, 1998), h. 572

5 Q.S. Al-Ahzab (33): 59

6 Deasy Aryani, *Komunikasi Antarpribadi Orangtua dan Anak Pada Masa Awal Pubertas Tentang Pendidikan Seks Di Kelurahan Mogolaing Kota Mobagu Barat dalam e-Journal "Octa Diurna"* Volume IV. No. 3. Tahun. 2015

In addition to parents, the education agency-level Islamic Raudlatul Athfal (RA) also took a role in the process of child's education early on especially those related to the sex education of children. Because the success of a process of education is determined by the presence of *senergi* between parents and the school in this case is the teacher.

Raudlatul Athfal level through school curriculum is realized in the form of teaching in the classroom should be able to provide such teaching function of organs, especially the organ *refroduksi*. Later outside the class can do conditioning conditioning such as separation-play room and toilet/bathrooms for boys and girls. Then with the label Islam inherent in the Agency RA become spaces for planting of morals, morals and ethics with religious teaching more servings compared to public schools.

Thus, sex education in Islam is a package with the other values education. This is one of the traits that distinguish the secular approach to sex education. The separation of education from Islamic values messages will result in the loss of a goal to be achieved in the construction of moral. This is the cause of the failure of secular sex education during this time. Sex education was just a delivery of knowledge about human sexuality⁷.

DISCUSSION AND ANALYSIS

1. Discussion

Understanding Sex

In the language of sex has the meaning as the genitals of both men and women⁸. Although in the great dictionary of the language of Indonesia mentioned that sex is the gender men and women however meant is "the science about sex or about the interaction between the sexes, especially among human kind⁹.

While the term sex is a form of psychic energy or thrust of life sent an orgasm doing something of a sexual nature, both with the purpose of reproducing or not, because the Act of sex that is accompanied by a pleasant.

Sex Education

Sex education is teaching efforts, awareness, and information about sexual issues given to the child, in an attempt to keep the child in order to be free from the habit that is not Islamic as well as closing all possibilities that lead to illicit sexual *kehubungan*. Briefing and a healthy understanding of the physical health aspects of sex, psychic, and spiritual¹⁰.

Sex education is an attempt to follow up on the tendency of human instinct. Men with basic instinct will love his women, and if they "loved women other than" it includes groups that have a deviant sexual appetite like the *Lut* (*homo*) are wrath of God. Education is trying to get to know the human creation of the kind of men and women. Know each other toward devotion to God¹¹.

7 Marzuki Umar Sa'bah, *Seks dan Kita*, (Jakarta: Gema Insani Press, 1988), Cet. I. H. 322-324

8 A.S. Hornby, *Oxford Advanced Learner's Dictionary of Current English*, (New York: Oxford University Press, 2000), h. 1220.

9 M. Ma'Tasim Billah, *Pendidikan Seks dalam Islam*, (Jakarta: Tsaqofah, 2014), h.1

10 Moh. Roqib. *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS, 2008), h. 214

11 Moh. Roqib, *Pendidikan Seks pada Anak Usia Dini*, *Insani*, Vol. 13. No. 2. Mei-Ags 2008., h. 275

In the Islamic view of sex education is expected to deliver an understanding of male-female just before God who physically discriminating only form of Anatomy and their reproductive function just so because of the difference it that male can fertilize and women could fertilized, pregnant, and give birth. On the territory of the domestik and the public both sexes must complement each other, perfecting, and loves to build harmony and devotion live together in families and communities¹².

The purpose of sex education

As for the purpose of sex education is given to children as the next generation includes several things:

- 1) Prepare children face the changes that will occur due to its growth, so the boys must know about semen and girls know about menstruation.
- 2) Make children proud of their sex and looked at its o pponents with an award with the advantages and special
- 3) To help them to know that the Act of sex should be based on a genuine appreciation against the interests of other¹³.
- 4) Gives the knowledge of sexual perversion and errors so that individuals can keep themselves and against the exploitation of which can impair ph ysical and mental health.

Sexual Violence

There are two forms of Sexual violence sexual violence that often occur or experienced by the child, is sexual abuse and rape.

a. Sexual harassment

Sexual abuse is any form of sexual behavior that is now being done unilaterally and not expected by the person who was the target of giving rise to such negative reactions are embarrassed, angry, offended, and so forth on the victim¹⁴. Perpetrators of child sex abuse is usually known well in a tuarnya, not an entirely foreign people. Could be people from the family environment, such as the grandfather, father, uncle, elder siblings, Maid, chauffeur, gardener, and others. Or it could be from the school environment, such as a teacher, friend, school, or from the course or a home, such as tuar private tutor, trainer or course, teammates, neighbors next to the House, and others.

To avoid such things, children must be taught the procedures of protecting him, guide him to distinguish between the touch of affection and touch that leads to abuse. The child must be conditioned to not easily persuaded by the lure of any given adult in a tuarnya. They should also be taught not to fear the saying this is actually on the parents if he didn't feel comfortable with the touch that he received from someone. But it is not recommended to scare children because children might be mistakenly interpreted into anti sex or frigid attitude when they mature later. sexual lecehan is any form of sexual behavior that is now being done unilaterally and not expected by the person who was the target of giving rise to such negative reactions are embarrassed, angry, offended, and so forth on the victim. Perpetrators of child sex abuse is usually known well in a tuarnya, not an entirely foreign people. Could be people from the family environment, such as the grandfather, father, uncle, elder siblings, Maid, chauffeur, gardener, and others. Or it could be from the school environment, such as a teacher, friend, school, or from the course or a home, such as

12 *Ibid.*,

13 Suraji, *Pendidikan Seks bagi Anak*, (Yogyakarta: Pustaka Fahima, 2018), h. 74-75

14 Nurlaili, *Pendidikan Seks Pada Anak*, *Marwah: Jurnal Perempuan, Agama dan Gender*, Vol 10, No 1. 2011., h. 5

tuar private tutor, trainer or course, teammates, neighbors next to the House, and others.

b. Rape

Rape is violence or sexual violence in the form of sexual intercourse committed by men against women with the condition did not top the will and consent of the woman¹⁵. According to the KUHP (Pasal 285), rape is violence or threats of violence, forcing a woman slept with her (male) outside of marriage¹⁶.

2. The Analysis

The phenomenon of sexual abuse the menimpah community in particular that children have been very menghawatirkan. So sex education from an early age was already supposed to be done by the parents at home and teachers in the school. some things that can be done by educators at institutions such as RA in the initial introduction of sex in children.

1. The Cultivation Of The Sense Of Shame

The shame should be inculcated in the son early on. Do not familiarize children, although still small, bare in front of others; for example, when it came out the shower, change clothes, and so on. And familiarize children to always shut down her body.

2. Cultivation of the soul of masculinity in boys and soul of femininity in girls.

Clothing that correspond to the sex of the child, so they're used to behave in accordance with fitrahnya. They are also to be treated in accordance with the type of gonads. Ibn ' Abbas ra. said: *The Prophet. cursed male posing ladies and women who imitate men posing. (Narrated by al-Bukhari).*

3. An understanding of the function the Parts Of Bady/refroduction organ.

Through a curriculum that is realized in the form of teaching in classes associated with human organs, then school megofitimalkan about the functions of the organs, especially the refroduction organ.

4. Example in dress.

Should be between the educational institutions and parents have an agreement related to the example in the dressing. For example the school oblige to caregivers for muslim dress (the shuts) nakedness at the time drove the children to school.

5. Conditioning in dress

Schools and parents at home should have an understanding about conditioning dress/clothes that closes the *Aurat*.

6. Separation of toilet

One form of efforts that could be undertaken by teachers and parents i.e. separate toilets for men and women. This is already done by the school

7. Separation of class and seating

fit allows for separation of class then it is very good for a child's education. However, if it is not possible, then do the seating separation for boys with girls. This system is applied in the RA Maarif.

8. Separation spaces/playgrounds and game tools.

It is also very conditional, If it allows spaces and the tools the game between boys and girls separately.

9. The selection of broadcast television that educate

School and parent cooperation related to the tv footage. Good surroundings of the school as

15 *Ibid.*, h. 6

16 Yasmira Hana. *Ayo Ajarkan Anak Seks*, (Jakarta:PT Elex Media Komputindo, 2009), h. 203

well as at home there should be control related tv footage.

CONCLUSION

Already an understanding that education was supposed to be given to children early include sex education. Sex education is first obtained from the family i.e. parents. The role of parents in introducing sex education starts from constellation imparts can shame on children and instill in children masculinity of men and femininity in girls.

In addition to the parent at the home of an Islamic institution-level Raudlatul Athfal (RA) should also take part in the process of child sex education early on. This can be done through student interaction and woke up at school.

Although Islam are inplisit ignorant of sex education, but Islam is very concentrated in the sex education of the planting process. When discussing Islamic morals and faith then it will also be the thing commented upon. This became the basic importance of – one of Islamic educational institutions participate in the process of education and prevention behaviour of sexual abuse in children.

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Supported by:



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LIVING VALUES
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ISBN 978-602-74934-3-8



9 786027 493438