

## **QASHASH AS MATERIAL AND METHOD OF SEX EDUCATION: STUDY OF INTERPRETATION SURAH YUSUF VERSES 23-24**

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**Abstract.** Surah Yusuf is the 12th surah of Quran. This surah told us about the events that occurred to prophet Yusuf, including the story of the Prophet who was seduced by the wife of an Egyptian minister. In surah Yusuf verses 23-24, it is narrated how prophet Yusuf survived from the seduction of the opposite sex. This story of Yusuf can be used as a lesson for Muslims on the events related to the relationship between men and women. The Qashash method is one of the most interesting methods of education. This is a way of Quran to explain about the Prophet and others by attracting attention in learning. This method has a big impact on improving curiosity and also intelligence of thinking because each story has its own value. Through qashash as material and learning method, the story in Quran becomes easy to remember and understand by the listener of the story. Finally, there are five points of sexual education in the surah Yusuf, namely holding the sight of the opposite sex, taking protection in Allah, avoiding adultery, marriage and sexual intercourse and morals towards the opposite sex. The points in sexual education should be well understood for everyone and can be practiced in order to become good quality and positive character of human beings.

**Keywords:** Yusuf, Qashash, sexual education

### **INTRODUCTION**

The Holy Qur'an is a guide to life and a "straighter guide (path)" (QS. Al-Isra:19) for mankind. The instructions in the Qur'an aim to give human well-being and happiness, both in personal and in groups, therefore there are some clues are found for human in both forms. (Qurais Shihab) The universal of the Qur'an gives guidance on all aspects of human life, including in regulating how relationships between people, in particular between men and women.

In Islam, there is a special concern for the relationship between men and women. As a source of Islamic teachings, there are several laws of Fiqh that clearly explain the relationship between men and women, such as the rules regarding ablution and prayer. There is a rule that ablution and prayer will be canceled if men and women touch each other's skin. There are also some rules regarding more specific matters, namely the control of the lust between men and women in Islam.

The Qur'an has regulated the relationship of men and women with provisions that are in line with human dignity. Although it can be looked as a human instinct, but Islam can provide rules so that these instincts and desires cannot understood and channeled negatively. Islam regulates that the relationship between men and women occurs in a halal relationship, as husband and wife in accordance with the guidance. This is because the encouragement of the lust can plunge people into the valley of disgrace if it is not accommodated by marriage as islamic sharia demands (Lajnah Pentashihan Mushaf al-Qur'an).

Unfortunately, most people view the issue of sex as unimportant in the process of children's education and learning. In fact, sex education has a very significant role in the development of children's character which will form a society that understands the concept of sex positively in the future. One of the media that can be used as sex education for children is through the interpretation of the Qur'an. Teachers can use the content of the Qur'an as reliable material in the educational process.

The content of the Qur'an is divided into parts, the first containing concepts and the second part containing stories, history, and proverbs. The stories in the Qur'an are different from the history books which are described chronologically and complete with the analysis, but the stories in the Qur'an are a method of realizing the goal to be achieved, because after all the Qur'an is a religious proselytizing book and the stories are one method for conveying the material. It is clear that the existence of the story is nothing but a hint, advice and ibrah for human to be a lesson in his life.

One of the stories that has a theme about sex education is found in the story of the Prophet Yusuf in Q.S Yusuf. In fact, the story of the Prophet Yusuf is different from the other stories of the Prophet. The story of the Prophet Yusuf is described in detail in a separate surah with a number of events that occurred and the changes that followed (Qashul Anbiya). Meanwhile, the stories of the other Prophets are mentioned in several surahs. In the story of the other Prophets, it focused on the various challenges of their people, then ended their story with the destruction of the opponents of the Prophet. But in the story of the Prophet Yūsuf, Allah Almighty highlights the good ending of the story after going through various series of events (Ahmad Showi Al Maliki).

This article will examine more deeply about qashash (story) as a material and method of sex education in Q.S Yusuf verses 23-24. This study is as the addition to discourse that reveals a Qur'anic method of conveying the message contained in the Surah Yusuf as a value that can be used in education.

## **RESEARCH METHOD**

This research uses a discourse analysis method (content analysis) with a hermeneutic approach, namely interpreting symbols in the form of text to find their meaning. Hermeneutics is a science that reflects on how a word or one event in the past can be understood and become meaningful in the present while containing methodological rules to be applied in the interpretation and methodological assumptions of the activity of understanding (Mudjia Raharjo, 2012). In this study, it seeks to reveal the symbolic meanings of sex education in the Qur'an surah Yusuf verses 23-24 in Tafsir Al-Misbah.

The content analysis research steps carried out include: (1) Procurement of data, data related to learning concepts are collected through primary data, namely Tafsir Al-Misbah and secondary data on learning books; (2) Validity, to determine the accuracy in interpreting the

correlation of sex education in Tafsir Al-Misbah and (3) Analysis of the content and meaning of words that correlate with sex education in Tafsir Al-Misbah.

## RESULT AND DISCUSSION

### 1.1 *Qashash* in the Qur'an

Based on the language, the word *qashash* comes from Arabic language which is the *mashdar* form of the word *qashasha yaqushshu qishashan* which etymologically means 'to search for traces' (Q.S. Al-Kahfi: 64) and in Indonesian translates to 'story'. The word *qashash* can also mean matters, news or circumstances, as in surah Ali Imron verse 62 which means 'surely, these are true news.'

In terminology, Manna al-Khalil al-Qaththan defines *qishashul quran* as the Qur'an's annunciation of the ancients and the Prophets, as well as events that occur empirically. The verses in the form of stories dominate other verses of the Qur'an the most by showing the state of the lands they occupy and their traces. The stories are told by the Qur'an in an interesting way and style of language and or in the way of *shuratan nathiqah* means as if the reader of the story became the perpetrator himself who witnessed the event. According to Hasbi al-Shididiy, *qishahul quran* is the qur'anic story of the past state of the people and the ancient prophethood and events that have occurred.

The story of the Qur'an has three aspects: first, the dimension of *haqîqî-wâqî'î*, means that the story actually happened, not fictional. Second, the dimension of *al-fannî al-balâghî*, which is the way of telling the story beautifully and impressively, although sometimes there are repeated stories, but the way of repetition is not monotonous, but creatively varied according to the moral message that the Qur'an intends to the address. Third, the dimension of *ta'lîmî wa al-tarbawî*, namely the stories that contain moral messages for human education.

From the above notions, it can be understood that the stories in the Qur'an can be used as lessons and at the same time as useful instructions for mankind who have faith and devotion in order to fulfill the purpose for which he was created as a khalifa. In addition, the story in the Qur'an also gives an understanding of something that actually happened so that it is used as a lesson or *ibrah* to strengthen the faith and guide towards good and righteous deeds.

### 1.2 The purpose of *Qashash* in the Qur'an

In general, the purpose of the Qur'anic story is to realize things related to religious purposes (*aghrâdl al-dîn*), especially about how humans live in the world both as servants of Allah ('abd al-Lâh) and as representatives of God (*khalîfah al-Lâh*), because the Qur'an is a revelation of Allah which becomes a book of instructions and guidelines for mankind. Through stories, Islamic messages and proselytizing are easier to be understood, interesting and can arouse the hearts of listeners or readers. There are several points that are the purpose of *qashash* in the Qur'an according to Manna Khalil al-Qaththan, namely:

- 1.2.1 To explain the basics of proselytizing and the points of sharia brought by the Prophet
- 1.2.2 To strengthen the heart of the Messenger of Allah and his people in upholding the religion of Allah.
- 1.2.3 To perpetuate the efforts of the Prophets and reveal that the Prophets were true.
- 1.2.4 To show the truth of the Prophet Muhammad saw in his proselytizing by being able to explain the past circumstances of the people.

- 1.2.5 To expose the lies of al-Kitab experts who have hidden the pristine contents of their books (Ira Puspita Jati).

### 1.3 Qashash as 'Ibrāh and Learning Method

The word 'ibrāh means 'to pass, through, pass, and so on (Nuhās Abi Ja'far bin Muhammad bin Isma'il, 2004). The phrase 'ibrāh is often translated as 'taking lessons from events in the past.' One of the arts in the Qur'an is a story that is not explained in detail by Allah. Therefore, the story in the Qur'an contains wisdom that can be enjoyed and indirectly by inviting the reader to reflect on the mystery and learning contained in it. In addition, the story in the Qur'an can arouse the heart and increase faith. Allah swt said:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ء

*Indeed, in their stories there is a teaching for people of reason. The Qur'an is not a far-fetched story, but justifies the previous (books) and explains everything, and as a guide and mercy for the faithful.*

Furthermore, the story is also a method of expressing life or one of the specific programs of life that includes one event or several events, where the events are arranged in sequence and there are the beginning and the ending (Muhammad Kamil Hasan, 1970). In the Qur'an, there are many stories about the earlier people and the history of the Prophets and apostles as well as the *ihwal* of the country and the behavior of the earlier nations (Abdul Djalal, 1998). The story in the Qur'an, according to Muhammad Baqir Hakim's view not only tells about the history of people in the past and records their lives and their matters, as many historians do. However, the story is presented to achieve one purpose and the intention of the religion that the Qur'an itself carried. The presentation of these stories also uses various methods so that it can be said that these stories are an important part of the qur'anic method (Muhammad Baqir Hakim, 2006).

In the educational process, telling stories in the Qur'an becomes one of the methods in learning. The story method used by the educators in delivering material is important because stories taken from the content of the Qur'an will influence students or audiences. According to M Quraish Shihab, the proper method for the mental (affective) aspect is to use the story method (M. Quraish Shihab, 2006). The stories can be true stories or symbolic stories. From these stories, a lesson can be learned. The story method is considered to be more touching for students and will provide an interest of their own. This is in line with the word of Allah as stated in the QS. Hud verse 120 follows:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ  
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

*And all the stories of the Apostles. We tell you, are the stories by which we have your hearts firm; and in this surah has come unto you truth and teaching and warning to the faithful.*

The story method in education is very important because each story can entice readers and listeners to be able to reflect or want to follow the events. In addition, the story can touch the hearts of humans because the story can present the character in an overarching context, and the reader can live and feel the story, as if he or she were the character himself. The story in the Qur'an can also educate the feeling of faith by evoking various feelings such as fear (*hauf*), sincere, and love (Ahmad Tafsir, 1991).

## 1.4 The Concept of Sex Education

In the Big Indonesian Dictionary (Depdikbud), sex has three meanings; gender, genitals-related things, and lust. Sex is a genetic way to create and pass on individual traits within a population. Sex has two meanings: first is gender, classes in sexual dimorphism due to the existence of a sex determination system in organisms. Secondly, the activities related to the manipulation of the genital organs, in particular sexual intercourse; But it can also be something that leads to that. Sexual organs are all anatomical parts of the body of a living being that are involved in sexual reproduction and become part of the reproductive system in a complex organism.

Furthermore, sex education has an understanding, that are teaching, understanding, and explaining issues related to sex, instinct, and marriage to the child since his or her intellect begins to grow and is ready to understand about those things (Abdullah Nashih Ulwan dan Hassan Hathout). Therefore, sex education is an effort to teach, educate, and illuminate sexual problems given to children since they understand the problems related to sex, instinct, and marriage. Sex education can be interpreted as an illumination of the anatomy, physiology of human sex, and the dangers of venereal diseases. Thus, when the child reaches adolescence and can understand life problems, he knows which ones are halal and which are haram, even noble Islamic behavior becomes a custom and tradition for the child. He did not follow the will of the creed, the passions, and did not go down the false path (Abdullah Nashih Ulwan dan Hassan Hathout).

Islam has regulated and given direction to mankind in carrying out its sexual functions, towards a righteous and good purpose, in accordance with man's position as a civilized and honorable being (Ahmad Azhar Basyir). Sex education that only teaches a person about gathering techniques, the functioning of the genital organs, and reproductive health alone in the absence of religious content, will cause in different results, even can rise the desire to try. This can be seen from the large number of sexual deviants among adolescents, as a result of sex education that is not based on religious provisions but only teaches how to have sex healthily or well.

Furthermore, there are several rules in Islam that can be performed in sex education for children, namely as follows (Yusuf Madani):

### 1.4.1 Sex Education and Fiqh in Children

Since being able to think and be able to distinguish between good and bad, children need to be given knowledge about sex according to their age and be taught the laws of Fiqh, especially the ethics of sex education that they need, such as being trained how to do *istinja*, how to purify clothes from uncleanness, and washing blood stains on their body or clothes when they want to pray or do other activities.

### 1.4.2 Holding the Sight and Closing the Private Part (*Aurat*)

This issue covers two important points. The first is to close the *aurat* for both parents of their child, especially the mother, as well as the type of clothing and its effect on the child's psychological development. The parent is obliged to close the *aurat* from the sight of the *mumayiz* child, just as he is also forbidden to look at the *aurat* of the *mumayiz* child or touch it with the encouragement of the lust. Secondly, it is about how to dress. Islam directs us to the importance of keeping clothes as a cover so as not to cause slander to people who look at it and arouse their sexual desires.

### 1.4.3 Keeping Children Away from Sexual Activity

It becomes important to keep children, especially *mumayiz*, from seeing sexual activity among husband and wife because of the great danger to the honesty of the child later in

life. Therefore, sexual activity among parents should be carried out in a secret and hidden place.

#### 1.4.4 Separation of Children's Beds

The separation of children's beds is an educational rule for the success of sexual education to children. By separating the beds, the children will be far from the rooms of both parents, that is, the place in which sexual activity is carried out. In addition, it is also necessary to separate the beds of boys and girls so that each type of sex has its own room and prevents children from touching the body that can cause harmful sexual stimuli.

#### 1.4.5 Observing Early Sexual Maturity

Early sexual maturity that occurs in boys and girls before reaching puberty (*balig*) age according to normal size may occur. That surveillance means understanding cases of early sexual maturity and the factors that cause them and recognizing the changes that pursue it. It requires educators to immediately make sexual preparations for boys and girls to anticipate problems that may arise as a result of early sexual maturity.

#### 1.4.6 Directing *Mumayiz's* Children to be A Productive Person

The guidance to make productive children aims to: (a) turn the children (*mumayiz*), away from sights that stimulate their sex drive, (b) train their body with the basic skills needed in his present and future, (c) train their brain with repression activities, (d) instill a spirit of brotherhood and friendship among children and strengthen social ties between them, and (e) train them to value the time and bring forth their innovative abilities.

### 1.5 The Interpretation of Surah Yusuf verses 23-24

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ فَجَاءَ مَعَاذَ  
اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

*And the woman (Zulaikha) whom Yusuf lived in his house tempted Yusuf to submit himself (to her) and She closed the doors, saying: "Come here." Yusuf said: "I take refuge in God, truly my master has treated me well." Indeed, those who are despotic will not be blessed.*

It's been so long for Yusuf was in the residence of the Egyptian. From day to day, it became clearer his subtlety and nobleness of morals. The manly and good looks of his face also stood out even more. If we agree with *Thabathaba'i* who made the past verse as the beginning of the episode, then it means that now Yusuf has reached the maturity of his age. He had not yet reached his thirties. Whatever happened, and whatever her age, what was clear was that the Egyptian's wife – supposedly named Zalikha, or Zulaikha, or Ra'il – saw and watched Yusuf's physical growth and soul development from day to day. It is not impossible for him to observe the beauty of his face, the clarity of his eyes, as well as the subtlety of his mind. It is not impossible that she does not get tired of sitting with him asking about his life. From day to day the attention was growing, in line with the growth of Yusuf as. and once, somehow the wife realized that she had fallen in love with Yusuf. His heart was agitated when she looked at him, and her mind was messed up when she didn't see him. If in the beginning she can still hide her feelings away, but over time the urge of romance can no longer be contained. If in the beginning, based on *asy-Sha'rawi*, she looked at him as a teenager, now that sight has changed so that when she, for example, asks him to bring her a glass of water, she will say, "come closer! Why you stay away? Sit beside me!" and so on. Especially if it is true that *Ibn Ishaq's* history states that her husband was not a perfect man.

He could not give his wife inner satisfaction. Whether so or not, what is certain is that the embers of romance burn from moment to moment, and the encouragement of lust peaks from time to time. From day to day, the woman is getting bolder. If in the beginning the subtle cues she displayed, now her movements and gestures are getting clearer and firmer. This is even more exaggerate because Yusuf, this handsome young man, pretended not to understand or took his eyes off and talked.

Yusuf's situation was indeed much different and even the opposite of the woman. Since childhood, his heart has been related to Allah swt. His experience of facing trials is quite a lot. And every torture he passed safely, the salvation of which he believed to be the gift of Allah swt. The presence of Allah swt in his soul has indeed been ingrained since his father's dream and explanation (re-read 4-6). Now he is a man who does not speak much, even though his heart is always in dialogue with the God whose love fills his heart, and whose grace is always felt by him.

Now, once, after many times seeking attention and seducing, the woman who was the wife of the Egyptians whom he, namely Yusuf lived in her house and who usually had to be obeyed, at least because her husband's merit allowed him to live in her house, - that woman - seduced him many times by using all means to subdue himself, namely Yusuf's self to her, so as to be willing to have sex with her. And for that purpose, she prepared herself with the best possible dress-up, and then she closed tightly the doors that could be used to the place she had planned to be alone with Yusuf. She closed it so tightly that it was very difficult to open. The veils of the windows must have been pulled out so that anyone could not be allowed to see anything. Afterwards, she went to Yusuf and said expectantly and anxiously, "come here, do what I command", or "here I am ready to fulfill your wishes."

Truly Yusuf did not expect the situation to be so. His beloved – that is, Allah swt. - which never escaped from his memory, now appearing so clearly, His many graces appeared instantly in his mind. It may also appear that in his eyes the kindness and merit of the host, the husband of the woman who invited him. And instantly Yusuf said briefly, "the protection of Allah (that is to say: I ask for the protection of the almighty Allah from your temptations and seductions). Truly He is my God who created me, He who guides and does good to me in all things. He who has treated me well since childhood, when I was thrown into the well, then bestowed upon me a very great place in your husband's heart, so that he gave me what he had and entrusted it to be nurtured. If I disobeyed my Lord's command by betraying those who believed in me, then surely, I would be despotic. Indeed, those who are not there will be blessed to get what they expect."

Thus, Yusuf mentioned three things after which three things were also performed by the woman: seducing, closing the door tightly, and inviting to *do*. He answered by invoking Allah's protection, remembering the grace of Allah swt among others through the merits of the woman's husband and underlining that the invitation was tyranny, while the despotic people would never be blessed.

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۗ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ  
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

*Certainly, the woman had intended (to do the deed) with Yusuf, and Yusuf had intended (to do also) with the woman if He had not seen the sign (of) his Lord. Thus, that We turn away from him impossibility and abomination. Verily Yusuf was Our chosen servants.*

There are so many outward factors that should have escorted in Yusuf as. accepted the woman's invitation. He was an unmarried young man; someone who invited him was a beautiful and power woman. The woman's kindness to Yusuf as. there must have been many,

and his orders before this event – as well as afterwards – were always followed by Yusuf. The woman must have been using make up and wearing fragrance, the atmosphere of the palace must be comfortable. The doors had been closed tightly. The curtains and veil have also been drawn. Seduction was carried out many times even by trickery to the point of force, which resulted in his clothes being torn. It may be Yusuf as. As a person who knows the ins and outs of the house and the woman's personality knows that even if she was caught by her husband, then the shrewd wife will be able to avoid. Moreover, all the factors supporting iniquity did not lead Yusuf to submit under Satan's lust and seduction.

Here it may come the presumption. Don't let Yusuf's rejection as was caused because there was no lust on him. Lest he was not be a real man, or lest it be because he is so condemned, or because the one who invites him is the woman whom he respects or fears so that his "power" disappears temporarily as it can happen to the brides. Now, to deny those things, Allah swt in this verse affirms that truly I swear, the woman has intended with great determination to do iniquity with him, for there is no reason nor any moral or religious that stems her, her desire is overflowing, and he, namely Yusuf as, the handsome young man who is in good health has also intended to do something with her if she does not see the evidence of his God, that is, the wisdom and knowledge bestowed upon him. It was the evidence that came from his Lord that prevented him from doing his heart's will. Thus, that is how we did so that we turned away from it the abomination of adultery and the abomination of iniquity. Undeniably, he was, Yusuf. including our chosen servants so that Satan did not succeed in subduing him.

#### 1. *Qashash* Method in Q.S Yusuf

One of the methods of delivering interesting material in learning is by telling stories or called *At-Tarbiyah bi al-Qishah*. The benefits of this story method will attract attention and increase one's thinking intelligence because the story has beauty and enjoyment so that it will be easy to remember and understand (Muhammad Said Mursi, 2001).

The story in Q.S Yusuf belongs to the *Tarikhiyat* type of story, which is a story that reveals the place, events and people involved in the event. The story reveals the story of the Prophets, the story of those who lied to the Prophet, the story of Fir'aun, the children of Israel and others. In Q.S Yusuf is presented a story of an action chosen by the Prophet Yusuf in responding to the circumstances that were afflicting him. From this story can be taken an *ibrah* which can later be used as a guide of life.

#### 2. Sex Education in Prophet Yusuf's story

The study of the educational points contained in the story of the Qur'an is a source of Islamic teachings that are related to the principles, objectives of Islamic education and the essence of education that includes

### 1.6 Holding the Sights on the Opposite Sex

In the interpretation of the verse, it is said that there was an attempt at seduction from a woman to the Prophet Yusuf. The woman was the wife of an Egyptian who had observed the development of the prophet Yusuf's maturity from day to day, that are the beauty of his face, the clarity of his eyes, the stuttering and subtlety of his mind that caused her to fall in love with him. The woman, Zulaikha, tried to seduce with obvious gestures but those actions was answered with a reaction from the Prophet Yusuf, which is holding his look and pretending not to understand Zulaikha's intentions. Zulaikha, a youthful and beautiful woman seduced Prophet Yusuf by dressing up and over-dressing, it caused Prophet Yusuf has to lower his



sights. However, this does not ensue to Zulaikha. It is said that Zulaikha's explosive desire arose while looking to the Prophet Yusuf.

To hold the sight or *gad al-basar* is to hold the eye from things that are illegitimate to see. This command to hold his eyes is addressed to people of faith, both male and female. As for holding the sight, according to Quraish Shihab, it is to divert the direction of the sight, and not to launch the sight for a long time to something that is forbidden or not good (M. Quraish Shihab, 2002).

In this regard, the Qur'an clearly conveys about the command to hold the sight and pubic towards the opposite sex (male towards female and female against male) who do not have marital ties yet. As in the words of Allah Almighty:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ  
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا  
لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ  
بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي  
الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ  
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ  
تُفْلِحُونَ

30. Say to a man of faith: "Let them hold his sight, and keep his pubic; thus it is holier to them, Verily Allah is all-knowing what they do".

31. Say to the woman of faith: "Let them hold her eyes, and her pubic, and let them not show her adornments, except that which (ordinary) appears from her. and let them put a veil over their breasts, and do not show their jewels except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers, or their sisters' sons, or the women of Islam, or the slaves they own, or the servants of men who have no desire (towards women) or children who don't understand about women's aurat. and let them not beat her foot to make known the jewels they hide. and repent you all unto God, hi people of faith that you may be blessed.

According to Yusuf al-Qardhawi in his book *al-Halal wal Haram* (Muhammad Yusuf Qardawi, 1980), there are several important points in the two verses above. The command in this verse apply to both men and women, that is, to bow their sight and keep their pubic, while others are exclusively for women. If you pay attention, the two verses command to subdue part of the sight using the letter *mim*, but in terms of keeping the pubic, Allah Almighty. not using it, e.g. *wa yahfazhu min furujihim* (and keeping a portion of the pubic), as does 'holding the sight' that Allah Almighty. still gives some leeway, in order to reduce difficulties and protect benefits.

In other accounts, according to al-Qardhawi, what is meant by 'holding your sight' does not mean closing your eyes and bowing your head to the ground, because it is a very difficult thing and even impossible to do. This is equivalent to hold the voice as referred to in Q.S. Luqman, verse 19, which is *waghdhudh min shawtik* (and subdue some of your voice). Here, it does not mean that we should silence the mouth so that we can no longer speak. Thus, what is meant by 'holding your sight' is keeping the sight, not being simply released/directed without control (with a lust), so as to trigger the perpetrator, male or female to think and act immorally.

Furthermore, al-Qardhawi asserts that a guarded sight, is when looking at the opposite sex, not observing intensely its beauty and not turning to it for long, and not attaching its sight to something it sees. In this regard, it is mentioned the history of Ahmad in his Musnad which is sourced from Abu Hurairah RA. it is explained that the Messenger of Allah SAW. said: “Every descendant of Adam there is a part that is considered adultery; both eyes are considered adulterous, and the adultery is to see (to the illegitimate); both hands are considered adulterous, and the adultery is touching (to the illegitimate); both feet are considered adulterous, and the adultery is to walk (to the illegitimate); the mouth is considered adultery to be considered adultery, and the adultery is kissing (to the illegitimate), while the heart desires and fantasizes (commits that adultery) and the public justifies it or denies it”.

From this hadith, it can be clearly seen that some parts of human, such as eyes, hands, feet, and mouth, can be considered adultery -in a connotative sense- when performed with a lust, which is characterized by the desire and delusion in the heart to commit adultery, while the public also ‘reacts’ to justify the desire for adultery or deny it. This indicates that a shady sight not only harms the purity of ethics, it will even undermine the stability of thinking and peace of mind. That’s why Islam asserts that what is first guarded is a sight, before keeping his public because everything that happens starts from the sight of the eye, just like the big fire starts from a small twist. At first, it starts from the sight, then it comes to mind, then it becomes a step, and then there is sin or error. Therefore, it is said that whoever is able to keep his sights, thoughts, speeches, and actions, means that he has guarded his religion.

From this description, it can be seen that ‘holding the sight’ is something that is very concerned and emphasized in Islam, because it is this sight that is the main trigger for the emergence of immoral acts and criminality in society.

### 1.6 Taking Protection to Allah

Prophet Yusuf was known as a person who had high piety for Allah Almighty. In another story, the Prophet Yusuf had experienced many sufferings which later received help from Allah Almighty. Therefore, the prophet Yusuf always remembered God, especially in protecting himself from things that became His prohibitions. In the face of Zulaikha, Prophet Yusuf asked for help from Allah because he was sure to come out of Zulaikha’s temptation for the help of Allah Almighty.

The advice to always ask for protection from Allah Almighty. found in the story of Maryam, when she was alone to worship Allah, suddenly a man who was an angel the messenger of Allah came to her. Thus, Maryam with high faith prayed to Allah, asking for His protection. It is mentioned in QS Maryam verse 18:

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

*Maryam said: “Certainly I take the protection from you to the Most Gracious Allah, if you are a human of piety”.*

### 1.7 Staying Away from Adultery

In the story of the Prophet Yusuf, he refused Zulaikha’s invitation to execute adultery. This was performed by Prophet Yusuf because Zulaikha was not the legal partner of Prophet Yusuf, not someone who was halal to Prophet Yusuf. Therefore, the Prophet Yusuf did not accept the invitation of the despicable deed which would also be a betrayal of Zulaikha’s husband.

In general, adultery is defined as having bodily or sexual relations with the opposite sex who is not the legal partner of the result of marriage. Adultery is a great sinful deed that is

very despicable. The act of adultery is strongly condemned by God. In addition to keeping a person away from his God, adultery also causes a person to be hindered from achieving success (Amirulloh Syarbini, 2011). Thus, committing adultery means closing the door to success.

The prohibition of committing adultery is also explained in another verse in the Qur'an namely surah al-Isra verse 32:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

*And do not approach adultery; Definitely, adultery is a heinous act. and a bad road.*

The verse affirms the prohibition of approaching adultery and the prohibition even if only by memorizing it, it can lead a person to fall into adultery. Adultery is a heinous act and a bad way of channeling biological needs. The prohibition of approaching in the verse implies the prohibition not to fall into the seduction of something that has the potential to lead to the step of doing so (M. Quraish Shihab).

### 1.8 Marriage and Sexual Intercourse

In the story of the Prophet Yusuf, he was a man bought by the Prime Minister of Egypt, Al-Aziz. Al-aziz ordered his wife, Zulaikha, to give him a good place in his palace and treated as one of the court families. The Prophet Yusuf who grew up to be a courageous young man attracted the attention of Zulaikha and made Zulaikha try to tempt the Prophet Yusuf and invited him to do the adultery. If this had happened, then the Prophet Yusuf had violated God's rules regarding sexual relations and marriage.

The Qur'an has rules over the relationship between men and women. It is explained **that** Allah SWT created women and men to establish close relationships with each other through marriage so that there would be peace, love and affection. This is as explained in the Qur'an Surah Ar-Rum verse 21:

وَمِنْ آيَاتِهِ ۖ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*And among the signs of His dominion is that He created for you wives of your own kind, that you might be inclined and feel at peace with her, and made Him among you a sense of love and affection. Certainly, there are signs for the thinking people.*

It has been explained in this paragraph and in the Marriage Law in force in Indonesia, marriage is the inner birth bond between a man and a woman as husband and wife with the aim of forming an eternally happy family based on the One True Godhead.

Therefore, it is not respectable for men and women to have relationships, **especially** sexual relations outside of marriage. Marriage is not solely about sexual relations but if sexual relations are carried out in a marriage, it will cause good and is a good worship for husband and wife.

### 1.9 Morals Towards the Opposite Sex

In the story of the Prophet Yusuf, he gets a seduction from Zulaikha who is interested in him. The seductions are signs, gestures, alluring dress-ups and invitations with a softened voice. Zulaikha seduced the Prophet Yusuf even though he was not her husband. Such morals or behavior should not be carried out by women to men who are not their legal partners.

The gift of beauty that God gives to women from all sides can have a good and bad impact on either herself or the opposite sex. The beauty can also become a field of toxicity if it

is not taken care of by the owner. Similarly, the beauty of a woman will invite horribleness if it is not well maintained. The horribleness that will arise include the emergence of slander from within herself. As the Prophet Muhammad said, that women are one of the jewels of the world that can be slanderous.

*“There is no slander after my death that is more harmful to men than to women. And certainly, the slander that first befell the children of Israel was caused by women.”* And *“Beware of women, for the first slander which befell the house of isroil was caused by women.”* (Hadits shahih diriwayatkan oleh Muslim no 2740 [97])

All the beauty contained in a woman must be taken care of, even things that are taken for granted such as “voices”. The sound can also bring slander, even though the sound comes out specifically it is not intended to sing it or to attract attention. For this reason, Allah has forbidden the Eves to be gentle in talking to men so as not to arouse the desires of those in whose hearts there are diseases such as His words:

يُسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

*“Hi the wives of the Prophet, you are not like other women if you are devout. Then do not submit in speaking with men so as to desire the man who has sickness in his heart.”* (Al Ahzab: 32)

This verse comes down to warn women to be more careful in their voices. Allah also forbids women not to speak modestly with men who are not her *mahrom*. Therefore, women should speak as necessary only with men who are not their *mahrom*.

## CONCLUSION

The Qur’an is known to be the main source of Islamic teachings and has great learning. The Qur’an with the acceptance of revelation, namely the Prophet Muhammad SAW is closely related to the actual conditions. The arrangement of verses and surahs contained in the Qur’an contains a story with high language and literature. True stories in the Qur’an have proven that it is the redactions of the Qur’an that describe the highest stories clearly. In addition, as a method, stories also have their own charm that can arouse human consciousness to faith and deeds in accordance with the guidance of Islamic teachings.

Therefore, the Qur’an tells many stories of the former people, all of them aim to be used as *ibrah* for mankind. As told in Q.S Yusuf with the story of when he experienced trial, that is experiencing temptations from women who tried to make the Prophet Yusuf does adultery. From this story, there is an important point that can be learned, that is sex education. Sex education is known from the attitude of the Prophet Yusuf towards women who seek to seduce him and what Muslims and Muslim women should do in relation to the opposite sex.

From the description of the interpretation of Q.S Yusuf verses 23-24 it can be concluded that the sex education contained in the story of the Prophet Yusuf: First, holding the sight of the opposite sex. By keeping one’s sight, they will be able to control their creed and avoid deeds forbidden by religion and draw nearer to God because their heart will become clean, strong and radiant; Second, taking protection to Allah. By always asking for the protection of Allah Almighty, a person who accepts temptation or is in the wrong situation will get help from Allah or will avoid the negative situation. Third, staying away from adultery. Adultery is a despicable act. Allah swt. forbid to approach the act of adultery, for it is

as bad as the way of life. And only Allah's devout servants will be able to stay away from adultery; Fourth, marriage and sexual intercourse. In Islamic teachings and also told in this story, sexual relations must be in the marriage bond between the two people because if it occurs outside the marriage relationship, it will be called an act of adultery which is a major sin. Fifth, morals towards the opposite sex. A woman is a human being whom beauty has bestowed upon her. Such beauty can bring good and bad to other human beings. It would be good if it was guarded and worshipped in a marriage, but it would be bad if beauty was used as a seductive tool that a woman should avoid.

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