

**PORNOGRAPHIC LANGUAGES IN THE BOOK OF *FATH AL-IZAR***  
(A Semiotic and Sexological Approach)

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i></p> <p>Received 29-08-2024</p> <p>Revised 22-05-2025</p> <p>Published 23-06-2025</p> <p>Correspondence Address: <i>mujibur.rohman6568@gmail.com</i></p>	<p>This article is a research with a literature review or known as library research. Researchers are interested in carrying out a dissection of the editorial language contained in the book <i>Fath al-Izar</i>. The book <i>Fath al-Izar</i> itself is quite famous among Islamic boarding schools and is a book that is considered to ignite enthusiasm and relieve drowsiness. Because in this book there are discussions that are taboo but rich in education, let's call it a sexology book. Namely a book that studies the intimate relationship between a husband and his wife as well as the criteria for choosing a good and cool woman to have a biological relationship with. As a book with sexual overtones, of course the author is interested in studying the pornographic language in the book <i>Fath al-Izar</i>. Research focus: 1) How is the internalization of learning about the book of <i>Fath al-Izar</i> in Islamic boarding schools and its review in the science of sexology? 2) Is it relevant for Islamic boarding schools to teach</p>

pornography-based things? and 3) what is the semiotic review of the use of pornographic language contained in the book *Fath al-Izar*? This research uses two approaches, namely the semiotic approach and the sexology approach. The research results show that Islamic boarding schools implicitly teach sexology through classical fiqh and the book *Fath al-Izar* is part of it. Sex education that is integrated with Islamic religious values in Islamic boarding schools plays a crucial role in equipping the young Muslim generation with a comprehensive and balanced understanding of sexuality. From a semiotic perspective, the pornographic language contained in the book of *Fath al-Izar* is quite clear and makes for a wider reinterpretation for readers or students.

**Keywords:** Semiotics, Sexology, *Fath al-Izar*, Pornography.



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### ملخص

هذه المقالة عبارة عن بحث بمراجعة الأدبيات أو ما يعرف بالبحث المكتبي. يهتم الباحثون بإجراء تشريح للافتتاحية اللغوية الواردة في كتاب فتح الإزار. كتاب فتح الإزار نفسه مشهور جداً بين المدارس الداخلية الإسلامية وهو كتاب يعتبر لإشعال الحماس وتخفيف النعاس. لأن في هذا الكتاب مناقشات من المحرمات ولكنها غنية بالثقيف، فلنسميه كتاب علم الجنس. وهو كتاب يدرس العلاقة الحميمة بين الزوج وزوجته وكذلك معايير اختيار المرأة الصالحة والباردة لإقامة علاقة بيولوجية معها. ككتاب ذو إيجاءات جنسية، بالطبع يهتم المؤلف بدراسة اللغة الإباحية في كتاب فتح الإزار. محاور البحث: (١) كيف يتم استيعاب تعلم كتاب فتح الإزار في المدارس الداخلية الإسلامية ومراجعته في علم الجنس؟ (٢) هل من المناسب أن تقوم المدارس الداخلية الإسلامية بتدريس المواد الإباحية؟ و (٣) ما هي المراجعة السيميائية في استخدام اللغة الإباحية الواردة في كتاب فتح الإزار؟ يستخدم هذا البحث منهجين هما المنهج السيميائي والمنهج الجنسي. وتظهر نتائج البحث أن المدارس الداخلية الإسلامية تقوم ضمناً بتدريس علم الجنس من خلال الفقه الكلاسيكي، وكتاب فتح الإزار جزء منه. يلعب التعليم الجنسي المتكامل مع القيم الدينية الإسلامية في المدارس الداخلية الإسلامية دوراً حاسماً في تزويد جيل الشباب المسلم بفهم شامل ومتوازن للحياة الجنسية. من منظور سيميائي، فإن اللغة الإباحية الواردة في كتاب فتح الإزار واضحة تماماً وتتيح إعادة تفسير أوسع للقراء أو الطلاب.

**كلمات أساسية:** السيميائية، علم الجنس، فتح الإزار، الإباحية

## Introduction

Sex education is an important aspect in the life and reproductive health of human individuals. However, in Indonesia, especially in traditional educational environments such as Islamic boarding schools, this topic is considered taboo and often receives little attention.<sup>1</sup> As an Islamic educational institution that plays an important role in shaping the morals and habits of its students, Islamic boarding schools face unique challenges in providing sex education that is in line with Islamic values. Sex education is an effort to teach awareness and enlightenment about sexual problems given to children so that they understand problems relating to sex, instinct and marriage, so that if the child is an adult and can understand the elements of life he will already know the problems. what is permissible and forbidden, even being able to apply Islamic behavior as morals, habits, and not following lust or methods that are not in accordance with existing norms.<sup>2</sup>

Semiotic and sexological approaches to sex education in Islamic boarding schools can be an innovative and effective alternative. Semiotics as a science that studies signs and symbols in texts.<sup>3</sup> Which helps us interpret the meanings contained in religious and cultural texts regarding sexuality. Sexology, on the other hand, is a science that studies the biological, psychological and social aspects of sexuality.<sup>4</sup> This research can provide a comprehensive scientific framework for understanding the language of sexuality in Islamic boarding school texts. One of the

classic Islamic boarding school books that is widely studied, *Fath al-Izar* contains relevant teachings about sexual ethics and law in Islam. Based on the discussion in the book, sex education in Islamic boarding schools can be carried out with a more contextual and scientific approach, without abandoning religious values. The semiotic approach helps explore and understand the symbolism in the Book of *Fath al-Izar*, while sexology itself will provide the knowledge needed for holistic sex education based on experience and science.

There has actually been a lot of research on sex education in Islamic boarding schools. *First*, the sex education research discussed by Saeful Bahri with the title: "*Penerapan Kurikulum Fiqih Pendidikan Seks di Pondok Pesantren al-Manshuriyah Mengori Pemalang*", this research reveals a lot about the Fiqh curriculum for sex education and its implementation in one Islamic boarding school. The results recommend more specific sex education, not only sexological material but must be more comprehensive on Jinsiyah Fiqh in husband and wife relationships.<sup>5</sup> *Second*, research with the title: "*Islamic Sex Education Program: Transformasi Pendidikan Pesantren Guna Mencegah Terjadinya Kekerasan Seksual di Kalangan Santri*", written by Juan Maulana Alfredo, Xavier Nugraha and Dita Elvia Kusuma Putri, whose discussion focuses more on sexual violence that occurs by preparing sex education that is relevant to current Islamic boarding schools.<sup>6</sup> *Third*, research from Khofipah Nuzzulul with the title: "*Analisis Materi Pendidikan Seks dalam Pembelajaran Kitab Bulughul Maram*

<sup>1</sup>Amaliyah & Nuqul, "Eksplorasi persepsi ibu tentang pendidikan seks untuk anak". *Psymphatic: Jurnal Ilmiah Psikologi*, 4(2), (2017) 157-166.

<sup>2</sup>Ahamad Nashi Ulwan, *Pendidikan Anak dalam Islam*. Terj. Jamaludin Miri (Jakarta: Pustaka Amani, 1999), 72.

<sup>3</sup>Dergayasa, "Memaknai Puisi Melalui Pendekatan Semiotik". *Jurnal Bahas*. Vol 30, No 2 Tahun 2019.

<sup>4</sup>Yuhaniah, "Tanggung Jawab Orang Tua Terhadap Pendidikan Seksual Anak: (Tela'ah Atas Pemikiran 'Abdullah Nashih)". *Jurnal Kajian Pendidikan Islam*, (2022), 163-185.

<sup>5</sup>Saeful Bahri, PENERAPAN KURIKULUM FIQIH PENDIDIKAN SEKS DI PONDOK PESANTREN AL MANSHURIYAH MENGORI PEMALANG. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(4), (2023), 7941-7947. <https://doi.org/10.31004/cdj.v4i4.19329>

<sup>6</sup>Juan Maulana Alfredo, Xavier Nugraha, and Dita Elvia Kusuma Putri. "Islamic Sex Education Program: Transformasi Pendidikan Pesantren Guna Mencegah Terjadinya Kekerasan Seksual di Kalangan Santri." *Mizan: Journal of Islamic Law* 6.1 (2022): 119-134.

di Pondok Pesantren al-Hadi Sungai Langka” this research analyzes sex education material in the Bulughul Marom Book. At first glance, this research is similar because both use texts in the Islamic boarding school environment as objects.<sup>7</sup> However, this research does not discuss specific sex education on husband and wife relationships in detail and does not consider it taboo. The book *Fath al-Izar* studied by the author is a relatively new book and the author of this book is still present today.

Furthermore, it is very important for this research to be studied and published as an initial discourse to continue a more interesting discourse in Islamic boarding school studies. Apart from that, this research aims to carry out a comprehensive reading of the sex education model in Islamic boarding schools using a semiotic and sexological approach from the perspective of the Book of *Fath al-Izar*. This research will make a major contribution to improving the quality of sex education in Islamic boarding schools, and help students not only gain a correct understanding of sex, but also internalize moral and ethical values that are in accordance with the teachings of Islamic law.

## Methods

Methodology is important and is synonymous with a scientific study, including this research.<sup>8</sup> This article is classified as library research, namely a literature study that utilizes several important documents.<sup>9</sup> In accordance with the title raised, the primary data source in this research is the book *Fath al-Izar* which was then studied using a sexology

and semiotics approach (a branch of study in linguistics). The author examines further the meaning of each language or sentence contained in the book of *Fath al-Izar*. As a book that explains sex or the biological relationship between husband and wife, it is appropriate for the book to contain words or sentences that contain pornographic elements. Language or sentences that contain pornographic elements are then studied using these two branches of science, semiotics and sexology. The data analysis that the author carried out included three stages of reduction, display, and conclusion drawing.<sup>10</sup>

## Results and Discussion

### 1. Literature Review

#### a. Sexology

Talking about sex is taboo in everyday life. Moreover, sex is a conversation whose connotation is directed at intimate matters. Whether we admit it or not, sexual desire is a natural thing experienced by every human being who is the caliph of the world. Humans who actually experience growth and personality development will certainly feel something called sexual desire. Before falling asleep and getting lost in discussing sex, it would be good to know first what sex and sexology are? The word sexology is a combination of the words "sex" and "logos". The word "sex" has the connotation of gender. The word "sexual" refers more to the act or practice of sexual intercourse between a man and a woman. The addition of the word logos is a common thing in science. The word "logos" itself has the meaning of science or knowledge. So the derivation of

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<sup>7</sup>Khofipah Nuzzulul, *Analisis Materi Pendidikan Seks dalam Pembelajaran Kitab Bulughul Maram di Pondok Pesantren Al Hadi Sungai Langka*. Diploma thesis, UIN Raden Intan Lampung, (2024).

<sup>8</sup>Moh. Mujibur Rohman, et al. "Metodologi Penelitian Kualitatif dan Kuantitatif" (Yogyakarta: Penamuda Media, 2023), 5.

<sup>9</sup>Adil, Ahmad, et al. "Metode Penelitian Kuantitatif dan Kualitatif: Teori dan Praktik" (Jakarta: Get Press Indonesia, 2023), 67.

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<sup>10</sup>Rusdin Tahir, et al. *METODOLOGI PENELITIAN BIDANG HUKUM: Suatu Pendekatan Teori Dan Praktik*. (Jambi: PT. Sonpedia Publishing Indonesia, 2023), 116.

meaning in terms of sexology is the study of sex or interactions between the sexes, especially in humans.<sup>11</sup> So, etymologically, the word sexology is a combination of the words "sex" (meaning: gender) and the word "logos" (meaning: science). Meanwhile, in terms of terminology, it is a branch of science that studies intercourse and a series of methods that can lead to the process of intercourse.

As far as research has been carried out, the word sex has a narrow meaning, namely pleasure. The meaning of pleasure itself is sexual arousal related to the reproductive function of producing offspring. Meanwhile, the expansion of the meaning of the word sex itself includes concepts, identity (orientation), values and social constructions related to sex itself.<sup>12</sup> Furthermore, the word sexology itself refers to the realm of scientific study relating to human sexual behavior, sexual interest, having sex and the function of having sex. Sexology as part of academic studies cannot be separated from the role of other sciences such as biology, medicine, psychology, epidemiology, sociology, anthropology and criminology.<sup>13</sup>

Talking about sex is not just about etymology and terminology, the concept of sex as an anatomical and biological

condition has become natural to be studied physiologically, psychologically as well as in social and religious life. Islam, as a dogmatic religion that contains various educational aspects, also does not ignore the issue of sex. *Al-tarbiyah al-jinsiyah* is a term in sexology education which is symbolically used in Islam. The concept of *al-tarbiyah al-jinsiyah* or sexology is not far from the previous definition. Nasih Ulwan believes that sex education (*al-tarbiyah al-jinsiyah*) is an educational transformation that relies on teaching, awareness or direction and explanation about sex to children since they feel what is called sexual instinct and understand it about the world of marriage.<sup>14</sup> Another, more subtle definition of *al-tarbiyah al-jinsiyah* is a pattern of character that must be instilled in every human being, from children, teenagers, adults to parents, regarding matters related to gender, clothing, marriage, social relations in Islam that are far from hedonistic and lustful. This opinion was expressed by Ali Akbar as "Sexual Morals".<sup>15</sup>

Sex is an important part of Islam. This means, based on the opinion above, sexual morals are actually introduced from an early age (children) in Islam. Implicitly, many fiqh commands lead to sex education. For example, in terms of *tharah* (purity), there is a discussion that the adult limitation in fiqh, known as *baligh*, begins with menstruation (for women) and *ihtilām* or wet dreams (for

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<sup>11</sup>Tim Penyusun Kamus Pusat Bahasa, *KAMUS BESAR BAHASA INDONESIA* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 1287.

<sup>12</sup>Uup Gufron, "Oral Seks Suami-Istri dalam Pandangan Hukum Islam: (Studi Komparasi Syekh An-Najmi dan Shahid Athar)". *Syaksia: Jurnal Hukum Perdata Islam*, 19(1), (2018), 67-82. <https://doi.org/10.37035/syakhisia.v17i1.1115>

<sup>13</sup>Gufron, "Oral Seks Suami-Istri dalam Pandangan Hukum Islam: (Studi Komparasi Syekh An-Najmi dan Shahid Athar)", 69.

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<sup>14</sup>Ulwan, *Pendidikan Anak dalam Islam*, 1.

<sup>15</sup>Ahmad Akbar, *Seksualitas Ditinjau dari Hukum Islam* (Jakarta: Ghalia Indonesia, 1986), 15.



men). This kind of thing is part of *al-tarbiyah al-jinsiyah* or sex education.

One manifestation of the understanding of sex which has been translated vulgarly is the biological relationship between men and women. As a doctrine that maintains its purity, Islam prohibits its adherents from having biological relations without the intermediary of marriage. QS. al-Rūm (30): 21 which reads:

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

*"Among His signs (of His greatness) is that He created partners for you from your own (kind) so that you may feel at ease with them. He created among you feelings of love and compassion. Indeed, in that there are truly signs (of Allah's greatness) for a people who think".*<sup>16</sup>

The verse above is an argument for the existence of sex education in Islam. The creation of sex (gender) between men and women and then they navigate life in a household ship by means of a sacred vow (*mitsaqan ghalidzan*) called marriage, this is a sign that marriage is a solution for those who are shaken by their sexual desire or passion. . This means that it can be clearly described that marriage is a religious command or recommendation (even though it has the status of *sunnah*). Thus, learning things that are related to marriage is something that is also recommended. The law can even make marriage mandatory, when someone whose lust is shaken is worried

that it will lead to acts of *fakhisyah* (adultery).<sup>17</sup>

In the author's opinion, the existence of sex education is a transformation with all aspects related to it. Marriage (*jima'*) is sex work that has the value of worship, so sex education is an education to perfect the work of this act of worship. Implicitly, sex education or sexology is the formation of moral values in the social order of society. Sex education in Islam comprehensively discusses all aspects from the smallest things related to maturation to the anatomy and reproductive systems of men and women. In contrast to Islamic concepts, in the Western world the understanding of sexology is limited to reproductive organs and healthy lifestyles so that reproductive organs are not infected with disease and pregnancy during adolescence.<sup>18</sup>

The variety of education that explains sexual issues in Islam is outlined in a legal order called "fiqh". The book of fiqh, which is the root of the *ijtihad* results of *ulama* with the development of the propositions of the Qur'an and Hadith, has become a comprehensive source of formal reference. *Taqrib, Safinah al-Najah, Fath al-Qrib, Fath al-Mu'in, al-Bajuri* and so on are references to fiqh books in Islamic boarding schools. Explicitly, the fiqh used by Islamic boarding schools does not judge direct sexual activity. But as a book of norms, fiqh is an order of principles in building norms and civilization of life to be more focused in accordance with the demands of *sharia* (*maqashid al-syari'ah*). Apart from these books, there are special books that talk

<sup>16</sup>Al-Qur'an, al-Rum (30): 21.

<sup>17</sup>Asman, et al. *Pengantar Hukum Perkawinan Islam Indonesia*. (Jambi: PT. Sonpedia Publishing Indonesia, 2023), 7.

<sup>18</sup>Dewi Indrawati Maezy, *Pendidikan Seks dalam Perspektif dr. H. Ali Akbar* (Jakarta: t.p., 2006), 62.

about sex which are epistemologically nuanced in terms of both the content and narrative sentences used, such as the books *Qurratul Uyun*, *Fath al-Izar*, *Uqud al-Lujain* and so on.

Based on this, discussing sex is not something unique among Islamic boarding schools in particular and generally in the Islamic world. Discussion and sex education is very familiar in the world of Islamic education. Maybe sex is only taboo in social spaces, but the issue of sex will become open if it is discussed in special spaces that have the theme of sex itself. Education about sex itself must continue to be developed as a construct in building better understanding. So that in the future the word sex will not always be seen as dirty and rigid in the academic world.

b. Semiotic

Humans are social creatures or zoon politicon as expressed by Aristotle. Creatures that can interact with the surrounding environment with the nature of life that differentiates them from animals, *al-insan hayawan al-nathiq*. Language is a form of conveying social interaction so that it is easy to understand and comprehend. Language is a primary communication tool that transforms things that are in the mind (thoughts) and things that are feelings. The transformation of feelings and thoughts is expressed with a symbol, in the form of language, signs, images and other symbols that are easily understood or interpreted between communicator and communicant.<sup>19</sup>

Language is a combination of words that are systematically used as a means of communication, words or sentences in a language used are an integral part of the symbols used by a

group of people. Words or language, in linguistics, are defined as a system of meaningful and actualized sound symbols, which are arbitrary (changeable) and conventional, which are used as a means of communication by a group of people to give rise to feelings and thoughts.<sup>20</sup>

Language is not as easy to understand as it is clear. Interpretation of meaning is necessary in understanding language literature, every symbol (language) requires a complicated interpretation and is not as easy as turning your hand to understand it. Finding meaning in a symbol is an activity of interpretation and transformation of the imagined thing. Finding this meaning takes a long time, meaning that understanding symbols with the right meaning is a creative, subjective and expansive thing. This is what causes meaning to become varied and language to become dynamic.<sup>21</sup> One branch of literary science that discusses in detail the signs that are transformed into narrative or word form is semiotics. So what is the meaning of semiotics?

Semiotics is a branch of literary science that studies signs. Basically, this knowledge is used to decode certain codes or entities that have symbols or emblems with certain meanings. As scientific civilization progressed, the study of symbols and emblems independently became the study of a separate science, namely semiotics.<sup>22</sup> Etymologically, the word semiotics comes from the Greek word "semeion" which means "sign". Saussure stated that

<sup>19</sup>Onong Uchjana Effend, *Ilmu, Teori dan Filsafat Komunikasi* (Bandung: Citra Adidtya, 1994), 11.

<sup>20</sup>Yoyon Mudjiono, "Kajian Semiotika dalam Film", *Jurnal Ilmu Komunikasi* (1)1. (2011), 125-138. <https://doi.org/10.15642/jik.2011.1.1.125-138>

<sup>21</sup>Mudjiono, "Kajian Semiotika dalam Film", 127.

<sup>22</sup>Ambarini and Nazla Maharani Umayu, *Semiotika: Teori dan Aplikasi Pada Karya Sastra* (Semarang: IKIP PGRI Semarang Press, 2024), 27.

semiology is "a science that studies the life of signs within society".<sup>23</sup> The aim of this semiotic science is to study the formation of signs and the rules that govern them.<sup>24</sup>

There are other terms used in the world of linguistic studies to name semiology, such as semasiology, semic and semamik. Based on historical facts, semiotics has been studied and used by countries with the Anglo-Saxon legal system.<sup>25</sup> Studying semiotics cannot be separated from the two initiators, namely Ferdinand De Saussure and Charles Sander Peirce. Even though both of them developed semiotic knowledge, neither of them personally knew each other. In general, the figures who initiated a science from various terms usually inherit from each other (teacher and student). This was not the case with Ferdinand De Saussure (Europe) and Charles Sander Peirce (America). Apart from the difference in geographical location of the two continents where they live, they are also different in terms of their scientific home base. Ferdinand De Saussure (1857-1913) had expertise in the field of linguistics, so the science of signs or symbols that he developed was called semiology and Charles Sander Peirce (1839-1914) had a scientific background in the fields of philosophy and logic so that the science he developed was called semiotics. This difference in scientific background makes the two of them different in carrying out critical reasoning on semiological work. For Saussure: "human actions and behavior are signs

and carry meaning, where there are signs there is meaning". Meanwhile, for Peirce, who was an expert in philosophy: "human reasoning (logic) uses signs, logic is the same as semiotics and semiotics can be applied to all kinds of signs".<sup>26</sup> This means, according to Saussure, humans are those who create the signs themselves to be transformed into meaning. Meanwhile, Peirce's thought states that human logic in transforming makna requires signs (something other than humans). In subsequent scientific civilizations, the term semiotics was more famous than semiology.

The fundamental difference between the two semiotic figures - Ferdinand De Saussure and Charles Sander Peirce - is the role given to reality. Saussure concluded that "reality has an impact on the mind or mind." So existence that is separated from reality will become an image and in turn will form a perception that influences reality itself." Meanwhile, Peirce clearly stated that "reality is outside the mind and is two separate things".<sup>27</sup> These two figures, Ferdinand De Saussure and Charles Sander Peirce, had their own influence in semiotic science. Saussure gave birth to students Louis Hjelmslev (1899-1965) while Peirce was able to give birth to his thoughts in Charles

<sup>23</sup>Alex Sobur, *Semiotika Komunikasi* (Bandung: PT. Remaja Rosydakarya, 2003), 45.

<sup>24</sup>Mudjiono, "Kajian Semiotika dalam Film", 129.

<sup>25</sup>Muhammad Abas et al. *Ilmu Hukum: Konseptualisasi Epistemologi Prinsip Hukum Dalam Konstitusi Negara* (Yogyakarta: Balai Literasi Bangsa, 2023), 87.

<sup>26</sup>Look: Mudjiono, "Kajian Semiotika dalam Film", 127., Pangeran Paita Yunus & Muhammad Muhaemin, "Semiotika Dalam Metode Analisis Karya Seni Rupa", *Jurnal SASAK: Desain Visual dan Komunikasi*, 4(1), (2022), 29-36. <https://doi.org/10.30812/sasak.v4i1.1905> and Sri Hesti Heriwati, *Semiotika dalam Periklanan. Pendhapa*, 1(1). (2010), 4-5. <https://doi.org/10.33153/pendhapa.v1i1.1675>

<sup>27</sup>Rini Fitria, *Analisis Semiotika Charles Sanders Peirce Dalam Iklan Kampanye Pasangan Calon Gubernur Dan Wakil Gubernur Provinsi Bengkulu Tahun 2015*. *MANHAJ: Jurnal Penelitian dan Pengabdian Masyarakat*, 2(1), (2017), 44-50. <http://dx.doi.org/10.1161/mhj.v5i1.698>



Morris (1901-1979).<sup>28</sup> Apart from the figures already mentioned, there are also semiotic figures such as Roland Barthes (1915-1980), Umberto Eco (1976-2016), and Ivor Armstrong Richard who gave birth to the Semantic Triangle theory.<sup>29</sup>

As a science of signs, semiotics places two important elements, namely 1) the signifier as the subject, and 2) the signified as the object. Meanwhile, literary works in the form of "signs" are classified into 3 forms; *First*: **an icon** is a sign that has a natural relationship between the signifier and the signified. *Second*: **an index** is a sign that has a causal relationship between the signifier and the signified. *Third*: **A symbol** is an indication that states that there is no natural relationship between the signifier and the signified. So what is the relationship between semiotics (signs) and language or literature? Of course semiotics has coherence with literature, semiotics is an approach that analyzes the signs that are read in literary works that are read.<sup>30</sup> Meanwhile, according to Barthes language or devices used to describe language (meta language) and connotation are the result of development in the way humans interpret signs.<sup>31</sup> The understanding is that all forms of language used in constructing literary works with meaning in them will become a sign. Thus, the language of literary works can be said to be an icon, index or symbol that is presented and presented with meaning. Meanwhile, the science that underlies the process of searching

and understanding language as a sign of certain meanings in literary works is called semiotics.

"*Language is a sign or symbol*", is the initial expression in this article before starting about semiotics. So every element of language starting from words, sentences, phrases and others is a sign that is owned by a signifier. North states that signs are the thoughts of the interpreter who is present and then produces an interpretation.<sup>32</sup> Meanwhile, semiotics as a field of science that studies signs states that definitively a sign has the thing it represents with connotative metaphorical language, something that represents something else. So that imaginative creativity becomes the main factor in a literary work dominated by a system of signs.<sup>33</sup> Perce in his analysis classifies signs based on ground properties into three:<sup>34</sup>

- 1) Qualisigns are signs that are based on a trait. For example, the property of red is a qualisigns (sign qualification) because the red color will be visible if it is attached to an object or plane. This means that the red color will be visible and real if the nature of the color is attached to the object.
- 2) Sinsigns are signs that form the basis of appearance in reality. All individual statements that are not institutionalized are sinsigns. A scream can mean pain, astonishment or joy.
- 3) Legisigns are signs based on a generally accepted rule, a convention, a code. Traffic signs (traffic lights)

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<sup>28</sup>Ambarini and Nazla Maharani Umay, *Semiotika: Teori dan Aplikasi Pada Karya Sastra*, 27.

<sup>29</sup>Yunus & Muhammad Muhaemin, "Semiotika Dalam Metode Analisis Karya Seni Rupa", 31.

<sup>30</sup>Ambarini and Nazla Maharani Umay, *Semiotika: Teori dan Aplikasi Pada Karya Sastra*, 28-29.

<sup>31</sup>Roland Barthes, *Mitologi Roland Barthes*, Terj. Nurhadi, & Millah. A. Bantul: Sihab Kreasi Wacana Perum Sidorejo Bumi Indah (SBI). (2011), 83.

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<sup>32</sup>Ambarini and Nazla Maharani Umay, *Semiotika: Teori dan Aplikasi Pada Karya Sastra*, 37.

<sup>33</sup>Arthur Asa Berger, *Sing in Contemporary Culture*. Terj. *Sing in Contemporary Culture, An Introduction to Semiotic* (Yogyakarta: Tiara Wacana, 2005), 51.

<sup>34</sup>Aart Van Zoest, *Semiotika: Tentang Tanda, Cara Kerjanya dan Apa yang Kita Lakukan Dengannya*. Jakarta: Yayasan Sumber Agung, 1993), 23.

are legisigns. Likewise with nodding, frowning your eyebrows, shaking hands and so on.

So what is the relationship between signs and language? Perce formulates the performance of sign meaning with the relationship between three points; namely Representamen (denoted **R**), Object (denoted **O**) and Interpretant (denoted **I**).<sup>35</sup> This interpretation performance can be carried out on the classification of signs that was explained at the beginning regarding **icons, indices and symbols**:

- 1) Icon: a sign that has a natural relationship between the signifier and the signified. For example: when a driver is crossing a highway and finds a flyer or banner with a picture of a cellphone, then he thinks about the cellphone he has because of the similarity in brand, color, type and so on. The next process is to interpret that the image of the cellphone on the flyer or banner is the same as the cellphone in his pocket. The author formulates this using the set theory formula:

$$\boxed{\mathbf{R} : \mathbf{O} \longrightarrow \mathbf{I}}$$

Explanation:

- + Flyer or banner is a Representamen (denoted **R**)
- + The similarity of brand, color and type is an Object (denoted **O**)
- + The same as the cellphone in his pocket is the Interpretant (denoted **I**).
- + In conclusion, there is a relationship between **R** and **O** which shows identity.

- 2) Index: is a sign that has a causal relationship between the signifier and the signified. For example: In the middle of the night a village saw a burning fire, so people referred to a house as the source of the fire. After that they interpreted that there was a fire. The author formulates this performance as follows:

$$\boxed{\mathbf{R} + \mathbf{O} = \mathbf{I}}$$

Explanation:

- + Seeing a burning fire in the middle of the night is Representamen (denoted **R**)
  - + Referring to the house as the source of fire, this is the Object (denoted **O**)
  - + A house fire occurs, this is the Interpretant (denoted **I**).
  - + The conclusion is that the relationship between **R** and **O** is direct and sometimes causal.
- 3) Symbol: is an indication that states that there is no natural relationship between the signifier and the signified. As an example: when someone enters a fuel filling station (SPBU) or what is known as a petrol station, they see a picture of a cigarette in a circle with a bar (see image below), in their cognition of course they are referring to the "smoking ban". Next, he will interpret that there is a danger if you smoke at a fuel filling station (SPBU) or gas station. The author formulates the performance of this interpretation as follows:



$$\boxed{\mathbf{R} (\mathbf{O}) = \mathbf{I}}$$

Explanation:

<sup>35</sup>Benny Hoed, *Strukturalisme, Prag-matik dan Semiotik dalam Kajian Budaya*. Dalam buku Indonesia Tanda yang Retak. Jakarta: Wedatama Widya Sastra, 2002), 21-25.

- ✚ Seeing a picture of a cigarette in a crossed circle is Representation (denoted **R**)
- ✚ Referring to the "smoking ban" is the Object (denoted **O**)
- ✚ The danger of smoking at a fuel filling station (SPBU) or petrol station is Interpretant (denoted **I**).
- ✚ The conclusion is that there is a relationship between **R** and **O** which is conventional.

Text and context or situation are included in linguistic elements. Language can shape thoughts and influence the externalization of culture related to the creator of literary works. A series of values that are read and understood as messages are implicitly conveyed in another form as signs. Semiotics as a science that studies the meaning and life of signs, defines signs as a relationship between expression and content that represents and wants to be conveyed to be understood. For this reason, the world of semiotics considers the sign system to be one of the important elements in building literary works (Ambarini and Umay, 2004: p. 30).

Language in use is bidimensional. It is called that, because the existence of meaning, apart from being determined by the presence and relationship between linguistic symbols themselves, is also determined by the actors and the social and situational context that underlies it. Connected with its functions, language has external functions as well as internal functions. Therefore, apart from being used to convey information and create communication, it can also be used to process information and dialogue between oneself. The study of language as a code in use focuses on (1) the characteristics of the relationship between one form, symbol or word and another, (2) the relationship between linguistic forms and the external world to

which they refer, (3) the relationship between the code and its users. The study of sign systems in relation to these three points, both in the form of linguistic signs and other forms of signs used by humans in communication, falls within the scope of semiotics.<sup>36</sup>

Umberto Eco mentions nineteen areas that can be considered as material for semiotic studies. The nineteen fields are zoo-semiotics, olfactory signs, tactile communication, code of taste, paralinguistics, medical semiotics, kinesics and proxemics, musical codes, formalized languages, written languages, unknown alphabets, secret codes, natural languages, visual communication, and system of objects.<sup>37</sup> Thus, the language of literary works can be said to be an icon, index or symbol that is presented and presented with meaning. Meanwhile, the science that underlies the process of searching and understanding language as a sign of certain meanings in literary works is called semiotics.

## 2. Internalization of Sex Education in Islamic Boarding Schools Through the Book *Fath al-Izar*

Islamic boarding schools always apply caution in applying their education and teaching. This is because Islamic boarding schools are a mecca for teaching that is in accordance with Islamic values.<sup>38</sup> Islamic boarding schools provide very in-depth and comprehensive Islamic religious education, including the study of the *al-*

<sup>36</sup>Aminuddin, *Semantik: Pengantar Studi Tentang Makna* (Bandung: Sinar Baru, 1998), 37.

<sup>37</sup>Sobur, *Analisis Teks Media: Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, dan Analisis Framing* (Bandung. PT. Remaja Rosda Karya, 2006), 57.

<sup>38</sup>Jamal Makmur Asmani, "Pesantren Sebagai "Kiblat" Pendidikan Dan Pengetahuan Indonesia". *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 5(1), (2016), 63.

*Qur'an, Hadith, Fiqh*, Morals and other religious knowledge. Santri are taught to understand and practice Islamic teachings in a *kaffah* manner. Furthermore, Islamic boarding schools are considered to make a significant contribution to the development of religious knowledge, morality and national character.

Until now, sex education is still considered taboo in Indonesian society, especially in Islamic boarding school environments where there is rarely any interaction with the opposite sex. Sex education in Islamic boarding schools is a quite sensitive topic but it is very important to discuss, especially considering the role of Islamic boarding schools as religious educational institutions that influence many young generations in Indonesia. Sex education that is healthy and in accordance with Islamic teachings is important to convey to the younger generation who will become married couples.

In marriage, sex is an important aspect whose function is not only for procreation purposes but also to strengthen the emotional bond between husband and wife. In an Islamic perspective, sexual relations within marriage are halal and are considered a way to achieve domestic happiness and harmony.<sup>39</sup> With a good understanding of sex in marriage, married couples can build a domestic life that is harmonious, happy and in accordance with religious teachings. This includes knowledge about the rights and obligations of each partner, ethics and manners in intimate relationships, as well as the importance of open and honest communication regarding sexual needs and desires.

Several hadiths narrate that the Prophet rebuked a group of people who

intended to distance themselves from marriage in order to achieve spiritual satisfaction. Companions were ordered to imitate what the Prophet did by continuing to get married. Furthermore, Islam orders a balance between physical needs and spiritual needs, including sexual needs.<sup>40</sup> This shows that Islam also regulates sexual needs which should not be taboo, discussed and taught as preparation for becoming a good generation. Muslim scholars also view it as good in terms of fulfilling sexual desires. for example, Al Junaid, as a figure in Sufism, stated that biological needs are comparable to his own food needs.<sup>41</sup>

The classical book studies taught in Islamic boarding schools are very comprehensive, starting from the *Ulum Al-Quran, Hadith, Akhlak to Fiqh*. One of the Fiqh studies that is also taught in Islamic boarding schools is *Fiqh Munakahah*. In Islamic boarding schools enthusiasm In the Islamic boarding school environment, especially in Salaf Islamic boarding schools, the study of books about marriage is very popular among the students and their enthusiasm for studying these books is very high. because the topic of marriage is not only practically relevant in their future lives, but also because it contains a lot of wisdom and moral guidance that is important in forming a family that is harmonious and in accordance with Islamic teachings.

There are approximately five books that explain marriage and marriage, namely *Qurratul Uyun bi Syarhi Nadzam Ibn Yamun* by Sheikh Muhammad at-Tahami Ibnu Madani, *Uquduhujain* by Sheikh Nawawi al-Bantani, *Dhau al-Misbah fi Bayani Ahkam an-Nikah* by KH Hasyim As'ari, *Irsyadu Zaujain* by Muhammad

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<sup>39</sup>Yuhaniah, "Tanggung Jawab Orang Tua Terhadap Pendidikan Seksual Anak:(Tela'ah Atas Pemikiran 'Abdullah Nashih)". *Jurnal Kajian Pendidikan Islam*, (2022), 163-185.

<sup>40</sup>Faqihuddin Abdul Kodir. "Metode Interpretasi Teks-Teks Agama Dalam Mazhab Salafi Saudi Mengenai Isu-Isu Gender." *Holistik* 13.2 (2012), 54.

<sup>41</sup>Nur Mahmudah, "Memotret Wajah Pendidikan Seksualitas di Pesantren." *Quality* 3.1 (2016). 75.

Utsman, and finally *Fath al-Izar* by Gus Abdullah Fauzi which is said to be the most vulgar book in the *munakahah* book. Sex teaching taught in Islamic boarding schools is taught according to levels starting from small hadas, menstruation and junub as well as procedures for taking a big bath, marriage to procedures for husband and wife relationships.

Gus Abdullah Fauzi is the author of a book which is a source of primary data for researchers. This book is one of the local books that is widely taught in various Islamic boarding schools in Indonesia. He comes from Pasuruan, East Java, and is the son-in-law of K.H. Abdul Hanan Ma'sum, caretaker of the Fathul Ulum Islamic Boarding School, Kewagean Kediri, East Java. He married at the age of 35, in 2008, with Ning Rif'ah, the fourth daughter of K.H. Abdul Hanan Ma'sum. Currently, Gus Abdullah Fauzi is also one of the caregivers at the Fathul Ulum Islamic Boarding School, Kewagean Kediri. At this institution, there are several Islamic boarding schools under its auspices, including the Al-Anwar Girls Islamic Boarding School, and the An-Nur Boys Islamic Boarding School, which is looked after directly by his own brother-in-law.

Apart from the book *Fath al-Izar*, Gus Abdullah Fauzi also wrote a book entitled *Diwani Fauzi*, which contains poetry in beautiful Arabic. *Diwani's* book contains advice regarding marriage, and reflects his expertise in Arabic grammar. The contents of these books mostly consist of *tajribat* (direct experiences) from *kyai* or *ulama*, which are arranged in such a way that they make interesting reading. Apart from that, these books also contain medical or medical knowledge which adds confidence to the readers.

In general, the educational methods used in Islamic boarding schools include *sorogan*, *bandongan*, discussion, *lalaran*, memorization, demonstration, and *riyadhah*. To implement the typical Islamic boarding

school sex education curriculum, the *bandongan* method and *bahsul masail* deliberation are the preferred methods over other methods. Sex education using the book *Fath Izar* uses the *bandongan* method. This method is Teacher Centered where *Kyai* is the subject of education. The *bandongan* method is used as a form of maintaining classical *ulama* methods and seeking blessings from the *Kyai* who teach the students with this book.<sup>42</sup>

This method shows that a teacher reads a book by explaining word by word, sentence by sentence, while the students sit in front of the teacher or in a circle in front of the *Kyai* or *Ustadz*. This method has the advantage that the teacher can directly control the learning process. In the *bandongan* method, the *Kyai* or *Ustadz* starts by reading the Arabic language and then reading the meaning of each word (literal translation) in smooth language. Meanwhile, the students listened carefully to the *Kyai's* explanation by providing certain notes in the form of verses, translations or other important information with certain codes. reading the book directly from the *Kyai* makes him the central "master" of the book which makes the discussion richer and more meaningful. The *Bandongan* recital of the Book of *Fath al-Izaris* usually done during the fasting month or also known as the *Koran Balagh Ramadhan*. This book is generally intended for senior students who have matured in spirit and thinking.

Apart from that, sex teaching in Islamic boarding schools can take the form of thematic *Bahsul Masail*. *Bahtsul Masail* is a scientific discussion forum involving *ulama* and Islamic students to discuss and formulate answers to contemporary *fiqh* problems based on the *Al-Qur'an*, *Hadith*,

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<sup>42</sup>Aris and Syukron, "Perbandingan Metode Bandongan dan Sorogan dalam Memahami Kitab Saffinatunnajah." *TSAQAFATUNA: Jurnal Ilmu Pendidikan Islam* 2.1 (2020): 1-10.



*Ijma'* (ulema consensus), and *Qiyas* (analogy). The aim is to provide clear and sharia-compliant guidance for the religious problems faced. This method involves a systematic process of finding answers that are in accordance with religious teachings, ensuring their relevance and application in the modern context.

The first step in *Bahsul Masail* is to identify relevant contemporary problems, such as issues related to sexual and reproductive health, challenges in marriage, and relationship ethics. The problems chosen must reflect the needs and challenges faced by society today. Once the problem is identified, the students study the relevant yellow books to look for guidance and solutions based on the teachings of classical scholars. The yellow books are classic texts in the Islamic tradition that provide in-depth guidance on various aspects of life based on sharia.

This method helps students develop critical and analytical thinking skills. Santri are familiarized with the *ijtihad* process, namely intellectual efforts to find solutions to contemporary problems based on sharia principles.<sup>43</sup> This approach also encourages a deep understanding of the topics taught, including Islamic ethics and law related to sexuality and reproductive health. Santri not only understand the theory but also the practical application. *Bahsul Masail* can produce recommendations and solutions that are practical and can be applied in everyday life. This strengthens the link between theory and practice, ensuring that religious teachings are relevant to real life.

### 3. Sexological Review to the Book of *Fath al-Izhar* and its Relevance to Islamic Boarding Schools

Sex education in Islamic boarding schools has actually begun to be

implemented even since the students were at the initial level of Islamic boarding schools. This is evident from the initial fiqh lessons which began to discuss the anatomy of male and female vital organs, although in small portions packaged in *Tharah*. At the next level, sex education in Islamic boarding schools moves on to the process of male erection and ovulation in women, which is discussed a little in the mandatory post-junub bathing and menstruation. Thus, sex education in Islamic boarding schools is not surprising because it already exists according to portions at each level.

Indonesia in general still believes that same-sex relations are acts that violate nature, acts that deviate from existing religious norms, customs and traditions.<sup>44</sup> Islamic boarding schools and boarding schools are prone to deviations in sexual tendencies because early teenagers are used to feeling comfortable with friends of the same sex and are sometimes curious about experimenting with sex.<sup>45</sup> In terms of sexology in Islamic boarding schools, through the media, this book also tries to show a correct understanding of sex, namely the correct relationship between men and women.

Interpersonal sexology relationships between husband and wife also receive a quite serious portion in this book. For example, it is also explained in the discussion that a husband is prohibited from only prioritizing his desires, namely by forcing penile penetration into the vagina before the wife's vagina is wet.

<sup>43</sup>Agus Mahfudin, "Metodologi Istibath Hukum Lembaga Bahtsul Masail Nahdlatul Ulama." *Jurnal Hukum Keluarga Islam* 6.1 (2021): 1-17.

<sup>44</sup>Rahmatullah, Azam Syukur, and Muhammad Azhar. "Pesantren Dan Homoseksualitas Kaum Santri (Studi Pada Pesantren Tua Salafiyah dan Khalafiyah di Kota Santri Jawa Timur)." *Jurnal Inferensi STAIN Salatiga Jurnal Penelitian Sosial Dan Keagamaan* 12 (2018), 87.

<sup>45</sup>Erin Padilla Siregar. "Persepsi Remaja Tentang Lgbt (Lesbian, Gay, Biseksual, Dan Transgender Di Sma Santa Lusia Kecamatan Percut Sei Tuan Kabupaten Deli Serdang Tahun 2018." *Jurnal Dharma Agung Husada* 5.1 (2019): 69-76.

Furthermore, when the husband has reached the peak of orgasm, the husband is prohibited from leaving his wife alone. but take care of it by giving hugs and affectionate strokes after sexual intercourse.

Furthermore, this book also really respects the biological anatomy of sexual health which prohibits sexual intercourse during menstruation. Having sex during menstruation is more prone to the entry of bacteria into the uterus which results in urinary tract infections in the reproductive organs. Apart from that, this activity also carries the risk of transmitting sexual diseases because menstrual blood can be a medium for bacteria and viruses to move from one partner to another. sexual intercourse during menstruation can potentially increase the risk of endometriosis.

The choice of words in this book is vulgar and direct without using metaphors or similes. This is done to provide a clear and unambiguous understanding of the issues discussed. The author of the book seems to believe that clarity and decisiveness in the use of language are important so that readers can understand and apply the advice and rules given correctly. This approach reflects an effort to ensure that all married couples who read this book can live a sexual life that is healthy, harmonious and in accordance with religious teachings.

#### 4. Pornographic Language in the Book of *Fath al-Izarin* a Semiotic Review

Porn is an explicit representation of sexual activity with the primary aim of arousing sexual desire in its audience. Pornography can be images, videos, texts, or audio that depict sexually explicit acts and often focus on the exploitation of the human body. Pornography often includes scenes or images that show sexual acts and intimate organs for both men and women. Here are some pornographic words found in the book *Fath al-Izar*:

No	Signifier	Signified
1.	فَرْجُهَا وَاسِعًا Her vagina is wide	The width of the vagina will affect sexual satisfaction for men
2.	فَرْجُهَا صَغِيرًا ضَيِّقًا Her vagina is small and narrow	The narrow and small vagina can get a tighter and more pronounced grip
3.	شَدِيدُ الشَّهْوَةِ Hypersexual	If you have a woman who is passionate, the man must prepare extra energy in relationships
4.	مَسَّ صَدْرَهَا Stroking his chest	The chest is not only stroked using the palm of the hand, but can be used using the tips of the fingers or the back of the hand
5.	حَاكَ الذَّكَرَ بِجَوَانِبِ الْفَرْجِ Shaking the penis around the vagina	The penis is shaken by the wife's hand (not by the husband) around the vagina
6.	كَثِيرُ الشَّعْرِ His hair is thick	A lot of pubic hair will add to the amusement and pleasure during intercourse
7.	جَامَعَ مَعَ السِّرَاجِ Turning on the lights during intercourse	When it's dark partners tend not to know what the other partner is doing. Seeing your partner's expressions and actions can increase sexual passion between partners
8.	مُسْتَلْقِيَةً رَافِعَةً رِجْلَيْهَا فَائِدَةُ أَحْسَنُ Lying on your back and raising	Raising your legs is the easiest way to have intercourse so that the penis can

	your legs is the best position during intercourse	enter the vagina perfectly
9.	لَا يَسْرَعُ بِإِخْرَاجِ الذَّكَرِ عِنْدَ إِحْسَانِهِ بِمَا يَهَيِّئُهَا Don't rush to remove your penis when your wife orgasms	When having an orgasm, what the wife wants is to be quiet for a moment and enjoy it, not to continue rubbing her vagina
10.	ثُمَّ يَقْبَلُ رَقَبَتَهَا Then kissed his neck	Kissing the neck can increase arousal and make a woman not move
11.	ثُمَّ يَقْبَلُ صَدْرَهَا الْيُسْرَى Then kiss the left chest	The left side of the chest is a sensitive area that can be a trigger in the husband and wife relationship
12.	حَدْبَاءُ الْأَنْفِ فِيهَا قَلِيلَةٌ الْغَرَضُ فِي النِّكَاحِ If his nose is sharp then he has little desire to get married	A sharp nose indicates that it is difficult for a virgin to be aroused when having intercourse, so the prospective husband must arouse her desire a lot
13.	طَوِيلَةُ الذَّقْنِ فَإِنَّهَا فَاتِحَةٌ الْفَرْجِ قَلِيلَةُ الشَّعْرِ If the chin is long then the vagina is gaping and there is little hair	A gaping vagina will reduce the pleasure of men who have a penis that is not large and little hair will reduce the feeling of tingling during intercourse.

A semiotic approach to pornographic language involves analyzing the signs and symbols used in the Book of *Fath al-Izar* to understand the meaning and message conveyed. Semiotic studies, the study of signs and symbols and how they are used to communicate, offer various ways to analyze and interpret the pornographic language contained in the book. In the pornographic

language index table there are quite a lot of pornographic language styles so that the reading audience is able to gain a comprehensive understanding.

Another part of the discussion in this book is more oriented towards how a husband treats his wife as a partner in sexual intercourse. In terms of content, the contents of this book tend to be directed towards men. This is detected in terms of how a man analyzes a woman from the thickness or thinness of her lips which indicates the thickness or thinness of a woman's vaginal lips. This is not found otherwise how, for example, a woman can physically analyze a man. Therefore, the author considers that this book tends to be a masculine book so it is not suitable for women to study.

The timing and procedures for sexual intercourse cannot be separated from the discussion in this book. Good sexual intercourse is when the lust or desire of both partners peaks. This is likened to the fact that expelling sperm when lust peaks is the same as defecating when you have a stomach ache. which will make you feel relieved after the sperm is released. On the other hand, if you hold back the release of sperm when you are lustful or lustful, it will also cause pain like stomach ache when you don't defecate.

## Conclusion

Semiotics and sexology approaches offer significant innovation in sex education in Islamic boarding schools. Semiotics allows for in-depth interpretation of the symbols and hidden meanings in the Book of *Fath al-Izar*, ensuring that these texts are understood holistically and in accordance with applicable norms, without any stigma or taboo in their discussion. This paves the way for sex education that is open and based on a deeper understanding of religious teachings. Meanwhile, sexology provides an important scientific perspective regarding the biological, psychological and social aspects of human

sexuality, especially in the context of interpersonal relationships between two individuals involved in sexual activity. The integration of semiotics and sexology enriches sex education in Islamic boarding schools by not only focusing on the technicalities of sexuality, but also on Islamic moral and ethical values that are essential to be applied in everyday life.

The book *Fath al-Izar*, as the main source that is widely studied in Islamic boarding schools, provides clear guidance on sexual ethics and laws in Islam. Through this integrated approach, sex education not only functions as a theoretical understanding, but also as a practical guide in living a life that is in line with religious teachings. The importance of sex education in accordance with Islamic values is reaffirmed. Islam always emphasizes the importance of balance between physical and spiritual needs, especially in the context of the husband and wife relationship. Sex education rooted in the Book of *Fath al-Izar* not only helps understand the sometimes vulgar but important language in these texts, but also leads to a deeper understanding of the moral messages to be conveyed. Overall, sex education that is integrated with Islamic religious values in Islamic boarding schools plays a crucial role in equipping the young Muslim generation with a comprehensive and balanced understanding of sexuality. Although this topic is sensitive and often considered taboo, this open and scientific approach is important to help students face the realities of modern life with full awareness and religious integrity.

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