

A SEXUALITY AND REPRODUCTIVE EDUCATIONAL PACKAGE DEVELOPMENT WITH GENDER PERSPECTIVE AND RELIGIOUS APPROACH FOR YOUNGSTERS IN PESANTREN

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Abstract: Pesantren as an indigenous culture and a great tradition for Moslem's has very important role in educating youngsters in Indonesia. It stands as safety network in education for youngsters especially of low income family in rural area. The existing sexuality and reproductive education in *pesantren* is much more normative from *Fiqh*, *Ibadah*, and *akhlaq*; the content is not sufficient as education for youngsters in more complex social interaction, facing more dangerous sexuality and reproductive problems. A research and development design, mixing a quantitative and qualitative approaches is conducted to create: a package of an alternative material for sexual and reproductive education needed by youngsters in *pesantren*. The study explores the effectiveness, efficiency and appeal of the package; and identifies the socialization strategy to larger target groups.

Keywords: sexuality, reproductive education, gender, religious approach, youngsters, pesantren.

Globalization has not only brought the development in science and technology, but it has also spread out various culture and norms that often contradict with the eastern culture and religious norms. For example, youngsters' social interactions between themselves are beginning more permissive with all the consequences. The increasing number of pornography, films exposing free sex, inappropriate sexual behavior, sexual violence, has an effect on the social behavior of these youngsters whereas their insights concerning sexual behavior and their health reproduction are minimum, in this case they are considered as the neglected group (Darwin, 1996).

The youngsters' phase is sensitive in every aspect of their life. Their physical changes have given them psychological problems to deal with, because these changes appear together with their cognitive, psychosocial, moral and spiritual development. Their biological impulse, psychosocial, cognitive development and moral consciousness often cause psychological conflict for them. In the moral-spiritual aspect, young people have doubts towards morals and religious rules. The development of their intelligence is moving towards a belief in more logical values rather than the illogical

ones. However, if their religious values are set appropriately, without any doubt it will become a strong foundation for the youngsters' behavior.

In terms of setting up youngster' religious knowledge and values, pesantren as an education institution has a major role in Indonesia. Historically, pesantren does not only contain Islamic meaning, but is also referred to as the Indonesian origin (indigenous). Bruinessen (1999:17) calls pesantren as the great tradition of the Indonesian people. In its development, pesantren is divided into two kinds. The first is *Salafiah/Salaf* pesantren which maintain its *classical books or kitabs* as the core of education with traditional method of *sorogan* and *bandongan*, and without teaching general knowledge as they do in public schools. The second is *Khalafiah/Khalaf* pesantren with a schooling system which has already combined Islamic teaching with general knowledge and science in the curriculum and the teaching method. This kind of pesantren is considered modern. Some of them have developed their own formal education from elementary school to university.

Using *yellow books/Kitabs* as the main content of teaching learning activities is one characteristic of pesantren (Madjid, 1997). Other research is done to examine some yellow books in terms of *Fiqh*,

Tafsir, or Hadist. The result shows that the content tends to be gender bias or much more patriarchy, emphasizing the superiority of man, and leadership is the privilege for man (Muhannif, 2002). Another study is done by Zaetunah Subhan (1999) and Nurjanah Ismail (2003) on several *kitab tafsir*. It has similar results; the *kitab*s expose gender bias interpretations, and even discriminative to women and *misoginis* (hatred towards women).

The sexuality and reproductive education in pesantren in terms of content is much more normative related to rituals and religious duty for every individual muslim. The content of sexuality and reproductive education in pesantren is combining normative teachings from *fiqh*, rituals and ethical conduct. That is a quite good combination in normative sense, but lack of perspectives from biology and health science. Soebahar and Hamdanah study (1999) shows four integral factors influencing the *Kyai's* perspectives on reproductive rights: education, social interaction, access to information, and over-reliance on classical textbooks. The last factor is the most dominant. Youngsters in pesantrens do not only need to conform with norm and ethical conduct about sexuality, but they also have to know the real reproductive process of human beings which comes from biology and health science. They need to know unhealthy sexual behavior and its impact physically and psychologically.

Designing sexuality and reproductive educational package based on gender perspective and religious approach is an actual need of the youngsters in pesantren. In order to design an instructional or educational package, a systematic process must be followed. The consistency of all integrated design elements: input, process, product and monitoring-evaluation should be taken into account (Dick & Carrey, 1985). And the ideal design of an educational package should be effective to reach the purposes, efficient in terms of spending time, money and materials, and appealing or motivating to the learner (Kemp, 1995).

Based on the backgrounds described above, this study is conducted to explore: (1) How sexuality and reproductive education and gender perspectives are carried out in pesantren; (2) What kind of sexuality and reproductive educational package is needed by youngsters in pesantren; (3) The effectiveness, efficiency, and appeal of the sexuality and

reproductive educational package for youngsters. (4) How the sexuality and reproductive educational package can be effectively socialized to larger target groups.

METHOD

A Research and Development design is used by mixing qualitative and quantitative approaches in three phases (Brannen, 1997; Cresswell, 1994). A Quantitative approach is used to conduct *need assessment* of the sexuality and reproductive educational package that is developed in the study, collecting the opinions of the supervisors, *ustadz/ustadzah*, and the *santries*/youngsters as the main target of education (Pratt, 1980:80-84). The prototype experiment of the sexuality and reproductive educational package is done using *pre-test and post-test treatment* in 2 *Pesantren* (PPNH/*Salaf* and PPAI/*Khalaf*) in urban area, and 2 *pesantren* (PPBS/*khalaf* and PPAK/*salaf*) in rural area. Socialization process is conducted for 8 different groups of youngsters/*santries* from 4 *pesantren* (PPBS, PPAK, PPAS, PPZT). The data about the effectiveness, efficiency and appeal of the package is also obtained by asking *santries* participant of education to fill up a questionnaire; and informal interview with key informants.

A Qualitative approach with a multi-case study design (Yin, 2004: 54-63 & Sevilla, 1993: 73) in 4 *pesantren*, is used to explore (Creswell, 1994: 21) the design and the implementation of the sexuality and reproductive educational package and collect input to revise and socialize the package. The data collection technique is mainly done by in-depth interview to find out the responses of supervisors/*ustadz* and *ustadzah*, *santries*/participant towards the sexuality and reproductive educational package which is introduced in this research; and explore the problems faced by *santries*/youngsters in their social interaction in *pesantren*, gender issues and other issues related with sexuality and reproduction. The complexity of phenomena needs a qualitative approach (Denzin & Lincoln, 1994: 163). Focus group discussion is conducted to design the educational package and find out the strategy to socialize the educational package to the youngsters in *pesantren* as the main target. The research design and the scope of research are as follows:

Stage	Target	Outcome	Method
I. Exploration	books, literature <i>santries</i> (student) <i>kyai, nyai</i> relevant expert	normative material health material <i>santries</i> need prototype package	document analysis questionnaire/test interview focus group discussion

II. Experiment	santries participant	prototype effectiveness	questionnaire, test
	kyai, nyai	efficiency, appeal	observation,
III. Socialization	relevant expert	improvement inputs	interview
	santries participant	educational package	focus group discussion
	relevant expert	package effectiveness	questionnaire, test
		efficiency, appeal	observation
		socialization strategy	interview, Focus group dis.

The first phase is a process of need assessment and designing prototype of the educational package. A limited survey is conducted in several *pesantrens* PPAI, PPNH as urban *khalaf* and *salaf* respectively; PPBS and PPAK as rural *khalaf* and *khalaf* respectively in Malang Regeant. A questionnaire is used in the survey to find out the baseline data as the foundation and selection of the major topics needed by youngsters in *pesantren* for the package (Branen, 1997:43; Wiersma, 1991:170-173). The respondents are: 56 puberty santries, 53 post-puberty santries of *pesantren salaf*; 62 puberty santries, 60 post-puberty santries of *pesantren khalaf*. The total is 231 santries and 83 *ustadz/ustadzah*. In this phase the researcher conducts: a review on related literature and documents, (Sevilla, 1993:85) in-depth interview to 12 key informants from *pesantren* supervisors to obtain input, and observation at *pesantren* as the location of research (Bell, 1992:88-99). A focus group discussion of experts in related fields such as psychology, health education, non-formal education, gender and Islamic education, and instructional design is conducted to find the prototype of sexuality and reproductive educational package for the youngsters in *pesantren*.

The second phase is a try out process to investigate the effectiveness, efficiency, appealing of sexuality and reproductive educational packages. The try out in this research is conducted in 2 days, 5 hours each day, using an experimental design. Puberty Package/A in the experiment consists of 6 modules for participants supplemented with 6 modules for facilitators, implementation directory, supporting materials such as test, answer sheets and questionnaire; equipment and supporting media. Post-puberty Package/B consists of 10 modules with 10 topics supplemented with 10 modules for facilitators, implementation directory, supporting materials such as a test, answer sheets, questionnaire; equipment and supporting media. In this phase the source of data are: 29 female puberty *santries* from urban *khalaf pesantren* (PPAI); 35 female post-puberty *santries* from urban *salaf pesantren* (PPNH), 35 male puberty *santries* from rural *salaf pesantren* (PPAK); 38 male post-puberty *santries* from rural *khalaf pesantren* (PPBS), totaling 137 *santries* and 16 *santries* key

informants. 24 additional key informants are supervisors (*ustadz/ustadzah*). A pre-test-treatment-post-test design is used in the experiment. And t-test is used to compare the pre-test and post-test scores of the *santries* as the participants of the try out (Wiersma, 1991:329) Besides, to investigate the effectiveness, efficiency and appeal of the package (Kemp, 1985) the researcher observes the try out process; a set of questionnaire is responded by all *santries* as the participants in the package try out. A qualitative approach is used to explore deeper the perception of *pesantren* supervisors, their critique and suggestions on the educational package. An open-ended questionnaire is given to the participants of the try out to investigate sexuality and reproductive problems they have in their daily life (Gibbon & Morris, 1987:17-24).

The third phase is a socialization process to implement the sexual and reproductive educational package to a larger number of target groups. A pre-test treatment and post-test design is used to investigate the effectiveness, efficiency, appeal of sexuality and reproductive educational packages (Kemp, 1985). In the socialization of the educational package there are 8 groups of *santries*: 30 female puberty *santries*, 30 female post-puberty *santries* from PPAK, 30 female puberty *santries*, 33 female post-puberty *santries* from PPBS, 20 male puberty *santries*, 22 female post-puberty *santries* from PPAS, 29 female post-puberty *santries* and 34 male post-puberty *santries* from PPZT, totaling 228 *santries salaf* and *khalaf*; plus 18 *santries* and 24 *ustadz/ustadzah* as key informants. The researcher also conducts observations on the socialization process in implementing the educational package. Several socialization strategies are identified by using focus group discussion technique (Krueger, 1994) involving people from relevant expertise: psychology, health community education, non-formal education, instructional design, gender and Islamic education.

To analyze the descriptive quantitative data the researcher counts the percentages of responses on the questionnaire, lists the pre-test and post-test scores of the *santries* participants in sexuality and reproductive education, conducts t-test on the scores of the pre- and post-test. To analyze the qualitative data,

the researcher uses inductive, deductive, comparative procedures, organizes the data, categorizes and analyzes the data from the in-depth interview, observation and focus group discussion (Miles & Huberman, 1984). A qualitative inductive-comparative procedure of analysis is also used for the data from related documents and books (Krippendorff, 1980). The validity of quantitative data is promoted by developing a table of specification of the test and questionnaire. The validity of qualitative data is promoted by using system approach in developing the sexuality and reproductive educational package design, and estimating consistency of all elements of the design: purpose, materials, process, schedule, and supporting media, evaluation process; and observing the design and its implementation (Kemp, 1985). Qualitative data validity is examined by a triangulation technique between sources and technical data collection, collegial review and sufficiency of references (Denzin & Lincoln, 1994: 241).

RESULTS

In the first phase of the study, in the exploratory stage, it is found that sexuality and reproductive education is also being implemented in pesantren, but much more related with rituals and in normative ways. There are similarities in terms of the contents of sexuality and reproductive education in four pesantrens as the locations of the study: PPAI, PPNH, PPBS and PPAK. The first content is *fiqh* or Islamic rules concerning marriages, the rights and responsibilities of husband and wife, their relationship and behavior in family; information about menstruation or *haidh*; how to differentiate between healthy and unhealthy menstruation (*istihadhoh*), *nifas* or postnatal blood, the forbidden activities for women during menstruation, physical cleaning up and purification according to Syari'a. The references used are *yellow kitabs* such as: *Kitab Munakahat*, *Risalatul mahidh and Thoharoh*. The second content is moral values called *akhlak* containing ethical conduct of women toward their husbands, women duty to obey Allah, Rasul and their husband, the punishments for disobedient women, reward for women when they obey and satisfy their husbands, and so on. *Kitab Uqud al Lujjayn* is not quite dominant in pesantrens in the research locations. The references used are, among others: *Adabul Mar'ah*, *Risalatul Muawanah*, *al Usfuriyyah*, *Akhlaqun Nisa'*, *Fiqhu Nisa'*. The third content is the exotic part of reproductive education curriculum in pesantren: teaching santri about the benefits of marriage, ethi-

cal conduct of honeymoon, appropriate time for sexual activities, some details of sexual activities. The main reference used is kitab *Qurratul 'Uyun*.

The perceptions of supervisors, *kyai/nyai* or *ustadz/ustadzah*, toward gender issues and women roles are interesting to note. There are differences between supervisors' perspectives or discourses about gender roles and their practices in daily life. Supervisors, *kyai/nyai* or *ustadz/ustadzah*, from three pesantrens (PPNH, PPBS, PPAK) do not really agree with the idea of gender equality, even some of the *ustadz* or male teachers said that gender equality is impossible, it is not dissent because Al Qur'an assigns higher responsibilities to man than to women, and that men have superiority. Therefore, the idea of equality between man and women especially in the family is against Islamic teaching, and should not be taught to santries. But some of *ustadz/ustadzah* agree about teaching gender issues to santries in order to socialize the rights and responsibilities of men and women, and ask them not to accept or join women liberation in the West. In their daily lives, *kyai* and *nyai* or *ustadz* and *ustadzah* share responsibilities to manage all aspects of pesantren, even though the domestic work is still the responsibility of women with some help from santries. In addition, the leadership of pesantren is the privilege of men: *kyai* or *ustadz*.

The sexuality and reproductive educational packages needed by youngsters in pesantren are explored with a long process. The need assessment starts with a study of related literature followed by a focus group discussion between the researcher and relevant experts. 10 topics are identified as the prospective contents of the educational packages: (1) understanding Youngsters, (2) the concept of gender in Islamic perspectives, (3) human rights and women right, (4) sexuality and reproductive rights according to Islam, (5) marriage as *sunnah* of the Prophet Muhammad, (6) sexuality and reproductive health of youngsters, (7) pregnancy among youngsters, (8) sexual behavior and its problems, (9) the impacts of sexual behavior outside wedlock, and (10) sexually transmitted diseases. A limited survey is conducted in four pesantrens, PPAI, PPNH, PPBS and PPAK, to explore the responses of *ustadz* or *ustadzah* to the 10 topics. The result shows that all 10 topics are needed (14,46%-36,14%) and really needed (61,45%-85,54%) by the majority of respondents in all locations. Two topics, sexual behavior and its problems and the impact if sexual behavior outside wedlock, are considered as unnecessary contents by smaller number (38,55%-44,58%) of *ustadz* and *ustadzah*. The result of the survey on santries opinions shows

that all topics are really needed by 59, 53%-88,10% of puberty santries aged 12-15. Two topics, sexual behavior and its problems and the impact of sexual behavior outside wedlock are considered as unnecessary contents by smaller number (32,14%-36,90%) of puberty santries. The opinions of older or post-puberty santries aged 16-21 show that all topics are really needed by 63,25%-88,03% of the respondents and needed by 10,26%- 31,62% of them. Two topics, sexual behavior and its problems and the impact if sexual behavior outside wedlock are considered as unnecessary contents by smaller number (15,38%-17,95%) of post-puberty santries.

A focus group discussion is conducted to define the prototype of the packages, and the conclusion is that (1) the prototype of puberty package should consist of 6 modules taken from the 10 topics, supplemented with a handbook for implementation and supporting media for instruction, (2) the prototype of puberty package should consist of 10 modules of the 10 topics, supplemented with a handbook for implementation and supporting media for instruction.

The effectiveness of puberty package prototype is examined by using t-test on the pre-test and post-test taken by participants of the educational process. The test for puberty santries consists of 40 items; in PPAK or rural *salaf pesantren*, the participants are male santries. The average score of the pre-test is 18 with the standard deviation of 5,46; the average score of the post test is 32.07, with the standard deviation of 2,96; the t-value is 18.301 showing a significant result. In PPAI or urban *khalaf pesantren*, the participants are female santries. The average score of the pre-test is 8.3 with a standard deviation of 3,6; the average score of the post test is 21.3 with a standard deviation of 3.5. The t-value is 15.63 showing a significant result. Participants' responses on questioner and also in-depth interview to santries as key informants show that the prototype package is effective. The efficiency of puberty package prototype is shown by participants responses on questionnaire, in-depth interview to santries as key informants. In terms of time, the amount of time for the education programs, 3.15 hours in 2 days (= 6. 5 hours), is supported by 4 facilitators and 1 technician as the respondents. The majority of participants agree and strongly agree that the way to conduct educational program is efficient. The appeal of puberty package prototype is confirmed by the majority of participants. They agree that the process of education is interesting and amusing.

The effectiveness of post-puberty package prototype is examined by using t-test on the pre-test

and post-test taken by the participants of the educational process. The test for post-puberty santries consist of 60 items; In PPNH/urban *salaf pesantrens*, the participants are female santries. The average score of the pre-test is 25 with the standard deviation of 8.37 and the average score of the post-test is 44.08 with the standard deviation of 5.63. The t-value is 10, 93 showing a significant result. In PPBS/rural *khalaf pesantrens*, the participants are male santries. The average score of the pre-test is 26.17 with a standard deviation of 5.93, and the average score of the post-test is 39.38 with a standard deviation of 5.35. The t-value is 10.82 showing a significant result. The participants' responses on questionnaires and also the data from informal interview to the key informants show that the prototype package is effective. The efficiency of post-puberty package prototype is shown by the fact that the time allocation, 4.5 hours each of the 2 days (=9 hours), is considered sufficient by the 4 facilitators and 1 technician to conduct the process of education. The majority of participants agree and strongly agree that the educational program using the developed package is effective. The result of informal interview to key informants also indicates the same fact. The appeal of post-puberty package prototype is shown by participants responses on questionnaires about the process of education, and also the result of informal interview with the key informants. The majority of participants agree and strongly agree that the process of education is interesting and amusing.

Puberty participants suggest additional content and more varied instructional media. Post-puberty participants think that the content of education is good enough. They suggest that the Qur'anic verses be written down in the packages and some additional media be provided. Based on the results of the try out, the researcher writes 1 module containing 8 topics instead of 10 topics as an alternative package for puberty youngsters, while the package for post-puberty is still the same containing 10 topics provided with more relevant media. The process of education is much more varied and flexible supplemented with games, popular songs, *syiiran* or reciting poetry, and *sholawat Rasul*,

The socialization of the sexuality and reproductive educational packages to the target groups is conducted in 4 pesantrens; the 2 pesantrens are the try-out locations (PPAK and PPBS) and the other 2 pesantrens are new locations (PPAS and PPZT). The socialization process covers 8 groups of youngsters/santries from puberty and post-puberty of pesantren *salaf* or *khalaf*. To examine the effectiveness,

efficiency and appeal of the instructional package, the researcher uses the same procedures. The result is consistent with the try-out process: the package is effective, efficient and appealing.

The effectiveness of the puberty package is examined by using t-test on the pre-test and post-test taken by the female participants of the educational process. The test for puberty santries consists of 40 items. In PPBS/*khalaf pesantrens*, the average score of the pre test is 18.01 with a standard deviation of 5.33; the average score of the post test is 28.30 with a standard deviation of 2.30. The t-value is 10.63 showing a significant result. In PPAS/rural *salaf pesantrens* with female participants, the average score of the pre test is 13.57 with a standard deviation of 4.93. The average score of the post-test is 24.90 with a standard deviation of 2.67. The t-value is 13.38 showing a significant result. In PPAS/rural *salaf pesantrens* with male and female participants, the average score of the pre-test is 14.30 with a standard deviation of 5.65. The average score of the post-test is 27.60 with a standard deviation of 3.65. The t-value is 8.63 showing a significant result. In PPAK/rural *salaf pesantrens* with female participants, the average score of the pre test is 13.57 with a standard deviation of 4.93. The average score of the post-test is 24.90 with a standard deviation of 2.67. The t-value is 13.38 showing a significant result. The participants' responses on questionnaires and also depth interview with santries as the key informant show that the prototype package is effective. The efficiency of puberty package prototype is shown by the majority of participants responses on questionnaires, depth interview with the santries as the key informant and time allocation of 3.15 hours each of the 2 days (=6.5 hours) to complete the process of education. The appeal of puberty package prototype is shown by the participants' responses on the questionnaires about the process of education. The majority of participants agree that the process of education is interesting and amusing. They describe the process of education as refreshing for them and a good alternative to the routine activities in the pesantrens.

The effectiveness of post-puberty package is examined by using t-test on the pre-test and post-test taken by the participants of the educational process. The test for post-puberty santries consists of 60 items. In PPBS/rural *khalaf pesantrens*, the participants are female santries; the average score of the pre-test is 16.82 with a standard deviation of 3.31. The average score of the post test is 39.73 with a standard deviation of 8.20. The t-value is 15.29 showing a significant result. In PPAK/rural

salaf pesantrens, the participants are female santries with the minimum background of formal education. The researcher gives them Package A for puberty santries consisting of 6 topics. The average score of the pre test is 14.79 with a standard deviation of 3.15. The average score of the post test is 25.89 with a standard deviation of 2.45. The t-value is 15.07 showing a significant result. In PPAS/rural *salaf pesantrens*, the participants are male and female santries with the minimum background of formal education as well. The researcher gives them Package A for puberty santries consisting of 6 topics, and the test consists of 40 items. The average score of the pre test is 14.79 with a standard deviation of 3.15. The average score of the post-test is 25.69 with a standard deviation of 2.45. The t-value is 15.07 showing a significant result. In PPZT/rural *khalaf pesantrens*, the participants are male and female santries; The researcher gives them Package B for post-puberty consisting of 10 topics, and the test consists of 60 items. The male santries' average score on the pre-test is 33.44 with a standard deviation of 5.82. The average score of the post test is 41.91 with a standard deviation of 3.26. The t-value is 9.15 showing a significant result. The female santries' average score on the pre test is 28.66 with a standard deviation of 5.51. The average score of the post-test is 42.21 with a standard deviation of 3.26. The t-value is 11.35 showing a significant result.

An additional result to be noted is that the post-puberty package with 10 topics is only appropriate for the post-puberty santries of urban or rural pesantren *khalaf*. The post-puberty santries from pesantren *salaf* find it more appropriate to use Package B consisting of 6 topics. Their limited formal education background becomes a constraint to learn maximum topics. When puberty package is used for the puberty and post-puberty santri in rural *salaf pesantren*, there is no significant difference in their achievement. Besides, participants' responses on the questionnaires and the data from in-depth interview with the key informants show that the prototype package is effective. The efficiency of post-puberty package prototype is shown by the majority of participants' responses on the questionnaires, an in-depth interview with the santries as the key informants. They indicate that time allocation, 4.5 hours each of the 2 days (=9 hours) is efficient. The management is supported by 4 facilitators and 1 technician who conduct the process of education. In terms of money, in each location the researcher spends about 4 to 4.5 million rupiahs to finance the educational programs. The appeal of post-puberty

package prototype is shown by participants' responses on the questionnaires about the process of education and also the in-depth interview with the santries as the key informant. The majority of participants agree that the process of education is interesting and amusing. Basically participants enjoy the cultural adaptation in the process of education such as *syiiran* and *sholawatan*. The visual media promotes better understanding on the topics and discussions on stories or cases and games are very amusing for participants.

Youngsters in pesantrens are the needy groups to the sexuality and reproductive educational packages. Based on the observation to the santries daily life and the condition of pesantren, the most needy groups are youngsters from *salaf* pesantrens in rural area; because not many additional programs come to them; even some of them never get any additional program from anywhere. One or two pesantrens in urban areas might have financial capacity to get access to a sexuality and reproductive educational package; but most of the pesantrens, especially in the rural areas, do not have it. Therefore, by conducting focus group discussion, the researcher tries to find strategies to socialize the packages to larger target groups. There are several recommendations for socializations: (1) cooperation of the researcher with social service institution of universities and Health Polytechnics or other health education institutions, (2) cooperation of the researcher with the Department of Religion in all levels, especially in Malang or East Java, (3) cooperation of the researcher with the Department of Health in all levels, especially in Malang or East Java, (4) Cooperation of the researcher with social and religious organization or Non Government Organizations, (5) cooperation of the researcher with pesantrens which have capacity to self-finance in using the educational package, and (6) cooperation of the researcher with any sponsors who are interested in financing the socialization process of the educational package.

DISCUSSION

Educating youngsters to have sufficient Islamic teaching for themselves as individuals or as the members of society is the main job of pesantrens. The content of sexuality and reproductive education in pesantrens is combined with normative teachings from *fiqh*, rituals/*ibadah* and ethical conduct/*akhlaq*. It is a sufficient combination in normative sense, but not sufficient as a sexuality and reproductive education for youngsters in recent time. Youngsters, including those in pesantrens need informa-

tion from biology and health or medical science. Their references are yellow kitab such as: *Adabul Mar'ah*, *Risalatul Muawanah*, *al Usfuriyyah*, *Akhlaqun Nisa'*, and *Fiqhu Nisa'*. Soebahar and Hamdanah's (1999) study on the perceptions of *Kyais* on reproductive rights in several pesantrens in Madura shows that yellow kitab: *Uqudullujain*, *Adabul Mar'ah* and *Assilah fi bayanin Nikah* are the main references for sexuality and reproductive education in pesantrens. In the location of this research, kitab *Uqudullujain*, which is considered as one source of asymmetric marital relationship in pesantrens (Forum Kajian Kitab Kuning, 2003), is less popular compared to kitab *Qurratul 'Uyun* which is considered an exotic part of curriculum in pesantrens. This kitab explains the benefit of marriage, ethical conduct of honeymoon, appropriate time for sexual activities, some recommendations before sexual activities, and many details of sexual activities. But, in general, the content of those kitab has asymmetric marital relationship flavors. It is relevant with a study on *Fiqh* showing that women tend to be an object, not equal subject in marital relationship (Mas'udi, 1996).

The instructional process of teaching those kitab is called *weton* or *bandongan*, the teacher reciting the kitab, translating the meaning and giving additional explanation when necessary. There is a problem when the ustadz teaches kitab *Qurratul 'uyun* to older santries; because he uses a loudspeaker, the young santries overhear what he teaches. Youngsters under-age overhear information about vulgar sexual activities without proper guidance from adults. It can promote negative impacts on them (Kartini, 1998). This is the most common instructional process to teach youngsters in pesantrens, most of them without discussion or evaluation. Only pesantrens with *Diniyah* or school system regularly conduct evaluation. If it is perceived from instructional theory, it will be considered as a minimum instructional process (Kemp, 1985; Dick & Carry, 1985). The santries' learning occurs much more based on *ikhlas* or voluntary feeling in following the ustadz' teaching process. It might be true if this kind of instruction is perceived as an indoctrination according to Kohlberg' theory of moral reasoning (Sprintall & Sprintall, 1990).

The perceptions of supervisors (*kyai/nyai* or *ustadz/ustadzah*) toward gender issues are interesting to discuss, since the finding shows differences between perspectives or discourse and the practice of people in daily life in pesantrens. Some of the ustadz or male teachers say that gender equality is impossible, not dissent, because, according to them,

Al Qur'an assigns higher responsibilities to man than to women, men have superiority (Subhan, 1999; Ismail, 2003). The idea of equality between men and women especially in family is against Islamic teaching. It is not necessary to be taught to santries. This opinion proves the strong influence of the *yellow books* which are considered as another holy book after Al Qur'an and Al Hadits. Some muslims think that criticizing *yellow books* such as *Fiqh* is a sin. In the santries' term it is *kuwalat* or *pamali*: if you do it you will face a bad incident (Nasuha in Rahmad, 2002:166).

Contradictorily, the perceptions of santries show that discrimination against women is unnecessary. They realize that both men and women should have the same access to be a qualified person, and they demand higher education or *Ma'had Aly* for female santri. This phenomena shows the dynamic change of the perceptions about women role in pesantrens. Even though the influence of *gender bias* in the *yellow books* is very strong, it is revised by the practice which is more acceptable and appropriate with values of Al Qur'an (Muhammad, 2001). One pesantren (PPAI) shows exceptional phenomena: *ustadz/ustadzah* (male or female teachers) agree about the importance of gender equality, and they have commitment to participate in gender mainstreaming. Some of them are activists of *Puan Amal Hayati*, a branch of Non-Government Organization for woman empowerment founded by Sinta Nuriyah Abdur Rahman Wahid. The phenomena also shows that traditional perspectives about gender issues tend to be stronger in rural *salaf* pesantrens than in urban pesantrens, *salaf* or *khalaf*. Eventually, more reformative ideas show up in all locations.

As the good part of pesantrens, there is a popular principle as part of life of pesantrens: *Al muhafadhoh 'ala qodiimisholih wal ahdzu bil jadiidil aslah*, that is, preserving the old and the good ones following by adoption of the new and the better ones. Therefore, most pesantrens are always open or even expecting new ideas from out side as long as it is carrying out the goodness or *maslahah* for the community of pesantrens and the society (Machfudz, 1999). All supervisors, *ustadz* and *ustadzah*, recognize the importance of the sexuality and reproductive educational package; even though some of them are not really interested in gender issues but they give permission to the researcher to implement the package for their santries. They think that the sexuality and reproductive educational package will become an enrichment for their santries. It is a good sign in promoting understanding about reproductive rights and healthy reproductive life among

youngsters as recommended by World Health Organization (Mufidah, 2003).

A good educational package is designed based on the need of the learner; and the content of the educational package is more accurate if it is identified by a need assessment process (Pratt, 1980). As a research and development study, the product of this research is developed through exploration, experimentation and socialization process. Based on the finding during prototype try out and socialization process of sexuality and reproductive educational package, the researcher modifies the organization of the content. The puberty youngsters aged 12-15 from *salaf* pesantrens are very slow in reading the module. Most of them are drop out from elementary schools. Therefore, the researcher writes pocket books covering 8 topics, instead of 10 topics, which are presented with minimum words. The product of this study is a sexuality and reproductive educational package with three sets of contents: 6 topics in 6 modules, or 8 topics in a pocketbook for puberty santries, 10 topics in 10 modules for post-puberty santries; supplemented with a handbook for implementation, several forms and supporting media for instructional purposes. The choice of the content and the way to use the package are flexible, depending on the learner characteristics (Kemp, 1985).

There is a consistency in terms of participant achievements on the content of the package between the try out phase and the socialization phase. The puberty santries from *khalaf* pesantrens tend to get higher average score than santries from *salaf* pesantrens. In the try out phase, santries from PPAI/khalaf get 18 as the average score of pre-test, and 32.07 as the average score of post-test from 40 test items. This phenomena happen because santries from *khalaf* pesantrens are already familiar with reading assignment of Latin textbooks and evaluation procedures in the schooling system; while santries from *salaf* pesantrens are most of the time exposed to Arabic textbook and different kinds of evaluation process. Another phenomena occur in the achievement of post-puberty santries, From 60 test items, the average post test score of female santries in PPBS/rural *khalaf* is 39.73 and the male santries is 39.38, female santries' average score in PPZT/rural *khalaf* is 42.21 and the male santries' is 41.91. The highest post test score of 44.08 is achieved by female santries in PPNH/urban *salaf* pesantren. One reason of this phenomena is that most of santries participants in PPNH have high school or *aliyah* education, even some of them are drop-outs from higher education institutions.

The flexibility of educational process is demanded for sexuality and reproductive educational package. The characteristics of the learners and the culture of pesantrens as non formal education should be taken into account. The process of education should appreciate an integrated human dignity which consists of physical and mental spiritual aspects. In order to maximize the santries-participants' achievements, the learning process should accommodate both aspects (Gunawan, 2004:4). Rational explanation is very dominant in the educational process, related to biology, medical science, sociology, law or legal aspect and religion. A simple physical exercise refreshes the situation and reminds santries about the importance of preserving physical health. Only one pesantren of the research locations, PPBS/*rural khalaf*, has a routine physical exercise program every Friday morning called *senam santri* or gym for santries for all santries. When the researcher plays the musical disc of *santri gym*, all santries can perform the physical exercise nicely.

The variation of educational process is part of the sexuality and reproductive education package. Adopting the cultural part of pesantren such as *sholawatan* and *syi'iran* as part of refreshing activities makes the participants always feel at home. Several santries have very good voice. A talented *nasyid* singer can be found in pesantrens. Discussions and games create opportunities for santries to be expressive and assertive; the joy of learning occurs followed by understanding the messages of the game during debriefing (Molenda & Heinich, 1986: 322-323). The instructional media about reproduction process are a realia of reproductive anatomy of human beings, male and female; some pictures, and power points. These are very helpful to visualize a reproductive process as unseen process in human biology.

There are sexual and reproductive problems among santris. Many santries have girl or boy friends; they use 'backstreet' premarital relationship and dating. This phenomena is common among youngsters, because psychologically they start thinking about and get attracted to someone from the opposite sex (Wijayanto, 2003; Sarwono, 2003). Their behavior is just like other youngsters who fall in love. They need appropriate guidance to manage their sexuality and curiosity. The normative approach of sexual education in pesantren is necessary but not sufficient for the youngsters. They need to know unhealthy sexual behaviors and its consequences physically and psychologically; they need to know reproductive process from biology, recognize physical and psychological changes of pregnant women, and how

to take care pregnancy. They need to know the consequences of teenage pregnancy, the sexually transmitted diseases and how to avoid them.

Youngsters are a neglected group, because most of them are ignorant about the process of reproduction, and the rights and responsibility related to it (Darwin, 1996). Marriage under legal age or involuntary marriage sometimes happens among santries which violates the reproductive rights of the youngsters. It is good if the supervisor, like Nyai Has in PPAI, gives some advice to the parents to protect the santries from marriage under legal age or involuntary marriage by exposing them to the importance of education for the girls in the future. The parents show respects to the Nyai by taking her advice into account. Because of the limited facilities and interaction between boys and girls, some santris expose inappropriate behavior such as: sleeping together by embracing each other, and affectionate relationship between *santri* from the same sex. Madjid describes the phenomena of inappropriate sexual behaviors as taken for granted among santries (1997:92-93), just like inheritance from generation to the next. This phenomena is also described by Syarifudin (2005) and Soffa Ihsan (2004) in their books. Therefore, a sexuality and reproductive education with gender perspectives and religious approach becomes a realistic need for youngsters in pesantrens.

It is important to note that pesantrens teach kitab *Qurratul 'Uyun* which describes not only ethical conduct, recommendations about what to do and what to avoid, but also some detailed techniques of sexual behaviors in a vulgar way. In someway, it has negative impacts on increasing sexual drives among santries. Several male santris of older age or post-puberty (16-21) more openly express their feelings about their sexual and reproductive problems; sometimes they do inappropriate sexual behaviors because their sexual drives are very strong. They think that such behaviors are better than committing adultery or having sexual relationship with opposite sex before marriage. It is an uncommon behavior and perhaps considered a special case in pesantrens, but it cannot be neglected. Older santries learn more advanced religious knowledge. They have an argument from *Usul Fiqh: Adhoruratu tubiihul mahdhurot* or an emergency situation permits the forbidden (Arifin & Haq, 1997:291). They use their religious knowledge about *usul fiqh* to legitimate their behaviors.

There is a relatively a new good program from The Department of Health, that is, installing

Health Centers in pesantrens called “Puskestren” as the abbreviation of *Pusat Kesehatan Pesantren* or Pesantren Health Centers. The Minister of Health, Mrs Fadhila Supari, explains that this program is the expression of love from her Departement to pesantrens helping pesantrens become an agent to promote the health of the people who live in pesantrens and at the same time promote the health of the community at large as well. It is a smart strategy from the Health Department, because pesantren in fact is a dependable agent of social change in many aspects of the development of Indonesian people, especially in rural area (Oepen & Karcher, 1987). Islamic community love and trust pesantrens as educational institutions and Kyai/Nyai who take the leadership of pesantrens (Sukanto, 1999). The influence of kyai/Nyai as the leaders of pesantren to the family, santries and community is very strong. There is a unique statement in Madura “*Napa ca’na Kiaeh pon*” (Subahar & Hamdanah, 1999) that means “whatever a kyai says people will follow”. This phenomena exist in the relationship between kyai and community everywhere in Indonesia. The sexuality and reproductive education for santries can be one of many programs of the Health Centers in pesantrens.

Based on the observation on the santries’ daily life and the conditions of pesantrens, it is very important for educators to think about visiting them and giving them additional programs as enrichment and refreshing. From observing the situation of santries-participants after the implementation of sexuality and reproductive education, the researcher can grasp the happiness and appreciation of santries to the implementation of the educational package program. They are very happy because there are visitors, outsiders who pay attention and give education to them. Everyday, from 03.00 a.m in the morning until 22.00 p.m at night, they move from their rooms to study rooms and small mosques in a limited space. They are always busy reading Al Qur’an, studying classical textbooks and doing many rituals. They do not have chance to interact with other people outside the pesantrens. The most needy groups are youngsters from *salaf* pesantrens in rural area; because not many additional programs come to them. Therefore, cooperation between the researcher and many sponsors is important to socialize the sexuality and reproductive educational package to larger target groups; because most pesantrens especially in rural areas do not have enough money to finance the implementation of the package.

CONCLUSIONS AND SUGGESTIONS

As the conclusion of this article, it can be said that pesantrens can take important roles in promoting healthier life in its own community or even in the society at large. The reality shows that pesantrens also have a sexuality and reproductive education, but the content is much more Islamic teaching and norms from *Fiqh* or Islamic law, *Ibadah* or rituals and *Akhlak* or ethical conducts. This content is not sufficient educational curriculum for santries as youngsters in this global age with more complex social interaction and reproductive problems. The influence of classical textbooks or *yellow books* on gender perspectives of the pesantren community is obvious because most supervisors or ustadz and ustadzah especially in rural *salaf* pesantrens believe in superiority of men to women as God will; but in practice they are more egalitarians and share responsibilities to manage pesantrens.

The product of this study is a sexuality and reproductive educational package for youngsters in pesantrens. The package is designed to provide an effective, flexible, appropriate and amusing education for santries. This research designs educational packages with different menu of the content: (1) the puberty package consisting of 6 topics or 6 modules taken from previous 10 topics, or 1 pocket book consisting of 8 topics as the a condensation of 10 topics, supplemented with a handbook for implementation, several forms and supporting media for instructional purposes, (2) the post-puberty package consisting of 10 modules of previous 10 topics, supplemented with a handbook for implementation, several forms, and supporting media for instructional purposes. The implementation of the package is flexible. The choice on content and the process will depend on learner characteristics, their environment, and the availability of supporting factors such as the agreement with Kyai/Nyai as supervisors about the time and the place to conduct the education program for youngster in their pesantrens.

Puberty santries aged 12-15 and post-puberty santries aged 16-21 from *khalaf* pesantren learn faster and better than santries of the same level and age from pesantren *salaf*. The major reason is that santries from *khalaf* pesantren are also students in the Islamic schooling system, *Madrasah Tsanawiyah* or *Aliyah*. They are familiar with reading Latin textbooks and the instructional and evaluation processes of the schooling system. The situation in *salaf* pesantrens is different. Santries learn, most of the time, Arabic textbooks with traditional methods of *bandongan* or *sorogan* with different evaluation

processes. There is no difference between puberty santries and post-puberty female santries of rural salaf pesantrens (the case of PPAK) in their learning behaviors and their achievements.

Based on the research findings, educators should pay special attention to santries from rural salaf pesantrens because most of them have limited experience in formal education. Therefore, they have limitations to study and grasp new information which is different from what they learn everyday in pesantrens. The research findings recommend educators to use a puberty package, 1 pocketbook consisting of 8 topics presented with limited words especially designed for youngsters in rural salaf pesantrens. This recommendation is based on the fact that most young santries in rural salaf pesantrens are only familiar with Arabic textbooks. Educators should give a keen observation in educational process in order to provide effective, efficient and appealing learning experience to them.

Santries are not sterile from sexual and reproductive problems. Many santries do 'backstreet' dating, behind the back of supervisors or their parents. Their behaviors are just like other youngsters who fall in love. Travelling together when they are going home is the common modus. In pesantrens, the phenomena of inappropriate behaviors, such as sleep-

ing together by embracing each other, affectionate relationship between santries from the same sex, some times occur. It may be an uncommon behavior and considered a special case in pesantrens, but it cannot be ignored. Teaching some detailed technique of sexual behaviors in a vulgar way like from kitab *Qurratul 'Uyun*, in someway has negative impacts on increasing sexual drives among santries, especially among male post-puberty santries aged 16-21. Therefore, the sexuality and reproductive education becomes more important in pesantrens because it promotes balance between normative education from religious teaching and scientific information from biology and health science.

Based on the observation to the santries daily life and the condition of pesantrens, the most needy groups are youngsters from pesantren salaf in rural area; because not many additional programs come to them; even some of them never get any additional program from anywhere. One or two pesantrens in urban areas might have financial capacity to get access to the sexuality and reproductive educational packages; but most pesantrens do not, especially in the rural areas. Therefore, to socialize the sexuality and reproductive educational package to larger target groups will need a sponsor for financial supports.

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