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No skripsi : 261/IAT-U/SU-S1/2025

**PREVENTION OF SEXUAL DEVIANCE ACCORDING TO
WAHBAH AZ-ZUHAILI AND ITS RELEVANCE TO
SIGMUND FREUD'S PSYCHODYNAMIC THEORY**

(ANALYTICAL STUDY)

THESIS

Submitted to Complete One of the Requirements to Obtain a Bachelor of Religion
(S. Ag) Program Strata I of the Al-Quran and Tafsir Study Program



By :
MUHAMMAD IQBAL
NIM: 11930211131

Supervisor I

Lukmanul Hakim, S.Ud, M.IRKH., Ph.D.

Supervisor II

Dr. Agus Firdaus Chandra, Lc., MA

DEPARTMENT OF THE QUR'ANIC AND TAFSIR STUDIES

FACULTY OF USHULUDDIN

STATE ISLAMIC UNIVERSITY OF SULTAN SYARIF KASIM RIAU

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Fax. 0761-562052 Web www.uin-suska.ac.id, E-mail: rektor@uin-suska.ac.id

PENGESAHAN

Skripsi yang berjudul: "Prevention Of Sexual Deviance According To Wabah Az-Zuhaili And Its Relevance To Sigmund Freud's Psychodynamic Theory (Analytical Study)"

Nama : Muhammad Iqbal

NIM : 119311131

Program Studi : Ilmu Al-Qur'an dan Tafsir

Telah dimunaqasyahkan dalam sidang panitia Ujian Sarjana Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau, pada:

Hari : Rabu

Tanggal : 09 Juli 2025

Sehingga skripsi ini dapat diterima sebagai syarat untuk memperoleh gelar Sarjana Agama (S.Ag) dalam Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau.

Pekanbaru, 14 Juli 2025



Dr. Hj. Rina Rehayati, M.Ag
NIP. 19690429 200501 2 005

Panitia Ujian Sarjana

Ketua

H. Fikri Mahmud, Lc. M.A.
NIP. 19680101 202321 1 010

Sekretaris

Dr. Khotimah, M.Ag
NIP. 19740816 200501 2 002

MENGETAHUI

Penguji III

Dr. H. Agustiar, M.Ag
NIP. 19710805 199803 1 004

Penguji IV

Prof. Dr. H. M. Arrafie Abduh, M.Ag
NIP. 19580710 198512 1 002



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Lukmanul Hakim, S.Ud, MIRKH., Ph.D.
DOSEN FAKULTAS USHULUDDIN
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU

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Program Studi	: Ilmu Al Qur'an dan Tafsir
Judul	: Prevention Of Sexual Deviance According To Wahbah Az-Zuhaili And Its Relevance To Sigmund Freud's Psychodynamic Theory (Analytical Study)

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Lukmanul Hakim, S.Ud, MIRKH., Ph.D.
NIP. 198905022023211016



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Fax. 0761-562052 Web www.uin-suska.ac.id, E-mail: rektor@uin-suska.ac.id

Dr. Agus Firdaus Chandra, Lc., MA
DOSEN FAKULTAS USHULUDDIN
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU

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Pekanbaru, 14 Juli 2025
Pembimbing II

Dr. Agus Firdaus Chandra, Lc., MA
NIP.19850829201503 1 002



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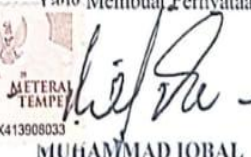
Nama : Muhammad Iqbal
 Tempat/Tgl Lahir : Padang Pariaman, 22 November 1999
 NIM : 11930211131
 Fakultas/Prodi : Ushuluddin / Ilmu Al-Qur'an dan Tafsir
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4. saya dengan ini menyerahkan karya tulis ini kepada fakultas ushuluddin uin suska riau, mulai dari sekarang dan seterusnya hak cipta atas karya tulis ini adalah milik fakultas ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari fakultas ushuluddin
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 NIM. 11930211131



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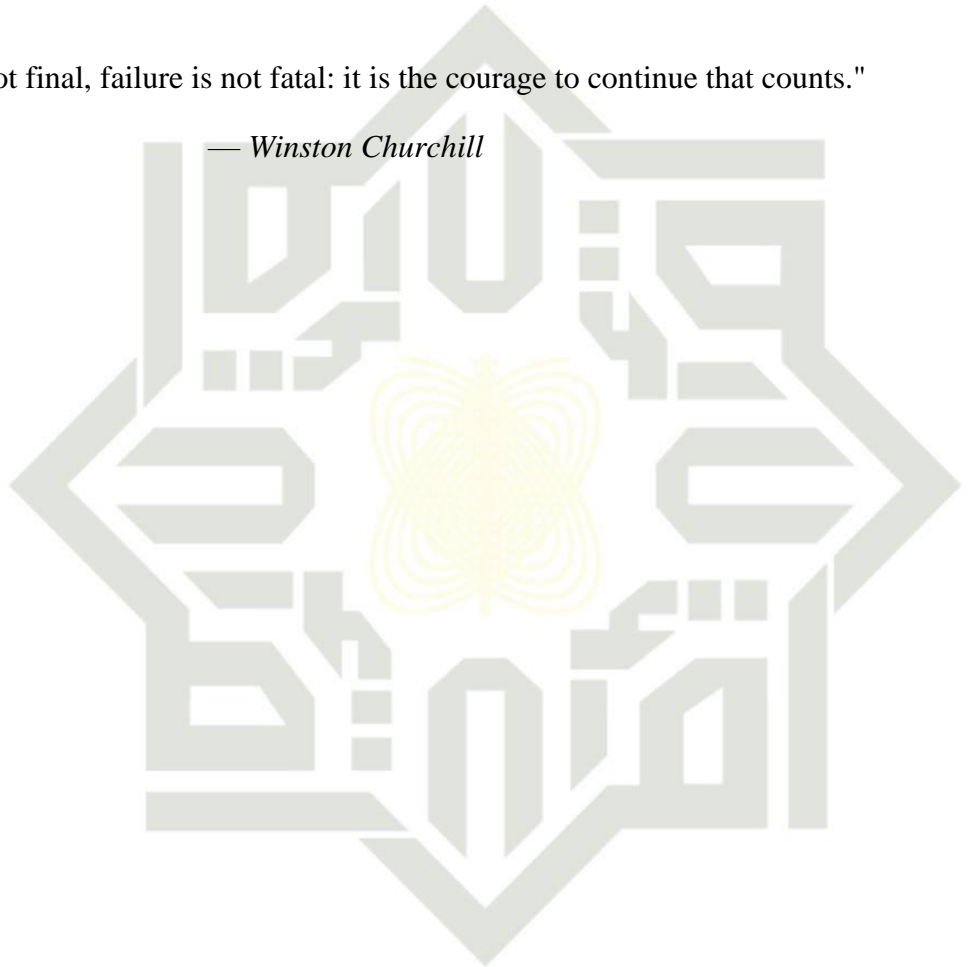
MOTTO

من جدّ وجد

"Whoever is earnest, he will get it"

Success is not final, failure is not fatal: it is the courage to continue that counts."

— Winston Churchill



UIN SUSKA RIAU

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Alhamdulillahirobbil'alamin, all forms of puja and praise to Allah SWT, who still gives wisdom and guidance as well as the blessings of knowledge to the writer. So that the author can complete a thesis research entitled "Prevention of Sexual deviance According to Wahbah Az-Zuhaili and Its Relevance to Sigmund Freud's Psychodynamic theory (Analytical Study)". The writing of this thesis is simple and completed in order to obtain a S.Ag degree in the Qur'an Science and Tafsir study program, faculty of ushuluddin, UIN SUSKA Riau. Our prayers and greetings are for the honor of our great Prophet, the Prophet Muhammad Saw, who has brought us from the age of ignorance to the present day. May we obtain His intercession on the day of resurrection, Aamiin ya robbal alamiin. In the process of writing and preparing this thesis, the author realized that there were many challenges faced. In the process of completing this thesis, it is inseparable from the help and support of various parties and in any form. Both in the form of morals, guidance, motivation, and material. As well as providing supporting facilities such as libraries so that the author can complete this thesis well. Therefore, the author would like to express his great gratitude to:

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The author is aware of the limitations of his ability to compile this thesis. Therefore, of course, there are still shortcomings and imperfections that require constructive criticism for the sake of the perfection of this thesis. Hopefully this thesis will be useful for all of us. To Allah SWT, the author asks that all the goodness and contributions that have been given can be considered as good worship, so that they always receive His grace and gifts. Aamiin Ya Rabb al-Amin.

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TRANSLITERATION GUIDELINES

The transfer of Arabic-Indonesian letters in this manuscript is based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0643.b/U/1987, as stated in the book A Guide to Arabic Transliteration, INIS Fellow 1992.

A Consonant

ARABIC	LATIN	ARABIC	LATIN
ا	A	ث	Th
ب	B	ذ	Zh
ت	T	ع	“
ج	TS	غ	Gh
ح	J	ف	F
خ	H	ق	Q
ك	KH	ك	K
ل	D	ل	L
م	Dz	م	M
ن	R	ن	N
و	Z	و	W
هـ	S	هـ	H

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ث	Sy	ء	‘
ش	Sh	ي	Y
ذ	DI		

B. Vowels, length and diphthongs

Each Arabic writing in the form of the Latin vowel fathah is written with "a", kasrah with "i", and dhommah with "u" while the long recitation is written in the following way:

Long vowels (a) = Â For example قال become Qâla

Vowel (I) Length = Î For example قيل become Qîla

Long vowel (u) = Milk For example دون To be a Dûna

Especially for the recitation of ya' nisbat, it should not be replaced with "i", but still written with "iy" in order to be able to describe ya' nisbat at the end. The same goes for diphthong, wawu and ya' sounds after fathah is written with "aw" and "ay". Consider the following example:

Diphthongs (aw) = و For example قول Becoming a Qawlun

Diphthongs (is) = ي For example خير Becoming a Khayrun

C. Ta' marbuthah (ة)

Ta'marbuthah is transliterated with "t" if it is in the middle of the sentence, but if Ta' marbuthah is at the end of the sentence, then it is transliterated using "h" for example الرسالة المدرسة to *al-risalat li al-mudarrisah*, or if it is in the middle of a sentence consisting of the arrangement of *mudlaf* and *mudlaf ilayh*, then it is transliterated using t which is connected with the next sentence, for example في رحمة الله to *fi rahmatillah*.

D. Words and Words of al-Jalalah

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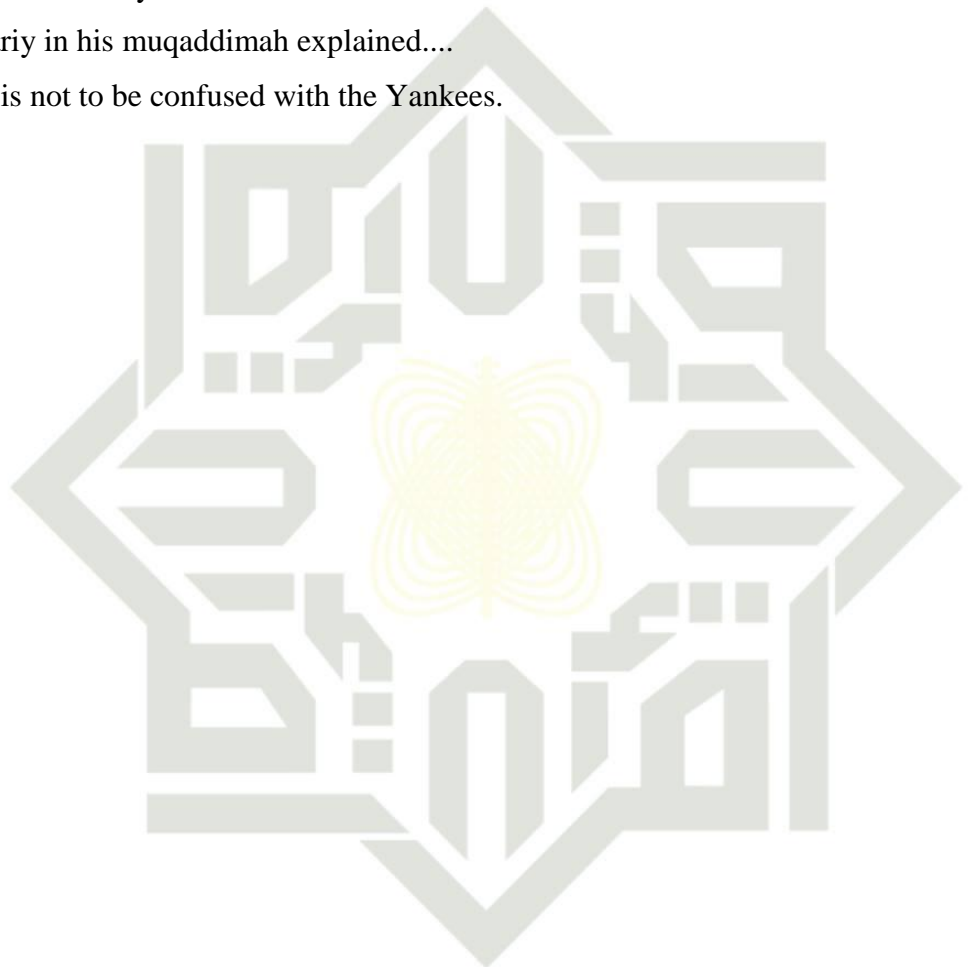
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The adjective in the form of "al" (ال) is written in lowercase letters, unless it is located at the beginning of the sentence, while "al" is pronounced in the middle of the sentence that is supported (idhafah) and is omitted. Consider the following examples:

Al-Imam al-Bukhariy said....

Al-Bukhariy in his muqaddimah explained....

And God is not to be confused with the Yankees.



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ABSTRACT

This study aims to examine Sheikh Wahbah Az-Zuhaili's interpretation of Surah An-Nur verses 30 and 31 and analyze its relevance to the prevention of sexual deviance from the perspective of Sigmund Freud's psychodynamic theory. The research is motivated by the growing prevalence of sexual misconduct across various levels of society, which calls for a multidisciplinary approach to understanding and addressing the issue. Surah An-Nur verses 30 and 31 contain commands to lower the gaze and safeguard modesty, and are believed to embody moral and social principles that can be interpreted from a psychological perspective. The study adopts a qualitative method using a thematic *mawdu'i* exegesis approach. The primary source is *Tafsir al-Munir* by Sheikh Wahbah Az-Zuhaili, while Freud's psychodynamic theory is employed as an analytical tool to compare and identify points of convergence between Qur'anic values and Freud's structural model of the psyche: the id, ego, and superego. The findings indicate that Sheikh Wahbah Az-Zuhaili interprets these verses as a preventive measure against sexual temptation through the regulation of one's gaze and the control of bodily exposure. From a psychodynamic standpoint, this aligns with defense mechanisms such as sublimation and repression. The intersection of both perspectives lies in the emphasis on strengthening self-control to prevent the dominance of unchecked sexual impulses. Thus, Islamic teachings are shown to have strong relevance to modern psychological concepts in shaping healthy and morally grounded sexual behavior.

Keywords : *Qur'anic Interpretation, Sheikh Wahbah Az-Zuhaili, Surah An-Nur, Psychodynamics, Sexual Deviance*



ملخص

يهدف هذا البحث إلى دراسة تفسير الشيخ وهبة الزحيلي لسورة النور الآية 30-31 وتحليل مدى ارتباطه بجهود الوقاية من الانحراف الجنسي من منظور التحليل النفسي الديناميكي لسيغموند فرويد. خلفية هذا البحث ازدياد ظاهرة الانحراف الجنسي في مختلف فئات المجتمع، مما يطلب ضرورة اتباع منهج متعدد التخصصات لفهمها والوقاية منها. وتعد سورة النور الآية 30 – 31 تتضمن أمرا في غض البصر وستر العورة التي تحمل المبادئ الأخلاقية والاجتماعية يمكن فهمها من ناحية علم النفس. استخدم هذا البحث منهجا كليا بمدخل التفسير الموضوعي. والبيانات الأساسية المستخدمة في هذا البحث مأخوذة من كتاب تفسير المنير للشيخ وهبة زحيلي. وتم استخدام نظرية التحليل النفسي الديناميكي كأداة تحليلية للمقارنة والكشف عن نقاط الاتفاق بين القيم القرآنية وبنية الشخصية في آراء فرويد وهي الأنانية وشدة الأنانية. وقد دلت نتائج البحث على أن الشيخ وهبة الزحيلي فسّر الآيتين من السورة المذكورة على أنهما وسيلة وقائية من الفتنة الجنسية من خلال غض البصر وستر العورة. ومن منظور التحليل النفسي الديناميكي، فإن هذا يوافق بآلة الدفاع النفسي كالتسامي والكبت. ونقاط الاتفاق بينهما تقع في أهمية تقوية ضبط النفس لمنع سيطرة الدوافع الجنسية غير المنضبطة. ومن ثم، يتضح أن شريعة الإسلام لها ارتباط قوي بمفاهيم علم النفس الحديث في تكوين سلوك الجنس السليم والأخلاق الكريمة.

الكلمات المفتاحية: تفسير القرآن، الشيخ وهبة الزحيلي، سورة النور، التحليل النفسي الديناميكي، الانحراف الجنسي

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ABSTRAK

Penelitian ini bertujuan untuk mengkaji penafsiran Wahbah az-Zuhaili terhadap Surah An-Nur ayat 30–31 dan menganalisis relevansinya dengan upaya pencegahan penyelewengan seksual dalam perspektif teori psikodinamik Sigmund Freud. Penelitian ini dilatarbelakangi oleh meningkatnya fenomena penyimpangan seksual di berbagai lapisan masyarakat, yang menuntut pendekatan multidisipliner dalam memahami dan mencegahnya. Surah An-Nur ayat 30–31 sebagai ayat yang berisi perintah menjaga pandangan dan aurat diyakini memuat prinsip-prinsip moral dan sosial yang dapat dipahami secara psikologis. Penelitian ini menggunakan metode kualitatif dengan pendekatan tafsir maudhu'i (tematik), dan data primer yang digunakan adalah *Tafsir al-Munir* karya Wahbah az-Zuhaili. Sementara teori psikodinamik digunakan sebagai pisau analisis untuk membandingkan dan menemukan titik temu antara nilai-nilai Qur'ani dengan struktur kepribadian dalam pandangan Freud, yakni id, ego, dan superego. Hasil penelitian menunjukkan bahwa Wahbah az-Zuhaili menafsirkan ayat tersebut sebagai bentuk pencegahan terhadap fitnah seksual melalui kontrol pandangan dan pengendalian aurat. Dalam perspektif psikodinamik, hal ini sejalan dengan mekanisme pertahanan diri seperti sublimasi dan represi. Titik temu antara keduanya terletak pada pentingnya penguatan kontrol diri untuk menghindari dominasi dorongan seksual yang tidak terkendali. Dengan demikian, ajaran Islam terbukti memiliki relevansi kuat dengan konsep-konsep psikologi modern dalam membentuk perilaku seksual yang sehat dan bermoral.

Kata Kunci: Penafsiran al-Qur'an, Wahbah az-Zuhaili, Surah An-Nur, Psikodinamik, Penyimpangan Seksual

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CHAPTER I INTRODUCTION

1.1 Background

Sexuality is so attractive to him. Beautiful, an appreciation,¹ strange,² laugh-out-loud, even a piece of literature that forces a person to change beliefs.³ But it can. It can also be violent.⁴ However, what would happen if it became a study in the nuances of psychology? And psychology in question was taken over by Sigmund Freud. Beautiful sexuality turns into insults and curses, at least if we rely on Peter Gay's opinion that " ... It has become Freud's destiny to disturb the frailty of mankind...."⁵ For some reason, the area of sexuality became a stir when Sigmund Freud was brought in.

The conversation about sexuality is the central point in looking at the futuristic personality of humans. In discussing personality, in the first place, human beings are biological beings. The body or body works through bodily instincts, namely the desire to achieve pleasure and avoid displeasure. This real identity is certainly worldly. Delicious food and fun are prioritized over modesty, the indulgence of the opposite sex is a definite desire rather than ugliness. Broadly speaking, Freud would say that psychic life is driven by biological instincts or sexual instincts.

¹ M. Thalib, *11 Steps to Preserve Husband and Wife* (Bandung: Irsyad Baitus Salmn, 1997) p. 105-110.

² Our Foundation and Babies, *Do You Know?: Adolescent Problems Ahead of Puberty* (Jakarta: Republika, 2004), p. 8.

³ Milan Kundera, *Edward and God*. Translated by Yusi Avianto Pearnom (Depok: Banana Publisher, 2005) pp. 9-72.

⁴ Endang Juanda, "The Implementation of Eclectic Methods in Overcoming Post-Traumatic Stress in Girls Victims of Sexual Violence," (SI Thesis, Faculty of Da'wah and Communication, State Islamic University of Jakarta, 2005).

⁵ Peter Gay, "Sigmund Freud: A History of Singkaf" in Sigmund Freud, *Civilization and Its Disillusionment*. Translator Apri Danarto (Yogyakarta: Jendela, 2002), p. vii.

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Deviant sexual behavior and sexual crimes are rampant in Indonesia, such as incest rape, rape by state officials, obscenity, voyeurism, and instant marriage; both by foreigners and those closest to them, the people and officials. In fact, the National Commission for Child Protection has designated 2013 as the "National Year of Emergency for Sexual Crimes against Children" ("2013, the Year of Emergency", 203) This reality is very concerning because the impact of deviant sexual behavior and sexual crimes on its victims is not only in the form of psychological impacts, but also in the form of social impacts.⁶

De Block and Adriaens in their recent systematic review show the history of debate among psychiatrists and sexologists in discussing sexual mental disorders (sexual deviations, paraphilia, sexual improprieties) and immoral, unethical, or illegal sexual behavior. They found that there are basically three approaches to inquiry, namely (1) naturalistic position, which emphasizes that the definition of sexual deviance is *value-free*; (2) *normativistic* positions, which emphasize that all assessments of sexual deviance contain values (*valueladen*); and (3) hybrid positions, which combine the two positions. Other nuances of debate also appeared during the preparation of the DSM (*Diagnostic and Statistical Manual of Mental Disorders*) for the first time until the Fifth DSM, namely (1) the pathological approach, which emphasizes that sexual deviance is a disease, and (2) the normality theory approach, which emphasizes that sexual inappropriateness is a biologically normal variant of sexual variation. Furthermore, today there has been an agreement that, "*nonnormative sexuality need not necessarily be a mental disorder*".⁷

Sexual violence is a form of criminal act that violates human rights. According to Article 1 paragraph 6 of Law No. 39 of 1999, human rights

⁶ Sulistyarningsih E., & Faturochman, "The Social Psychological Impact of Rape." *Bulletin of Psychology* 10, No. 1 (2002): 9-23

⁷ Andreas De Block and Pieter R. Adriaens, "Pathologizing Sexual Deviance: A History," *Journal of Sex Research* 50, no. 3-4 (2013): 276-298.

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violations are acts that deprive a person of their dignity and dignity, whether intentional or unintentional. The phenomenon of sexual violence is a complex problem, caused by various psychological, social, and cultural factors. In Indonesia, cases of sexual violence are increasing every year. This attracted the attention of various circles to find out more about the causes and motives of the perpetrators of sexual violence.

Based on real-time data from the website of the Ministry of Women's Empowerment and Child Protection, the total number of cases of sexual violence that occurred in Indonesia from January to October 2024 was recorded at 20,898 with the number of perpetrators being male as many as 13,867. However, it is not impossible that women can also become perpetrators even though they have a significant difference in number with male perpetrators.

The background of the perpetrator of sexual violence acts in this way formed from internal patterns in the form of sexual deviance that is usually influenced by the environment and psychological dynamics of the perpetrator as well as the existence of a "vicious circle" of sexual violence experiences that befell the perpetrator in the past.⁸ According to McNun, in general, perpetrators of sexual violence experience psychosocial dysfunction such as maladaptive interpersonal behavior, impulsive lifestyle, and antisocial personality behavior. Furthermore, McMunn added that psychological behavior that is common in perpetrators in carrying out acts of heartless and impulsive aggression. With conditions like this, it shows that there are comprehensive problems that must be studied in depth so that the results of

⁸ Hertanto, M. A. "Revealing the Psychosocial Motives of Perpetrators of Incest Sexual Violence in Makassar Class I Prison". *Thesis*, Hasanuddin University, 2024. Retrieved 29 December 2024. http://repository.unhas.ac.id/id/eprint/36754/2/C021171514_skripsi_28-08-2024%20bab%201-2.pdf.

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this research can be the basis for the development of more effective sexual violence prevention efforts.⁹

Psychodynamics is a theory and approach in the field of psychology that examines how psychological aspects, such as drives, conflicts, and emotions, affect a person's behavior and life. This approach also seeks to link an individual's past and his or her life experiences to the development of their personality and mental functioning in the present. The psychodynamic approach is often used in psychoanalytic therapy to help individuals cope with psychological conflicts that may occur in their subconscious minds.¹⁰ The goal of psychodynamic therapy is to assist the client in understanding the root of his or her psychological problems, as well as identifying the underlying factors in order to achieve long-term recovery. This approach also includes the development of introspection, self-understanding, and changes in unhealthy mindsets and behaviors.¹¹

The figure of this theory is Sigmund Freud, whose treatment method is called psychoanalysis. Unconsciousness according to Freud is a part of a person's mental life that is beyond direct consciousness. In his view Freud divided the human mind into three regions, namely: *id*, *ego* and *superego*. *Id*, is a container of personality instincts, motives, desires that must be fulfilled regardless of the time and environment where pleasure is important; The ego, functioning as a mediator between the superego and the id, is the rational part that makes decisions and relates to the outside world; The superego, is moral, which allows or does not do something.¹² Among the three, id, ego and superego often mismatch and often also cause controversy in a person's

⁹ D. A. McLeod and M. Dodd, "Modernized Female Sex Offender Typologies: Intrapsychic, Behavioral, and Trauma-Related Domains," *Cogent Social Sciences* 8, no. 1 (2022), accessed December 9, 2024, at 17:38 WIB, <https://doi.org/10.1080/23311886.2022.2085360>.

¹⁰ Moesarofah, "The Psychodynamics of Forgiving in Interpersonal Relationships," *Journal of Islamic Education Counseling* 3, no. 1 (2022): 291.

¹¹ Eka Beryl Safa'at, "Psychodynamic Approaches to Leadership Development," *Journal of Management and Social Sciences* 1, no. 3 (2023): 182.

¹² John McLeod, *Introduction to Counseling, Theory, and Case Studies* (Jakarta: Kencana, 2010), p. 5.

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personality, for that reason self-defense mechanisms arise in the form of: a) Repression, motivated by forgetfulness; b) *Deniel* (rejection); c) *Projection* attributed to a person's unacceptable desires/thoughts; d) *Displacement* (redirecting impulses): connecting impulses (usually aggressive impulses) to different targets; e) *Reaction formation* (judging the opposite side): defending oneself from unacceptable impulses by turning them into opponents; f) Sublimation, finding acceptable substitutes: transforming impulses into more socially acceptable forms of behavior; g) *Regression* (developmental decline): responding to internal feelings triggered by external threats by repeating childish behavior from the previous developmental stage.¹³

According to sharia, Islam has regulated well the distribution of sexual relations, namely by way of marriage. Because actually the purpose of marriage is not only to worship Allah SWT, but also to avoid sinful acts, because all humans have instincts and tendencies to their sex partners who demand that they be biologically channeled correctly. If it is not channeled correctly, what emerges is deviation and humiliation. The large number of promiscuities, the phenomenon of abortion among students and students, and even sexual violence that occurs in almost all parts of the world, is proof that this tendency to orgasm is very natural. For this reason, it must be channeled correctly and with dignity, with marriage.¹⁴

Then it is also explained in Surah An-Nur verses 30-31 that, in this verse there is a rule to cover the body and dress according to Islamic law. This verse is also used as a reference in wearing hijab and behaving and manners. The Qur'an is a guideline for human life, therefore the Qur'an is the highest holy book. To understand what the Qur'an conveys about sex, namely

¹³ Allen E. Ivey and Lynn Semek Downing, *Counseling and Psychotherapy: Skill, Theories, and Practice* (Englewood Cliffs, NJ: Prentice Hall, 1980), p. 13.

¹⁴ Kosim, *Fiqh Munakahat 1 in the Study of the Philosophy of Islamic Law and Its Existence in the Politics of Indonesian Constitutional Law* (Depok: Rajawali Pers, 2019), 14.

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by reading it as an attempt to interpret to explore the meaning of these sexual verses.¹⁵ This verse is listed in the Qur'an Surah An-Nur verses 30-31.

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

Say: Tell the believing men that they should guard their eyes, and guard their genitals; that is more sacred for them. Indeed, Allah is Aware of what they do (30). Tell the believing women that they should guard their eyes, guard their genitals, and do not show their ornaments, except what is visible. They should cover the veil to his chest. Nor should they show their ornaments except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers' sons, their brothers' sons, their sisters' sons, their daughters, their daughters, their servants, their male servants who have no desire (for women), or children who do not understand women's awrah. They should not stomp their feet so that the ornaments they hide may be known. Repent to Allah, O you who have believed, that you may be blessed.¹⁶

In his commentary, Buya Hamka outlined his views on sexual harassment. According to him, this behavior is included in the category of adultery, which is any act carried out without the legal consent of the marriage bond. In a man's body, there is an orgasmic impulse, as well as in a woman's body. When men and women are in close proximity, orgasm may appear with difficulty in avoiding. When a person sits alone, his mind will

¹⁵ Faridatun Nisa et al., "Sex Education Perspective of the Qur'an: A Hermeneutical Review of Ma'na Maghza Qs. An-Nur: 30-31," *Diya Al-Afkar: Journal of Al-Qur'an and Al-Hadith Studies* 10, no. 1 (August 15, 2022): 92.

¹⁶ *Al-Qur'an and Translation*, Ministry of Religious Affairs of the Republic of Indonesia, vol. 2 (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), Surah An-Nur, Juz 18, p. 502.

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feel calm. However, when a man and woman sit close together, feelings of orgasm can arise, bringing up talk of lust or sexuality. When the desire is achieved, the mind that begins to speak and regret will make everything seem gloomy.¹⁷

This makes the author interested in further research on the role of fathers in a title "*Prevention of Sexual deviance According to Wahbah Az-Zuhaili and Its Relevance to Sigmund Freud's Psychodynamic Theory (Analytical Study)*".

1.2 Problem Identification

Based on the background that has been explained, several problems can be identified, namely the following:

1. The Phenomenon of Sexual deviance in Modern Society
2. Application of the Principles of Surah An-Nur Verses 30-31 according to Wahbah Zuhaili in Preventing Sexual Deviance
3. Freud's Psychodynamic Theory and Sexual Urges in Human Life
4. Conflict Between Id, Ego, and Superego in Sexual Behavior
5. The Relationship Between the Interpretation of Verses 30-31 according to Wahbah Zuhaili and Freud's Psychodynamics in Sexual Education

1.3 Problem Limitations

The limitations of the problem in this study are focused on the study of the interpretation of Surah An-Nur Verses 30-31 according to Wahbah Zuhaili and its relationship with Sigmund Freud's psychodynamic theory, especially related to the management of sexual urges and efforts to prevent sexual deviance. This study will examine how the Islamic teachings in Surah An-Nur about maintaining one's views, maintaining honor, and the limits of the awrah, can be applied to control sexual urges which, according to Freud, are part of the human psychological structure that includes *id*, *ego*, and *superego*. The main focus of the research is to connect Freud's theory of self-defense mechanisms, such as repression, sublimation, and displacement,

¹⁷ Hamka, *Tafsir Al-Azhar*, Volume 6 (Jakarta: Gema Insani, 2015), p. 4047.

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with the values contained in the verse, as well as to analyze their application in sexual education and the prevention of sexual deviance in modern society.

Problem Formulation

1. What is the explanation of Surah An-Nur verses 30-31 by Wahbah Zuhaili and its relation to sexual deviance?
2. How to prevent sexual deviance from the perspective of psychodynamic theory and what is its relevance to the interpretation of Surah An-Nur verses 30-31 according to Wahbah Zuhaili?

Research Objectives and Benefits

1. Research Objectives

The objectives of this research are as follows:

- a. To find out and analyze the explanation of Surah An-Nur verses 30-31 in the book of tafsir al-Munir by Wahbah Zuhaili and its relation to sexual deviance.
- b. To find out and analyze the prevention of sexual deviance in the perspective of psychodynamic theory and its relevance to the interpretation of Surah An-Nur verses 30-31 according to Wahbah Zuhaili.

Research Benefits

- a. The theoretical benefit of this research is that it can add insight and reference knowledge in the field of Qur'an science and interpretation of sexual deviance from the perspective of psychodynamic theory, and how it relates to the values contained in Surah An-Nur verses 30-31 according to Wahbah Zuhaili.
- b. The practical benefit of this research is that it can provide insight and guidelines to readers and the public regarding the role of fathers in building children's character in the Qur'an

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Writing Systematics

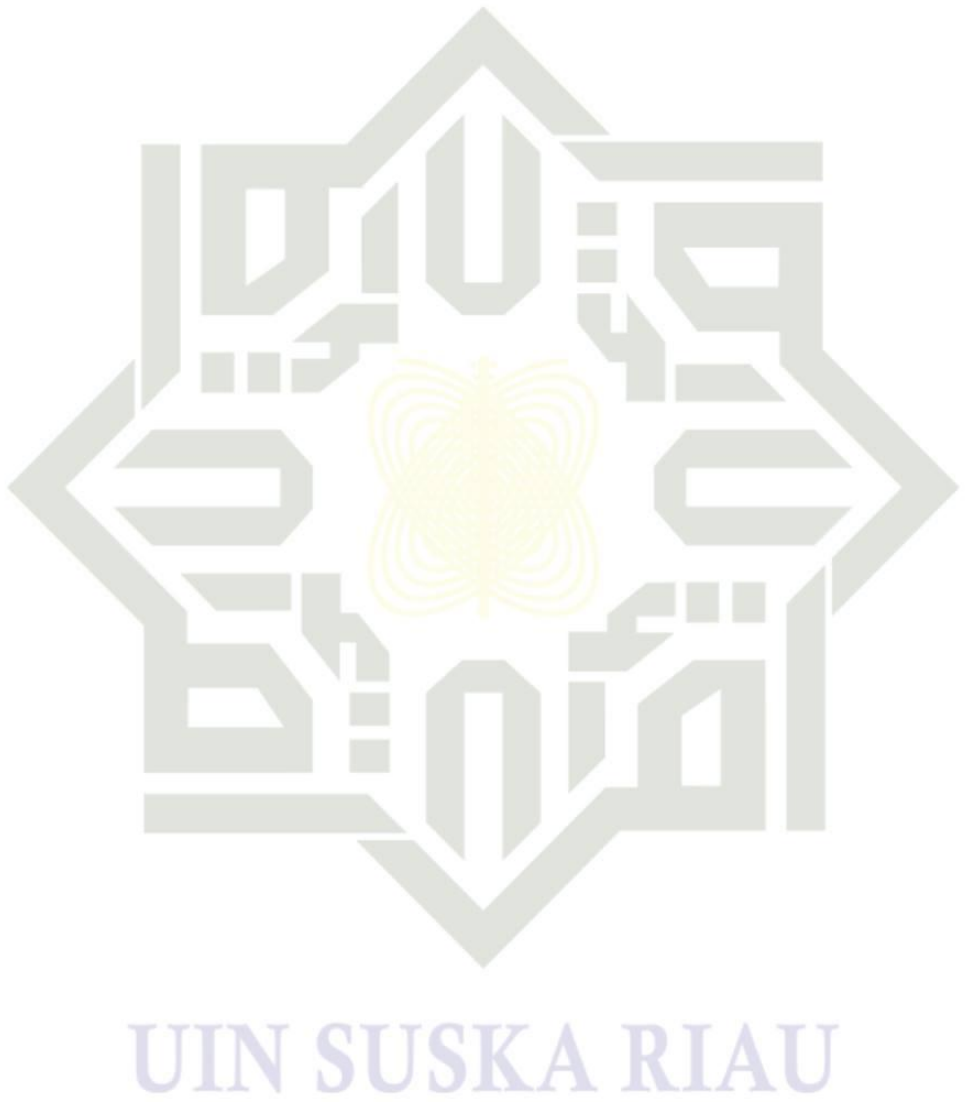
In order to obtain a systematic discussion and facilitate discussion and understanding, the author needs to arrange the systematics in such a way that it can show good, neatly arranged, and easy to understand research. The systematics of this research are divided into several chapters, namely the following:

1. Chapter I, Introduction. Covering the background of the problem containing an explanation of this research needs to be done. Furthermore, identify problems that aim to explain problems related to the title raised. Then the limitations and formulation of the problem are aimed at making this research more focused on the main objectives to be researched. Furthermore, the purpose and benefits of the research to explain the goals to be achieved and the benefits of this research are carried out. And finally, discussing the research systematics, namely describing the research process from chapter one to chapter five.
2. Chapter II, Theoretical Framework. It contains the foundations of theories used to discuss the problems contained in the research or a framework of thinking to formulate a hypothesis and model to be tested. In addition, it also contains literature review or literature review which includes previous studies that are relevant and related to this research.
3. Chapter III, Research Methods. It includes the type of research, data sources consisting of primary and secondary data, data collection techniques that discuss the stages that the author does in collecting data, and data analysis techniques that discuss the stages and methods of analysis carried out during research.
4. Chapter IV, Research Results. Explain and describe the explanation of Surah An-Nur verses 30-31 among commentators and its relation to sexual deviance and types of sexual deviation from the perspective of psychodynamic theory and what are the social and psychological implications that can be understood from the interpretation of Surah An-Nur verses 30-31.

5. Chapter V, Closing. It contains a conclusion from what has been presented in the research results and ends with constructive suggestions from the author to the readers.

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CHAPTER II THEORETICAL STUDIES

Theoretical Foundations

1. Psychodynamic Definitions

Psychodynamic theory is a psychological approach that focuses on understanding the dynamics of the subconscious and the unconscious in a person's thoughts and actions. This approach views that human thoughts and behavior are not only influenced by conscious factors, but are also influenced by complex interactions between unconscious psychological factors. This approach was developed by Sigmund Freud in the early 20th century and considers the role played by emotions, internal conflicts, and hidden motivations in shaping a person's attitudes and behaviors.¹⁸

Psychodynamic theory describes how a person feels that it is difficult to forget unpleasant events in childhood or in the past. Usually, individuals who experience latent emotional problems and trauma in themselves since childhood will find it difficult to maintain normal conditions and always get a worrying state of feeling if something happens in the life they are living in adulthood. Inner wounds, for example, can have a bad impact on a person's personality triggered by their ability and desire to know others.¹⁹

a. Psychodynamic techniques

- 1) Free Association: This technique involves asking the client to say whatever comes to his mind without filters. By associating, the therapist can help the client access subconscious material that may be hidden.

¹⁸ Sheila Devinda Permatasari, "Psychodynamic Theory in Analyzing Conflict in Koji Yamaki's Character as a Kaiten Pilot in the Film 'Deguchi no Nai Umi,'" *Journal of Japanese Language and Culture* 3, no. 1 (2020): 33.

¹⁹ Yeni Wahyuni, "An Unfinished Book Analysis Study 'Why Do Humans Have Inner Wounds? Karya Pijar Psychology,'" *Thesis*, Department of Islamic Counseling Guidance, Faculty of Da'wah and Communication, UIN Raden Fatah Palembang, 2022, 12.

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- 2) Interpretive Intervention: Provides an explanation or interpretation of what comes up during the therapy session to help the client gain a deeper insight into themselves.
- 3) Dream Analysis: Dreams are often interpreted as a window into a person's subconscious mind. Dreams are often thought of as windows to a person's subconscious mind. Therapists can use dream analysis to help clients understand emotional conflicts that they may not be aware of in their daily lives.
- 4) Transference Analysis: The phenomenon of transference occurs when the client transfers feelings and emotions from their past relationship to his therapist. Therapists can use transference to help clients understand and address potential conflicts that are unconscious.
- 5) Confrontation: Therapists use confrontation to help clients deal with and cope with subconscious conflicts that they may have avoided or were unaware of existing.²⁰
- b. Purpose of psychodynamics
 - 1) Increase the client's awareness of himself.
 - 2) Improve the client's understanding of his thoughts, feelings, and beliefs related to past experiences, especially his childhood.²¹

The counselor achieves this by guiding the counselor investigating unresolved conflicts and significant events from the client's past, the goal is to increase self-awareness and broaden understanding of thoughts, feelings, and beliefs related to past experiences, especially childhood. It assists individuals in

²⁰ W.B.Styles, "Therapist Session Intentions in Cognitive Behavioral and Psychodynamic-Interpersonal Psychotherapy," *Journal of Counseling Psychology* 43, no. 4 (2021): 402.

²¹ InsanQ, Psychodynamic Therapy, Its Definition, Purpose and Benefits, accessed on May 12, 2022 from (Sarah, 2022) (Tanjung, 2019)/

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understanding as well as dealing with problems so that they can live healthier and more fulfilling lives.²²

2. Definition of Sex

Sex is a concept about differentiating the human sex based on biological, hormonal, and pathological factors. Due to the dominance of the influence of patriarchal paradigms and hetero-normativity in society, biologically humans are only rigidly differentiated into two sexes, namely male and female. Similarly, the concept of gender that is social, humans are also only distinguished into two social genders, namely male (*man*) and female (*female*).²³

Biologically, humans are endowed by God with a number of biological organs. Among them are two eyes to see, two ears to hear, one mouth to talk and two hands to work and activities, two legs to walk, and so on. The condition of these biological organs differs from one human to another. Every human being has uniqueness and specificity, so no human being is exactly the same, even though they are twins.

Male sex organs, among others, are the penis and testicles. On the other hand, female humans have a *vagina*, *clitoris*, and uterus. These biological differences are natural or God-given. No one can make it exact and change it. It may be that nowadays due to technological advancements, it is possible for a person to change his sex (*trans-sexual*), but these changes have so far not been able to match the functions and systems of the original human biological organs.²⁴

In the context of religion, especially Islam, all forms of differences in human beings, such as skin color, race, language, biological and social sex (*gender*), sexual orientation, and even religion are intended for humans to

²² Cindy Stefanie Tanjung, "The Application of Psychodynamic Therapy and Cognitive Behavior Therapy in Reducing Symptoms of Avoidant Personality Disorder," *Indonesian Journal of Clinical Psychology* 4, no. 2 (2019): 73.

²³ Husein Muhammad et al., *Fiqh Sexuality: Islamic Treatise for the Fulfillment of Sexuality Rights* (Jakarta: BKKBN, 2011), p. 9.

²⁴ Husein Muhammad et al., *Fiqh Sexuality*...., p. 10.

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get to know each other (*li ta'arafu*) in order to then build cooperation and interact with each other to build a civilized society full of peace and harmony (*baladatun thayyibatun wa rabbun ghafur*)

3. Definition of Sexuality

Sexuality is a socio-cultural process that directs human desires or lust. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, religious, and spiritual factors. Sexuality is a positive thing, related to a person's identity and also a person's honesty towards themselves.²⁵

There is an important distinction between sex and sexuality. Sex as described earlier is something biological and therefore sex is considered something stable. Sex usually refers to the genitals and the act of sexual use of the genitals. Although sex and sexuality are analytically different terms, the term sex is often used to describe both.

However, the difference between the two is very clear, sex is a *given* or given. On the contrary, sexuality is a socio-cultural construct. Sexuality is a more abstract concept, encompassing the infinite aspects of human existence, including physical, psychological, emotional, political, and other aspects related to various human habits. Sexuality, as socially constructed, is an elaborate statement and denial of feelings and desires.²⁶

According to Weeks, the construction of sexuality is formed from the point between two axes of interest, between the subjectivity of the self (who and what we are) and the subjectivity of society. Furthermore, Weeks explained what is meant by community subjectivity, namely everything related to the development of society in general, such as the estimated population growth, community welfare, health and prosperity, and the number of population. The two subjectivity are very closely related

²⁵ *Ibid*, p. Sec. 11.

²⁶ Husein Muhammad et al., *Fiqh Sexuality...*, p. 11.

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because the center of the two axes is precisely located in the body and its potential.²⁷

In conclusion, sexuality is a very broad term. Sexuality has many dimensions, such as the dimensions of relationships, recreation, procreation, emotional, physical, sensual, and spiritual. These things are interrelated and inseparable. Sexuality describes a form of communication that is very intimate, either with oneself or with others, regardless of gender or gender. Sexuality is a form of interaction that is fun, erotic, romantic, passionate, and creative.

Abraham explained that the concept of sexuality includes not only sexual identity, sexual orientation, sexual norms, sexual practices, and sexual habits, but also human feelings, desires, fantasies, and experiences related to sexual awareness, stimuli, and sexual acts, including heterosexual relationships and homosexual relationships. This includes subjective experiences and the meanings inherent in them. The concept of sexuality encompasses not only biologically and psychologically, but also the social and cultural dimensions of sexual identity and habits.²⁸

Please know that sexuality, both male and female, is everything that is intrinsic about the body and sexual pleasure of both. Therefore, women's sexuality, for example, is not only about the vagina and breasts, but covers the whole body, including its thoughts and feelings. Similarly, sexuality in men is not only related to the penis and other sexual organs, but also related to their thoughts and feelings.²⁹

Every human being, female and male, has a right to his or her body. He is entitled to the health and enjoyment of his body. A woman's body is not something taboo, but a positive thing. Women have the right to

²⁷ Jeffrey Weeks, *Sexuality* (London: Ellis Horwood-Tavistock Publications, 1986), p.

²⁸ Lena Abraham, "Introduction," in *Understanding Youth Sexuality: A Study of College Students in Mumbai* (Mumbai: Unit for Research in Sociology of Education, Tata Institute of Social Sciences, 2000), p. 1.

²⁹ Husein Muhammad, et. all., *Fiqh Sexuality....*, p. 14.

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appreciate and express their own bodies. Women's bodies are not a source of sin and trouble as is often expressed in society. The problem is, the moral values that are widely described in society are still very uneven. This is because these values are formulated based on male assumptions. This unfair assessment of morality leads to the birth of various stereotypes about women's bodies. The female body has always been considered a seducer, a destroyer of male chastity, a carrier of disaster, and a host of other stereotypes.³⁰

Therefore, serious and systematic efforts are needed to put an end to all myths and misconceptions about sexuality, especially related to the understanding of the human body, more specifically about the female body. There should no longer be discrimination based on sexuality. This is necessary to put an end to all forms of violence, criminal sanctions, and violations of the law that are contrary to the principles of human rights, especially sexual rights as regulated internationally by the United Nations (UN).

4. Definition of Sexual Abuse

Sexual relations in general are relationships carried out by individuals of different sexes. However, due to several factors, either internal or external, the sexual intercourse is carried out by a person in an unnatural way to get satisfaction, such behavior is a sexual deviant behavior. The definition of sexual deviance is sexual activity that a person takes to get sexual pleasure unnaturally. In reality, not all intercourse carried out by a couple is done normally, but there are also intercourse that is carried out abnormally.³¹ For example, sexual relations with the same sex, blood blood, with minors, and also other types. The cause of this disorder can be psychological or psychological, such as childhood experiences, social environment, and *also genetic* factors.

³⁰ *Ibid*, p. Sec. 15.

³¹ Abu Bakar Maulana, *Kamasutra al-Qur'an: The Art of Making Couples Happy According to the Qur'an* (Yogyakarta: Laksana, 2014), p. 241. Moh. Rosyid, *Sex Education: Changing Abnormal Sex Towards More Moral Sex* (Yogyakarta: Laksana, 2015), p. 236.

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Forms of sexual deviation are due to various factors that cause sexual deviation, so there are also many forms of sexuality deviation that have occurred. Forms of sexual deviation include:

- a. Homosexuality, better known as homo, is a sexual disorder that is attracted to the same sex.³² are individuals who are strongly attracted to the same sex group and have sexual relations with them.
- b. Bisexual, a term intended for a man or woman who has a sexual attraction to both men and women.³³ A bisexual person may like women emotionally only and like men sexually, and vice versa. Bisexual, just like any sexual orientation, is essentially fluid. To realize that someone is bisexual or does not take a long time does not happen in a moment, it is said that bisexual can mean many things, for example a man makes love with a man but imagines the opposite sex (or vice versa), can also be in a love bond with the opposite sex but is suddenly attracted to the same sex, that is where a new desire for the decision of a bisexual person will arise, whether he will be homosexual or heterosexual.
- c. Transvestiism, is a sex disorder in which the perpetrator will get sexual satisfaction if he or she wears clothes of the opposite sex. individuals who wear clothing opposite their gender.
- d. Transsexual, is a self-feeling that feels that the sex and the body are opposites, so it is not uncommon for sufferers to perform genital surgery. An individual who is genetically and anatomically male or female, but expresses himself or herself with thoughts and feelings of the opposite sex and seeks to legally change his or her gender through hormonal or surgical treatment.

³² Fitri R. Ghazally and Juniarta Karim, *Encyclopedia of Sex* (Jakarta: Restu Agung, 2009), p. 80.

³³ Fitri R. Ghazally and Juniarta Karim, *Encyclopedia of Sex...*, p. 80.. Or in other words, individuals who are sexually attracted to both sexes, both in homosexual and heterosexual activities.

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- e. Pedophilia, consists of two elements, namely pais-paidos; anak and phileo-philos: loving, so pedophilia is a godly person who channels the satisfaction of the child in the form of showing the genitals, caressing and kissing, holding the child with a grin and feeling that he is having sexual intercourse.³⁴ Or sexual relations that are carried out involving small children between the ages of 16 and below.
- f. Incest, is a sexual relationship committed by those who are still close relatives, this kind of relationship violates the rules so that to carry out the marriage there is no permission, this habit generally occurs in the lower class of ordinary people. Incest shows the relationship between a man and a woman who are still brothers or relatives, for example between a father and his daughter, between a grandfather and his granddaughter, or between a mother and her son. In this case, the sexual relations that occur are voluntary and some are coercive.³⁵
- g. Sadism is a person who gets sexual satisfaction by physically and mentally torturing his partner.³⁶ Meanwhile, according to Fitri R Ghozally, sadism is a sexual disorder where the perpetrator will get sexual satisfaction if before having sex he first tortures his partner as sadistic as possible, the torture is not only in the form of slapping, kicking, biting, or punching but can be more than that, including abusive sentences to be a typical cirri of sadism.³⁷
- h. Bestially, is a sexual disorder suffered by a person where sexual satisfaction can be felt when having sex with animals. Humans who like to have sexual intercourse with animals such as goats, buffaloes, cows, horses, chickens, ducks, dogs, cats, and so on. Some bestiality perpetrators sometimes do it as a permanent activity, an act of

³⁴ Moh. Rosyid, *Sex Education: Changing Abnormal Sex Towards More Moral Sex* (Semarang: Rasail Media Group, 2013), p. 149.

³⁵ Fitri R. Ghozally and Juniarta Karim, *Encyclopedia of Sex*, Op. Cit., p. 85. Moh. Rosyid, *Sex Education Transforms Abnormal Sex Into More Moral Sex*, Op. Cit., p. 151.

³⁶ Moh. Rosyid, *Sex Education: Changing Abnormal Sex...*, p. 157.

³⁷ Fitri R. Ghozally and Juniarta Karim, *Encyclopedia of Sex* (Jakarta: Restu Agung, 2009), p. 189.

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avoiding heterosexual relationships (with a woman) because of fear of failure and disappointment with intercourse with women.

- i. Zoophilia, is a sex disorder that is almost the same as bestiality in which the perpetrator can get sexual satisfaction just by stroking an animal or seeing it perform sexual activity. Meanwhile, according to Moh Rosyid, zoophilia is an abnormal human love for animals, usually a way of satisfying sex by having sex, stroking animals, seeing animal sexual activities, sleeping together, kissing and manipulating the animal's body or also by using animal skin as a charm or sex symbol (fetschism).³⁸
- j. Voyeurism, is a sex disorder in which the perpetrator will get sexual satisfaction if he sees a naked person, the perpetrator often peeks at people in the shower or is changing clothes.³⁹ The behavior of voyeurism between men and women is said to be very large in number difference 9 to 1, the cause is the socio-cultural possibility that educates women not to show their sexual desires, in contrast to men who always highlight their sexual desires, this mindset causes women to hate sexual exploitation such as pornography more, the development of sexualization in all areas of socio-cultural barriers is disappearing.⁴⁰ Any effort he can make to succeed in peeking (it can be secretly or overtly for example making a hole in the wall of the bathroom or changing room) the perpetrator will feel his manhood if he manages to see a naked person, he will fight anyone who forbids him to peek even as hard as he will face the insults of the community.

³⁸ Fitri R. Ghazally and Juniarta Karim, *Encyclopedia of Sex* (Jakarta: Restu Agung, 2009), p. 225.

³⁹ Fitri R Ghazally, Op.Cit, p. 220. Meanwhile, according to Moh Rosyid, voyeurism can also be called "Peeping Tom" because the method taken is usually secretly aka "peeping" see Moh Rosyid, Op.Cit, p. 14.

⁴⁰ Moh Rosyid, Op.Cit, p. 159.

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- k. Exhibitionism. It is a sex disorder where the perpetrator will get sexual satisfaction when he manages to show his genitals to anyone.⁴¹ Exhibitionists usually like to show their vital organs in public. They really like it when the victim screams in fear when they see their genitals. The habit of having intercourse in public places such as the beach, on the side of the toll road, or in public restrooms is another variation of this symptom, there is a particular excitement by having intercourse in these public places, an exhibitionist husband can also ask his wife to always look sexy in public events, such as asking his wife not to wear bras and others.⁴²

5. Sexual deviance in Islam

Islam recognizes that humans have a great desire to have sex. Therefore, Islamic law regulates the distribution of biological relationships through marriage that has been established based on the Qur'an and the hadith of the Prophet (peace be upon him), which aims to create happiness and combine love and affection between people of different sexes (men and women). Although Islam has regulated the distribution of halal biological relationships, sexual deviance still occurs. All of this happens due to a biological impulse that is not well controlled.⁴³

In the Qur'an, in addition to explaining the rules of permissible sexual matters, there is also an explanation of sexual deviations. If examined in various verses of the Qur'an, there are several terms that can be categorized as sexual deviance such as the word *fâhisyah*.⁴⁴ The term *fâhisyah* according to the language means a heinous act or an act that causes great disgrace. Meanwhile, what is meant by the term is an act that

⁴¹ Ibid. p. 47. Meanwhile, Moh Rosyid added: the perpetrator will get sexual satisfaction when he manages to show his genitals to anyone who does not want to see him. See Moh Rosyid, Op.Cit, p. 159.

⁴² Moh Rosyid, Op.Cit, p. 159.

⁴³ M. Ali Hasan, *Masâil Fiqhiyah al-Hadîtsah: On the Contemporary Problems of Islamic Law* (Jakarta: RajaGrafindo Persada, 1998), p. 46.

⁴⁴ A.W. Munawwir, *Kamus al-Munawwir: Arab-Indonesia* (Surabaya: Pustaka Pngresif, 1997), cet. XIV, p. 1036. In this dictionary, the word rooted in *fâhisyah* is explained to mean "dirty", "vile", "filthy", "adultery", "obscenity", and "transgression".

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violates morality, such as making out seduction committed by a wife/husband with another person who is not a legitimate husband/wife, but not to the point of committing adultery or committing homosexuality with a friend of the same sex.⁴⁵

In the Qur'an there are three forms of words used from the root of the word, two of which are in the form of mufrad, namely *fâhisyah* and *fahsyâ'*, while the third is the plural form, namely *fawâhisy*. The use of the form of fahisyah is almost always accompanied by a cue or mention of the sins referred to by the fahisyah in the verse and these sins are almost all related to sexual offenses, with the following details.⁴⁶

- a. Pointing to the act of adultery, as in the Qur'an. Al-Isra'/17: 32, QS. Al-Nisâ'/4:15,19,22, and 25
- b. Pointing to the sinful deeds of the people of Luth (homosexuals and lesbians), as in QS. Al-A'râf/80, QS. Al-An'âm, 27 and 54.
- c. Refers to the act of marrying and inheriting one's ex-wife, as was the custom of the ignorant Arabs before the arrival of Islam. This is seen in the QS. An-Nisâ'/4: 22.
- d. Refers to the act of nakedness during tawaf, which was also a custom of the ignorant Arabs before the arrival of Islam. This is mentioned in the Qur'an. Al-A'râf /7:28.
- e. Infidelity. This is mentioned in the Qur'an. Al-Nisâ'/4:12

Next, the author will try to describe the deviant behaviors in the Qur'an: such as adultery, sex during menstruation, masturbation or masturbation, homosexuality and lesbianism, incest, and bestiality, oral sex, anal sex, and so on. However, the subject of discussion here is only some of the deviant behaviors mentioned above, such as adultery, sex during menstruation, homosexuality and lesbianism, *incest and bestiality*.

⁴⁵ Ahsin W. al-Hafidz, *Dictionary of the Science of the Qur'an* (Jakarta: Amzah, 2008), p. 69.

⁴⁶ M. Quraish Shihab, *Encyclopedia of the Qur'an: A Study of Vocabulary* (Jakarta: Lentera Hati, 2007), p. 202.

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Islam as a religion of "*rahmatan lil'alamîn*" provides answers to all human social problems. There is no best solution for two people who love each other except by marriage. By getting married, it will be a remedy for turbulent sexual desire. As a medicine, marriage is certainly healthier physically, mentally, mentally and physically.

Literature Review

Based on the author's search of sources from several scientific works, previous research, the author did not find any that specifically discussed "*The interpretation of Surah An-Nur verses 30-31 by Wahbah Zuhaili and its relevance to the prevention of sexual deviance in Sigmund Freud's Psychodynamic theory (Analytical Study)*". However, the discussion of "Psychodynamics and Sexual Deviation" and several studies related to this paper have been widely discussed by several authors, including the following:

1. "Prevention of Sexual Deviance in the Perspective of the Qur'an: An Analysis of Surah An-Nur Verses 30-31" published in the *Journal of Islamic Studies* in 2023, discusses the role of Islamic teachings in preventing sexual deviance through the guidance contained in the Qur'an, especially Surah An-Nur verses 30-31. The author, Dr. Ahmad Hidayat, stated that the two verses provide clear instructions on the procedure of dressing, maintaining views, and limiting interactions between men and women who are not mahram as preventive measures against sexual deviance. The author also emphasizes the importance of religious education in the family as an early prevention effort against deviant sexual behavior. In this study, the author proposes that the understanding and application of the teachings of the Qur'an in daily life can serve as a barrier to various forms of sexual deviance.
2. "The Role of Religious Education in Preventing Sexual Deviance: Perspectives of the Qur'an and Hadith" by Siti Rahmah, published in the *Journal of Islam and Society* in 2022. This article examines how religious education, based on the teachings of the Qur'an and hadith, can

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be a solution to prevent sexual deviance. The author states that the Qur'an explicitly provides guidelines on the ordinances of healthy association between men and women, as well as how to maintain honor and dignity. The author also underlines the importance of the role of parents and the environment in educating children with the moral values contained in the Qur'an, in order to reduce the risk of deviant sexual behavior among adolescents.

3. "Prevention of Deviant Sexual Behavior through an Islamic Ethical Perspective: A Study of the Tafsir of Surah An-Nur" written by Dr. M. Zainul Abidin, published in *the Journal of Tafsir and Islamic Law* in 2021. This study examines the interpretation of Surah An-Nur verses 30-31 as a guideline in preventing deviant sexual behavior in society. Dr. Zainul Abidin stated that through a deep understanding of the text of the Qur'an, especially as it relates to moral and ethical behavior, Muslims can avoid behavior that is not in accordance with religious teachings, including sexual deviance. In her research, the author emphasizes the importance of a comprehensive understanding of modesty, dress etiquette, and the regulation of social interactions between men and women in the context of preventing sexual deviance.
4. "Social Challenges and Islamic Solutions in Overcoming Sexual Deviance: A Qur'anic Perspective" by Muhammad Faisal, published in the *Journal of Da'wah and Education* in 2020. This article discusses the social challenges that lead to the rise of sexual deviance, and how the solutions proposed by the teachings of Islam in the Qur'an can be applied to address this problem. The author states that the teachings of the Qur'an, especially those related to modesty, the regulation of social boundaries between genders, as well as the importance of maintaining honor, can serve as a deterrent to sexual deviance. This article also discusses the role of the community in supporting these prevention efforts, by providing education based on Islamic values that prioritize morality and purity.

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5. "Social Interpretation of the Qur'an in Preventing Sexual Deviance: Focus on Regulating Male and Female Behavior" by Nurul Huda, published in the *Journal of the Qur'an and Social* in 2021. In this study, the author examines verses in the Qur'an that regulate the relationship between men and women, such as Surah An-Nur and Surah Al-Ahzab, to understand how the Qur'an provides solutions to sexual deviance. The author points out that by following the instructions in the Qur'an related to aurah, association, and sexual ethics, Muslims can avoid deviant behaviors, and create a more moral society.
6. "Application of Sigmund Freud's Psychodynamic Theory in Analyzing Sexual Aberrations: A Clinical Approach" by Dr. Rina Suryani, was published in the *Journal of Psychology and Behavior* in 2021. This study investigates the application of Sigmund Freud's psychodynamic theory in understanding sexual deviance from the perspective of clinical psychology. Dr. Rina explained that Freud argued that sexual deviance is often rooted in unresolved unconscious conflicts, and that an understanding of the psychological dynamics involved can help prevent and overcome such behaviors. The authors emphasize the importance of psychodynamic therapy in improving mindsets and behaviors that are at risk of sexual deviance.
7. "Psychodynamic Theory in the Understanding of Sexual Behavior: Freud's Perspective and Its Implications in Education" by Ahmad Sulaiman, was published in the *Journal of Psychology Education* in 2022. In this article, the author examines the influence of Sigmund Freud's psychodynamic theory on the formation of sexual behavior among adolescents. Ahmad Sulaiman revealed that unawareness and childhood experiences can shape sexual orientation and deviant sexual behavior tendencies. The author proposes that the application of psychodynamic concepts in education and counseling can be an important tool to prevent the development of deviant behavior in adolescence.

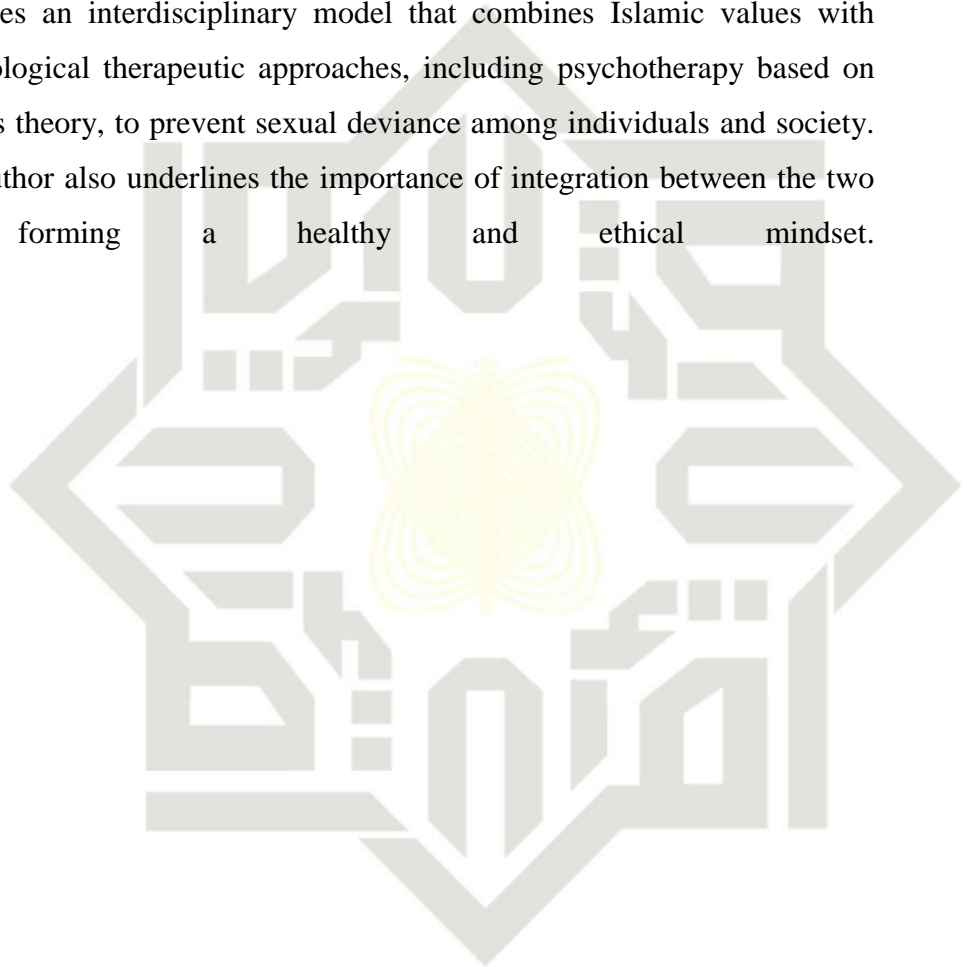
8. "The Integration of Islamic Teachings and Psychology in the Prevention of Sexual Deviance" by Farida Hidayati, published in the Journal of Islamic Psychology in 2020. This study discusses the relationship between the understanding of Islamic teachings, especially in Surah An-Nur verses 30-31, and the psychological approach in preventing sexual deviance. Farida proposes an interdisciplinary model that combines Islamic values with psychological therapeutic approaches, including psychotherapy based on Freud's theory, to prevent sexual deviance among individuals and society. The author also underlines the importance of integration between the two in forming a healthy and ethical mindset.

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CHAPTER III RESEARCH METHODS

Research method is a method or technique carried out in scientific research, which is a process in science that is carried out to obtain facts and principles carefully and systematically to realize the truth.⁴⁷

3.1 Types and Properties of Research

When viewed from the type, this research is a type of literature research (*Library Research*), which is research carried out by examining and examining sources or books that have relevance to the theme to be studied.⁴⁸ In this study, the author seeks to conduct research on Tafsir books, books and forms of writing related to environmental conservation issues.

Judging from the nature of this study, it is *descriptive* (descriptive).⁴⁹ That is research that intends to describe systematically, factually and accurately the object at hand.

3.2 Data Source

In this study, the author collected data through primary data sources and also secondary data. Primary data sources are data obtained directly from the original source.⁵⁰ The various primary sources that the author will use are:

1. Tafsir Al-Munir Wahbah az-Zuhaili.

Secondary data sources are usually compiled in the form of existing documents and materials.⁵¹ and use secondary data related to the discussion.

In addition to the above data. There are still other literature that is a

⁴⁷ Mardalis, *Research Method of a Proposal Approach*, (Jakarta: Bumi Aksara, 1995), p. 24.

⁴⁸ Suharsimi Arikunto, *Research Procedures: A Practical Approach*, (Jakarta: PT Rineka Cipta, 1996), p. 245.

⁴⁹ Ahmadi Muhammad Anwar, *Principles of Research Methodology*, (Yogyakarta: Sumbangs, 1973), pp. 1-2.

⁵⁰ Lois Gotschalk, *Understanding History: A Primer of Historical Method*, ed. Nugroho Notosusanto (Jakarta: UI Press, 1985), p. 32.

⁵¹ Noeng Muhadjir, *Qualitative Research Methodology*, (Yogyakarta: Rokesorosin, 1996, Edition 3), p. 126.

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secondary source of data that is related to the theme of discussion in this study.

The author will use documentation techniques, namely data collection techniques with documentation is data retrieval obtained through documents.⁵² As for the data collection method, because this research is a literature research, in data collection using methods of reading, recording, and citing. After the data is compiled, it is then analyzed.

3.3 Data Collection Techniques

This research method is the *maudhu'iy* method, the procedure to be carried out is as follows:

1. Setting the topic of the problem to be discussed.
2. Compile verses of the Qur'an related to the topic of the problem to be discussed.
3. Arrange the sequence of verses according to the chronology of the descent of the verse accompanied by asbab al-nuzul.
4. Understand the logical correlation of the verses in each of their surahs.
5. Study the verses systematically and thoroughly by providing a connection between each verse, such as making a compromise between the *'aam* and the *distinctive*, *mutlaq* and *muqayyad*, and so on so that all meet in one estuary without differences and coercion.

3.4 Data Analysis Techniques

The data analysis techniques that the author will use are as follows:

In the process of analyzing the data, after all the data needed by the author in the form of verses related to the study of the father according to the Qur'an is collected, then the next step is to process all the data that has been collected by understanding the interpretation of the books of tafsir, books and other sources, then the data that has been analyzed is then given an explanation based on the results of the data obtained.

⁵² Hardani et al., *Qualitative and Quantitative Research Methods*, (Yogyakarta: Pustaka Ilmu, 2020), p. 123.



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CHAPTER V CLOSING

Conclusion

Based on the results of the research that has been conducted, the author concludes several things as follows:

1. Wahbah az-Zuhaili's interpretation of Surah An-Nur Verses 30–31 emphasizes the importance of maintaining the view and covering the awrah as a preventive step in maintaining the morality of individuals and society. This interpretation shows that the command to subdue one's gaze and maintain one's aura is part of the system of self-protection in the face of sexual slander, both internally (lust) and externally (social environment).
2. Sigmund Freud's psychodynamic theory understands human sexual behavior as the result of interactions between three personality structures: id, ego, and superego. Sexual malpractice occurs when the ego fails to balance id urges and superego pressures. Prevention of this deviation is carried out through self-defense mechanisms such as sublimation, repression, and the formation of a social environment that supports self-control. There is a strong relevance between the interpretations of QS. An-Nur verses 30–31 by Wahbah az-Zuhaili and Freud's psychodynamic theory in terms of the prevention of sexual deviance. The Islamic teachings in this verse are in line with psychological efforts in organizing sexual urges through behavior control, moral education, and a morally supportive environment. This shows that religious teachings have a deep psychological dimension in the formation of spiritually and mentally healthy human personalities.

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Suggestion

Based on these conclusions, the author provides the following suggestions:

1. For future researchers, it is recommended to further examine the relationship between sexually-themed Qur'anic verses and various other contemporary psychological approaches, such as humanistic or behavioristic psychology, in order to obtain a more comprehensive and interdisciplinary understanding.
2. For education and counseling, the integration of Qur'anic values and psychological theory can be the basis for a preventive approach in fostering the younger generation to have strong self-control and moral values.
3. For Muslim individuals, an understanding of Islamic teachings on self-purity must be developed not only as a religious obligation, but also as part of efforts to maintain mental health and personality stability.



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AUTHOR BIO



Name : Muhammad Iqbal
Place/Date of Birth : Padang Pariaman, 22 November 1999
Work : Student
Home Address : Perum. Simpang Raya Indah block c no 23 Rt 001 Rw 012, Kel. Belian, Kec. Batam City, Batam, Riau Islands
Phone/Mobile No. : 082387022515
Email : inspire.iqbal22@gmail.com
Parents' Names
Father : Victoria
Mother : Fitri Yenni, S.Ag.

EDUCATIONAL HISTORY

SD : SDN 008 Batam City Graduated in 2012
SLTP :
High School : PM Darussalam Gontor Graduated in 2018
S : UIN Sultan Syarif Kasim Riau Now

ORGANIZATIONAL EXPERIENCE

1. OPPI (Student Organization of Darussalam Boarding School)

SCIENTIFIC WORKS

1. -