



Sex Education Transformation: Efforts to Grow Moral in Islamic Views in Early Childhood in the Family

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Abstracts

The fast-moving conditions and development of the times and the easy access to mass media at every level requires that parents provide their children with an education. The education aimed at is sex education for children of an early age. The increasing problem of sexual deviancy behavior in Indonesia is that one is the result of a lack of understanding about sexual education. Sex education should be applied early to have good morals and not be prone to promiscuity. Premature age is a golden phase for children, treatment of them can affect their life into adulthood. The research aims to learn the importance of sexual education in an early-age child's morals based on Islamic religious views. A research approach uses a qualitative approach for case study methods. Studies reveal sexual education should be given concurrently with a religious basis. Child sexual education needs to be implemented by family members as protection for their children.

Keywords: Children's Early Age; Islam, Morality, Sex Education

Abstrak

Melihat kondisi serta perkembangan zaman yang begitu cepat, mudahnya akses media massa yang dilakukan oleh setiap lapisan masyarakat mengharuskan orang tua menyampaikan pendidikan kepada anak-anaknya. Pendidikan yang ditujukan adalah pendidikan seks bagi anak usia dini. Meningkatnya masalah tindakan perilaku penyimpangan seksual yang terjadi di negara Indonesia, salah satunya diakibatkan oleh kurangnya pemahaman mengenai pendidikan seksual. Pendidikan seks tentunya harus diterapkan sejak anak masih kecil agar memiliki moral yang baik serta tidak mudah terpengaruh ke dalam pergaulan bebas. Usia dini adalah fase keemasan bagi anak, perlakuan yang diberikan dapat berpengaruh ke kehidupan anak hingga dewasa. Tujuan penelitian adalah untuk mengetahui pentingnya pendidikan seksual pada moral anak usia dini berdasarkan pandangan agama islam. Pendekatan penelitian menggunakan pendekatan kualitatif metode studi kasus. Hasil penelitian mengungkapkan pendidikan seksual harus diberikan secara bersamaan dengan landasan agama. Pendidikan seksual pada anak perlu diterapkan oleh anggota keluarga sebagai perlindungan bagi anaknya.

Kata-Kata Kunci: Anak Usia Dini, Islam, Moral, Pendidikan Seks

A. Introduction

The current transformation of sexual education aims to raise awareness, teach, and provide information about sex issues (Anggraini, Riswandi, & Sofia, 2017; Ratnasari & Alias, 2016; Roqib, 2008). Sex education is included in the aspect of education that must be taught to all children, especially Early Childhood (AUD). Article 1 Paragraph 1 of the National Education System Law Number 20 of 2003 requires that early childhood is the age of a child who has just been born to the age of 6. Early age is a golden phase for children. The treatment that must be given to children at this time can affect the lives of children at a later age, even into adulthood. Therefore, sex education must be given to children early (Aziz, 2014; Mukri, 2018; Munisa & Ritonga, 2022; Soesilo, 2021). Not only so that sexual education can be instilled in children until adulthood but also as a shield of protection for children from the dangers of sexual harassment and promiscuity (Azzahra, 2020; Siregar, 2023).

The purpose of early childhood sex education is to explain to children that from their physiology, every human being has differences between boys and girls. Sexual education does not mean someone learns how to have sexual intercourse (Helmi & Paramastri, 2015; Saripah, Nadhiroh, Nuroniah, Ramdhani, & Roring, 2021; Wiendijarti, 2020), but sexual education is a teaching whose purpose is to provide an understanding based on facts, discuss honestly and openly, place the meaning of sexual on correct version, relates to self-confidence, also focuses on skills in acting to make decisions (Ahmad, 2017; Jatmika, 2017; Septiawan, Pitoewas, & Yanzi, 2014).

Early childhood sexual education is also beneficial for growing morale in children to prevent social deviations (Aisyah & Hasiana, 2021; Nurbaiti, Saripudin, & Masdudi, 2022; Susan, 2021), especially sexual deviation. Early childhood should not be left alone looking for incorrect information as a result they will have a wrong understanding and imitate what they should not imitate. When viewed from the perspective of educational psychology, the initial foundation for the growth and development of children who are fundamental for life in the future is at an early age. Early childhood sex education must become a necessity to assist children in learning and

preventive measures to avoid sexual violence that is happening a lot today. Considering that mass media is straightforward to access by every level of society including children, most sex information is obtained through the internet, comic books, television, CDs, PlayStations, etc. This paper seeks to analyze the transformation of sex education as an effort to grow children's morals from an early age in the family according to Islamic views.

B. Method

This research uses a qualitative approach, and the method chosen is the case study method (Effendi & Carvings, 2014). The purpose of using this method is to examine a particular case and discuss it in depth. Data collection was carried out using a questionnaire or questionnaire. Questionnaires or questionnaires aim to obtain information about the urgency of sexual education, which is an attempt to form religious and moral awareness in early childhood. Collecting data from this study, respondents were required to answer questions that the researchers had provided. All answers obtained from respondents were analyzed to accept conclusions from the problems being studied. The results of the data obtained were acquired from students, students, teachers, and parents.

C. Results and Discussion

After the researchers distributed the questionnaires, 48 answers were obtained from several respondent criteria. The research results will be explained as follows:

1. Description of Respondents

From the results of distributing questionnaires via Google Forms, the criteria for respondents in this study were grouped based on four criteria: students or students, parents, teachers, and housewives. Based on the questionnaire that has been distributed, the respondents who have filled out are 48 people with the result 50% or 24 students or students, 45.8% or 22 parents, 2.1% or one teacher, and 2.1% or one housewife.

2. Results and Research Findings

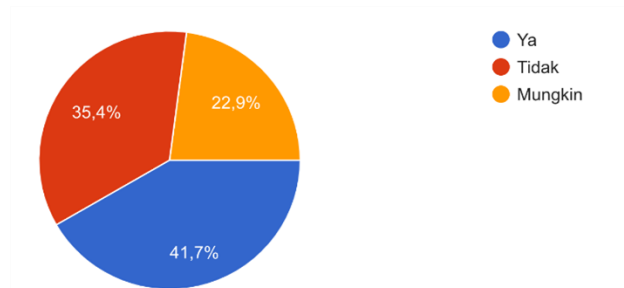


Figure 1. an overview showing sex education in the family

Figure 1 shows the results of tabooing sex education in the family environment. 41% or 20 people think sex education is something that is forbidden to discuss or is still considered a taboo in their family, 35.4% or 17 people believe sex education is not taboo in their family, and 22.9% or 11 people answered that they might perceive sex education as a taboo in their family.

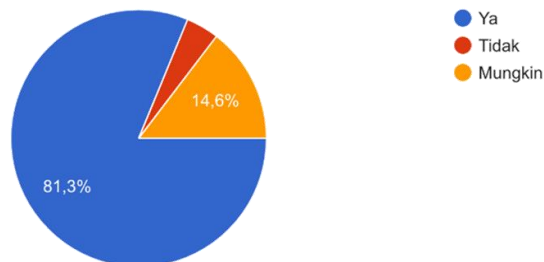


Figure 2. the Importance of Sex Education in Early Childhood

Figure 2 shows the results of the urgency of sex education for early childhood. 81.3% or 39 people thought that sex education should be applied to early childhood, 14.6% or seven people thought that sex education should probably be used to early childhood, and 4.2% or two people thought that sex education was not should be applied to children at an early age.

Respondents who answered yes thought that growing a child needs to be accompanied by knowledge about many things, including sex. Not only introducing the reproductive organs to their bodies but sexual education is also necessary to take care of themselves so that when they grow up, they can act more carefully and know the difference between their boundaries regarding what is reasonable and what is not suitable in making friends with

the opposite sex and take better care of yourself in the future. Respondents who answered maybe, argue that sex education aims to give children the foundation to live, love, and respect themselves by taking care of what needs to be taken care of. Meanwhile, respondents who answered no thought it was not time for early childhood to be taught sex education.

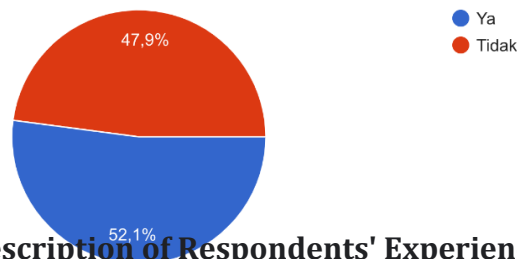
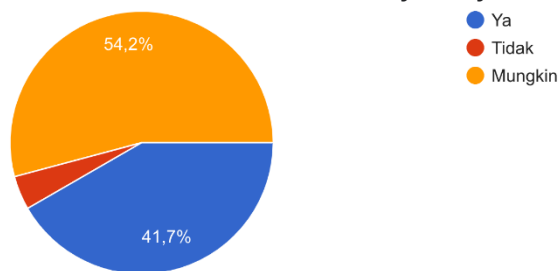


Figure 3. Description of Respondents' Experiences Regarding Early Childhood Asking About Sex Education

Figure 3 shows the results of respondents' experiences regarding early childhood who asked about sex education. 52% or 25 people said they had never been asked about sex education by early childhood, while 47.9% said they had never been asked about it.

Respondents who answered yes answered questions using words that children could understand, while respondents who answered no had never been asked questions about sexual education by early childhood.



Source: Primary data processed in 2021

Figure 4. Description of Respondents Regarding Adolescents Affected by Free Association as a result of a Lack of Sex Education at an Early Age

Figure 4 shows the results regarding adolescents who are affected by promiscuity as a result of a lack of sex education at an early age. 54.2% or around 26 people might agree that teenagers affected by promiscuity result from a lack of sex education at an early age, 41.7% or 20 people agree, and 4.2% or two disagree.

Respondents who answered yes said that many teenagers did not know the information about the dangers of promiscuity, such as drug addicts, having free sex, and so on. Respondents who answered said there were many reasons for teenagers to fall into promiscuity, such as being influenced by western culture, the surrounding environment, and maybe sexual education that was not taught from an early age was one of the causes. While respondents answered no, they said it was an influence from the environment.

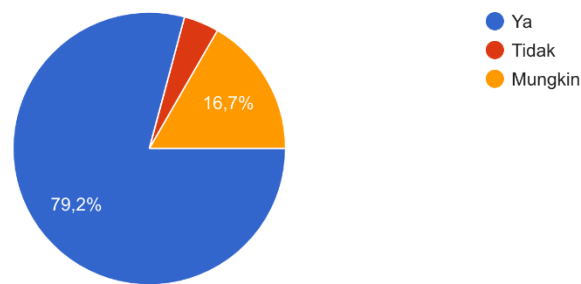


Figure 5. Description of Respondents' Knowledge of Regulations in Islamic Religion Regarding Sex Education in Early Childhood

Figure 5 shows the results of the respondent's knowledge of the regulations in Islam regarding early childhood sex education. 79.2% or 38 people know Islam regulates sex education in early childhood, 16.7% or eight people probably know, and 4.2% or two people do not know Islamic rules regarding sex education in early childhood.

Respondents who answered yes said that Islam teaches us to maintain boundaries between men and women and also teaches us to control our passions. Islam also teaches to stay away from the intention of committing adultery so that children understand how to stay away from affairs, therefore there must be education related to sexuality. Respondents who answered maybe said that even with the prohibition on uncovering genitals in Islam, it is

included in sex education. While respondents said no, they said Islam does not recommend sex education for early childhood.

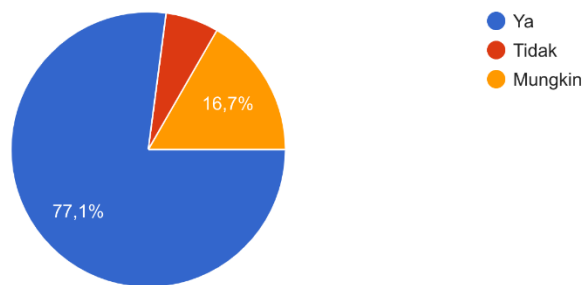


Figure 6. an overview of the influence of sex education on children's religious morals

Figure 6 shows the results of the influence of sex education on children's religious morals. 77.1% or 37 people thought that sex education affected children's religious morals, 16.7% or eight people thought that sex education might have an effect, and 6.3% or as many as three people thought that sex education did not affect the religious morals of a child.

Respondents who answered yes, said that children who are sexually educated know what is right and wrong and will stay away from what is wrong. This is in line with religious provisions. With sexual education, children will be able to prepare for the future, take care of themselves properly by covering their genitals and have conditions for their children to grow up. Respondents who answered maybe said that maybe knowing a child's sexual education would better protect his honor. Meanwhile, respondents who answered no said religious morals had nothing to do with sex education in early childhood.

3. Discussion and Discussion

Based on respondents' answers regarding the urgency of sex education for early childhood, it was found that sex education is the provision of information regarding understanding human reproduction, reproductive health, human anatomy and physiology, and boundaries between the opposite sex. Sex education is something that must be applied to early childhood so that they avoid cases of sexual harassment. The provision of understanding of sex

education in early childhood must be adjusted according to age (Irsyad, 2019; Justicia, 2017; Ratnasari & Alias, 2016). Sex education in early childhood does not mean explaining how to have sex between boys and girls, but how to understand oneself as someone created by Allah SWT. both as a woman and as men. Sex education also teaches children about reproductive organs and functions, parts that can be seen and features that cannot be seen. It introduces shame to the opposite sex, making them aware of how important sex education is to avoid sexual deviance. (Saiful Bahri, 2020; Irsyad, 2019; Masruroh, 2014).

In fact, in the last six years, more than 1,500 case reports have been submitted to KPAI, 227 cases of rape and 128 cases of sexual harassment. The actual number in the community is very high because many women are hesitant to report cases of rape or sexual deviation that they have experienced (Justicia, 2017). The issue was caused by a lack of understanding about sex education which should have been instilled early. From the distributed questionnaires, most respondents answered that sex education at an early age is urgent to implement as their provision in the future. But on the one hand, sex education for early childhood is still taboo in society because it is considered unethical if discussed in front of parents. This problem is caused because there are several obstacles experienced by parents when they will provide an understanding of sex education to children. Parents are afraid that if their child receives a wrong interpretation or misperception, the child will have difficulty understanding because of the limited use of the language used by their parents, and the child will even feel embarrassed when talking about this in front of their parents because they are considered sensitive.

Sex education for children at an early age must be delivered according to their age and those who have an essential role in conveying sex education are parents because they are the people closest to the child. When sex education is given at home by parents, a teacher at a formal institution can also help understand sex education. But the problem is that parents' understanding of sex education in early childhood is still lacking and causes not all of them to know the importance of early childhood sex education. Parents' knowledge level regarding sex education at an early age is influenced by several factors

including age, culture, education, experience, information, work, and so on. (Hetty, 2017). There are differences in knowledge between parents regarding early childhood sex education, efforts that can be made are by carrying out sex education *parenting activities which are usually carried out in schools*. Parenting activities are expected to encourage optimal physical, mental, and social growth. *Parenting* is the habituation of the process of interaction or socialization carried out by parents and children (Soesilo, 2021).

The introduction to the understanding of sex contains some material in it. The introduction of sex education to children should start with identifying the parts of the child's body, which will later be introduced to other material (Suhasmi & Ismet, 2021). In sexual education, children will be taught about naming their limbs and the differences between their limbs and those of the opposite sex. There are several attempts by parents to understand the concept of sexual education in children, including through guessing games, watching fun sexual education, and songs. In addition to introducing body parts, early childhood can also understand the differences between a man and a woman. For example, they are getting used to children praising their father and mother as "handsome father," "beautiful mother," and so on. Children can also understand the differences in physical characteristics between boys and girls, such as boys with short hair and girls with long hair. Parents can strengthen their child's identity by providing an appropriate environment for their gender, such as by delivering toy cars for boys and dolls for girls.

Islam has provided rules regarding the provision of sex education to children. Sexual education itself in Islam is a unity of the aspects of aqidah, worship, and morals. If the condition of sex education for children is not based on these three aspects, then the sexual education provided will experience a lack of clarity of direction (Kasmini & Fajriah, 2016). Even worse, this may violate Islamic religious rules. Sex education can begin to be taught to children when they already know the differences between themselves and other children of different ages and sexes. Providing sex education in early childhood, according to Islam can be provided in several ways, including guarding genitalia, separating children's beds, getting children to ask

permission when entering the parent's room, teaching a culture of shame, teaching toilet etiquette, instilling a masculine spirit in children. male and feminine soul in girls.

Sex education is related to the growth of children's religious morals. We can see this from the impact of sex education, which can keep children away from evil deeds. If a child can avoid bad deeds, he will always try to do good deeds. Good deeds will produce good morals, good morals have good thoughts, good thoughts produce good habits, good habits produce commendable character, commendable character produces good deeds, and good deeds can bring children closer to Allah SWT. Meanwhile, if a child is not given proper sex education, it is easier for them to commit evil acts.

Suppose a child continues to do evil deeds. In that case, it will produce bad morals, and bad morals produce bad thoughts, bad thoughts produce bad habits, shady characters, despicable characters produce lousy behavior, and bad behavior can keep children away from Allah SWT. Based on this explanation, it is clear that sex education and religious morals complement one another. If children are given sex education, morals, and religion will automatically become the foundation of that education. So, the child's religious morals also grow along with the understanding of sex education for him. Islam has provided clear guidelines for its adherents on giving sexual education to children from an early age (Camelia & Nirmala, 2017; Mukri, 2018; Mukti, 2018).

D. Conclusion

Sex education for early childhood does not mean teaching children to have sex but rather providing understanding and information to children related to sex issues, the natural function of sex as part of a person's self, and the consequences that are obtained if it is toyed with. Related to this, parents are the leading guide or essential actors in providing sex education to children. Some people in Indonesia still think that giving sex to children is unethical. When this is considered prohibited (taboo), it will facilitate the occurrence of sexual deviations or crimes. Lack of provision about sex that does not start

when children are at an early age will carry over when they grow up. Teenagers will find out various kinds of information regarding sex because of their curiosity. If the information obtained is incorrect, they tend to do actions that should not be imitated.

Based on the research results regarding the urgency of early childhood sex education, it was found that the provision of understanding of sex education for early childhood must be adjusted according to their age. Parents must endure awkwardness or embarrassment when teaching their children about sex. Islam strongly encourages parents always to pay attention to the environment around them. In Islam, faith, morals, and worship are integrated and closely related to sex education. Religion and sex education are two issues that cannot be separated. Sex education must be built entirely based on the Islamic religion and related to the growth of children's religious morals. This can be seen from the impact of sex education, which can keep children away from evil deeds. If a child can avoid bad deeds, he will always try to do good deeds. Good deeds will produce good morals, good thoughts, good habits, and commendable character, and having good deeds, good deeds can bring children closer to Allah SWT.

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