

RELIGIOUS VALUE-BASED SEX EDUCATION TO OPTIMIZE CHILD DEVELOPMENT IN THE DIGITAL ERA

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Abstract

In this digital era, educators must be careful in providing instruction to children. This is caused by children who have received a lot of information and news that are widely circulated both on social media and the internet. Childhood is a phase that must be based on good and correct education so that in the future he can have good development. One education that is rarely given to children is sex education. This is because sex education is considered taboo and not worthy of being given to children. So children get a lot of misinformation about sex from friends or social media. This error in understanding sex must be corrected early on for these children. Sex education with religious values is given to children so that they understand that sex is not taboo. And he understands what can be done and what not to do.

Keywords: Sex Education, Child Development

1. Introduction

Every individual will experience growth and development. Development has the characteristics of progressive, systematic, and continuous (Khaironi, 2018). Poerwanti (2005) "Development is the refinement of individual psychological functions that are manifested in physiological abilities". In development, changes occur that are directed, regular, and coherent and these changes occur interconnected (Hurlock, 1978). So development is a progressive change (forward) and this indicates maturity and readiness to enter the next stage of development. Children are individuals who should have good development and growth. With good growth and development, children will be ready to face the challenges they will later face. Parents will consider childhood special because, during this period of childhood, they experience feelings of anxiety and pleasure. During childhood, we will see children's behavior patterns that are funny, unique, and adorable (Mansur, 2005).

Behind the development that occurs in children, parents, and the surrounding environment must prepare children to be brave and ready to face the world they will face in the future. One of the things that children will face is the danger of sexual abuse in children. In Indonesia itself, according to the Indonesian Child Protection Commission (KPAI), in 2010 the number of child abuse cases increased. According to KPAI, from 1717 incoming complaints, there were 1164 cases related to cases of violence against children, and of all cases of violence, the most common cases were cases of sexual violence against children, totaling 553 cases. In 2011 there were 2,275 cases of violence against children, 887 of which were sexual violence against children. In 2012 there were 3,871 cases of violence against children, 1,028 of which were sexual violence against children. In 2013 there were 2,673 cases of violence against children, 1,266 of which were sexual violence against children (Ligina et al., 2018). This is to data from the Ministry of Social Affairs 2020 cases of violence and sexual abuse against children increased during the June-August 2020 pandemic, a total of 8,259 cases were recorded to 11,797 cases in July and August to 12,855 cases (Amrullah, 2020). Looking at the data displayed, it appears that sexual abuse that occurs in

children is very concerning and there is a need for decisive action taken by educators and people who are around children. Sexual crimes against children are a challenge for all elements of government including society to participate in protecting children (Septiani, 2021).

Based on research (Paramastri, 2010) the perpetrators of violence that occur in children are people who come from groups who have low education or can be said to have no education and who are older / older / bigger. And some believe that the perpetrators of child sexual abuse are the people closest to the child both physically and emotionally with the child (family and friends). Several factors cause children to easily get sexual violence from people around them, namely (Justicia, 2017) religious education that is still minimal in children, and the lack of sexual education in children is considered a taboo thing to teach children. In addition, poverty, unemployment, and the globalization of information (Justicia, 2017). The same thing about the factors that cause sexual violence in children is that children are seen as weak individuals and will not fight back when they become victims, the low morality of society, especially the perpetrators of sexual violence, the role and control of the surrounding people to anticipate sexual violence in children is still low (Sri Hertinjung, 2009).

Many factors that underlie acts of sexual violence against children cause us to have to provide an intervention to children so that they understand that many threats must be avoided by the child. Meanwhile, cases of sexual abuse have been increasingly occurring and this is certainly very worrying for parents and society in general. In addition, children do not yet understand the parts of their bodies that should not be touched and shown to anyone other than their parents and family (Persada, et al, 2015). In addition, children do not know what to do if something dangerous happens to them. And one of the things that can be done is early sexual education for children.

There are changes in the civilization of human groups due to changing times and increasingly sophisticated technology. Communication can not only be carried out by individuals who are at close range but also by long distances. Long-distance communication by utilizing the sophistication of technology (Hanifah, et al, 2021). Children can also easily access this digitization-based media. Children must be equipped with religion-based sexual education to avoid things that are harmful to their physical and psychological health.

2. Method

This article is qualitative research. This type of article is included in the category of library research. Data collection techniques by reviewing books, literature, notes, and various reports related to the problem to be solved. Library searches are more than just serving the functions mentioned to obtain research data. Strictly speaking, library research limits its activities to library collection materials only without requiring field research (Zed, 2018).

3. Results and Discussion

Sex education is important for individuals who are in the developmental stages of children and adolescents. It is needed so that individuals can know well the things that society at large thinks are taboo. Most of what happens is that parents and society think that sex education is something that has not been taught to children. When a child asks why there is a little one in mama's tummy, and usually parents will assume that this is a question that is not yet for his age.

And some even answer that it's adult business. When in fact parents and people around can answer more wisely.

Sex education is an effort to provide knowledge about biological, psychological, and psychosocial changes as a result of human growth and development (Surtiretna, 2006). In sex education, parents or people around children provide knowledge about the function of reproductive organs and still emphasize moral values in this education. Parents should not explain adult jokes to children because it will make children misunderstand sex education. In addition to instilling morals, sex education is also accompanied by ethics and commitment so as not to abuse the function of reproductive organs. Furthermore, sex education will lead to family life education.

Sex education can be said to be an effort to provide knowledge and even understanding to children about the functions of the body's organs related to sex as well as directing them to channel their sexual functions properly and correctly. The child is introduced to the fact that certain parts of his body should not be held and touched by people who are not parents and family. If someone does that, the child must fight back either by shouting or running away from the person.

Religion-based sexual education, especially Islam, is based on two aspects, namely preparing children to enter the *mumayyiz* phase. In this phase, the child must understand basic knowledge about sexual matters. The Islamic Shari'ah addresses all aspects of a child's growth and development.

In religion-based sexual education and more focused on Islam, Islam discusses sexuality not only for children but for each phase of human development. Islam pays attention to sexual education at every age. Therefore, Islamic religion-based sexual education must be based on the Qur'an and Sunnah.

The Qur'an does not only examine legal rules but more than that. The Qur'an discusses social, cultural, and legal aspects. And even sexual education for every aspect of human development. Educators in the context of sexual education have three components, namely parents or can be said to be the child's family, teachers, and the surrounding community. But the initial educators for religion-based sexual education are certainly parents. No matter how busy parents are with their work and activities, they should be able to take the time to be active in providing education to their children (Adriana, 2018). More specifically in this paper, parents must take the time to be active in providing sex education for their children so that children get a correct and appropriate understanding of sexuality.

Sex education is closely related to how to educate children at home and school. According to Suwaid (2010: 548) there are several ways to direct children's sexual tendencies, including:

- a. Familiarize and train children to ask permission when entering the house or parents' room. This simple thing starts with training the child that there are things he must keep secret from the people around him. A room is a place of private activities for a person
- b. Exchanging clothes, making up, and so on are usually done in the room or house. The child learns that I cannot enter someone else's private area and must ask permission first. The child also learns that when he/she is in the room, he/she must get used to locking the room because there are private activities that he/she will do in it.
- c. Getting children used to lowering their gaze and covering their 'awrah. Parents should familiarize their children not to look at inappropriate things. Whether it is shows on social media or shows on television that can make children influenced. The great thing about the

digital world is that children can access adult things that are not for children to watch. Parents must limit children from accessing things that can damage children. Furthermore, children are accustomed to covering the aurat. Children are given clothes or clothes that are true to cover their aurat. Parents should not only care about the child's fashion but forget to teach the child to cover the aurat. The child should also be taught which part of the aurat is the aurat. And be allowed to see the aurat of the opposite sex.

- d. Parents should separate their children's beds. Children of different sexes should not share the same bed. This has also been taught in Islam that children should be separated from their beds when they are 7 years old. In Islam the child is also taught to pray at the age of 10, then he is also encouraged to separate beds with his siblings of the opposite sex and his parents.

وَهُمْ بِالصَّلَاةِ أَوْلَادُكُمْ مُرُوا “ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ جَدِّهِ، عَنْ أَبِيهِ، عَنْ شُعَيْبٍ، بَنِ عَمْرٍو عَنْ الْمَضَاجِعِ فِي بَيْنَهُمْ وَفَرَّقُوا سِنِينَ عَشْرَ أَبْنَاءَ وَهُمْ عَلَيْهَا وَاضْرِبُوهُمْ سِنِينَ سَبْعَ أَبْنَاءَ ”

Meaning: 'Amru ibn Shu'aib, from his father, from his grandfather said, "The Messenger of Allah (saw) said: command your children to pray when they are seven years old and beat them when they are ten years old, and separate their beds between them." (HR. Abu Daud)

This is done so that the child understands that there are certain limits when in bed, be it with siblings of different sexes and also his parents. Moreover, with other people who are not his family, of course, he must limit himself.

- e. For teenagers who have finished menstruating or boys who have had wet dreams are required to take an obligatory bath. This has been regulated by Allah SWT in Surah Al-Maidah verse 6:

Meaning: "O you who believe, when you go to prayer, wash your faces and your hands up to the elbows, and wash your heads and (wash) your feet up to the ankles, and if you are junub then bathe, and if you are sick or on a journey or returning from a place of defecation (latrine) or touching women, then you do not find water, then wash with good (clean) soil; wash your faces and your hands with it. Allah does not want to trouble you, but He wants to cleanse you and perfect His favor on you, so that you may be grateful." (QS: Al-Maidah: 6)

Children must understand that we are required to be clean and pure. And the child should understand that in our religion it is regulated to always maintain cleanliness.

- f. Parents should explain gender differences and the dangers of fornication. Children should understand the gender they have and their role in the social structure. The child should understand what his role is as a boy, as well as a girl. He must understand his role in society and what he must do. What attitude should he display as a boy and what attitude should a girl display? This misunderstanding of roles and gender is one of the reasons why there are boys who act like girls and girls who act like boys.
- g. The correct religious-based sex education is when the child knows his nature according to the sex he has and does not violate his nature. There is a big role for parents to instill faith-based sex education. Especially in the current era where children are easily provoked by the social media they see. Several benefits can be taken when parents provide sex education for early childhood (Roqib, 2008), namely:

- a. Helps children know biological topics such as growth. Children will know when they are considered teenagers and what are the characteristics of being a teenager. By

knowing this, children will be able to behave like an individual who will become a teenager later.

b. Preventing children from violence. Children who understand sex education well will know the boundaries that they should not cross. With a good understanding of sexuality, children will understand what to do when they feel they are being sexually harassed.

The concept of faith-based education for children in Islam mainly prioritizes education about Tawhid, especially about the existence of Allah who is always watching us anywhere and anytime. So that children understand whatever they do will be supervised by Allah as the Creator. Hence, children will think of doing things that are not good and not against their religion.

Religious-based sex education in Islam is related to how families as the initial and main educators for children instill that Allah will punish His servants who commit deviant sexual behavior and violate the shari'a that has been established by Allah SWT. Faith-based sex education requires children from an early age to have noble morals and have politeness and respect for parents.

Faith-based sex education teaches children who are at an early age to train themselves by keeping their gaze from seeing things that are not justified in religious teachings. Children must have a strong and solid foundation to fortify themselves from things that come out of the shari'ah set by Allah SWT. Furthermore, the child has been given an understanding so that later as an adult does not behave in a way that reflects someone who is not religious.

Apart from that, the initial and main educator for a child must also be a good example and role model for the child. So that the religious-based sex education that has been applied is more commensurate with the attitude exemplified by the parents. Because the most lasting education is the exemplary method. And the example is from the parents.

Religious-based sex education in Islam will be harmonized with moral education, worship education, and aqidah education. With this strong foundation, it is hoped that children will understand how they should behave in facing the demands of this digital age. And he can also protect himself from actions that are not favored by Allah SWT.

4. Conclusion

Religious-based sex education should be given to children from an early age. This is because an individual will have a solid foundation in facing the demands that exist in this age of digitalization. With a correct and precise understanding of sexuality, it is hoped that an individual can stay away from things that are not justified in the teachings of his religion.

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