

Sex Education an Early Age in The Perspective of Islam

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Abstract. Some of the problems that foregrounded the importance of understanding sex education an early age from the perspective of Islam. Like the phenomenon of sexual violence and abuse on the child, the rise of the child's behavior and teenagers that deviate her sexual, too many people who do not understand the Moslem sex education an early age. The result of library study has shown that in the Alquran and Hadits there is sex education among other instill a sense of shame on the child, teach soul masculinity in the male and the soul femininity on the girls, teach children to sleep separately, introducing to children about ethics visit, maintaining the cleanliness of gender, introducing mahram, keep view, educate ethics dressed and decorated with Islamic way, educate about ihtilam and menstruation, and educate about khitan. Therefore applied sex education since the age of early indispensable to prevent aberration sex and violence on children. The results of this study can provide a clear picture of the concept of sex education according to the rules of Allah and the Messenger of Allah. In the implementation process, it is expected that parents as the first and foremost educators in the family, then in the school environment teachers (including religious teachers, community leaders, and scholars) have a stake in strengthening information about Islamic law.

Keywords: Sex Education, Parent and Teacher, Sex Education in Islam, Sex Education of Early Age.

1. Introduction

Sex is a basic human need[1] and sex function to be able to carry on children. In the fulfillment of sex requires rules or norms so that humans do not fall into deviations and destruction. Islam has clear and detailed rules in the Koran and Hadith so that a Muslim must understand and apply every day to be protected from loss and misery. Sex education can be started as early as possible so that children are better prepared to face physical changes during puberty with all the consequences and can protect themselves from exploitation and sexual abuse.[2]

The problems in this study are concerns about the rise of child abuse, the increasing number of adolescents who experience sexual disorders, many Muslim communities who do not understand early sex education and the occurrence of moral decadence which erodes the morality of generations. Sex education is usually only understood as an understanding of sexual relations between men and women to meet the needs of sex and regeneration. Whereas in Islam sex education is more broadly understood as a set of wise rules to protect themselves from immorality and deviation. Such as adultery, LGBT, masturbation, masturbation, deviant sex, and so on. The comprehensive sex education reduce the rate of teenagers' pregnancy, HIV infection, and sexual deviation.[3]

Lately, there are more and more phenomena of sexual abuse starting from the age of children to adulthood. In the view of Islam, there is a standard rule about *adab* association between men and women.[4] Therefore through this research, it is hoped that several clear and detailed concepts in sex education for early childhood can be found. The category of early childhood includes PAUD, Kindergarten and Elementary School age. Sex education must be

included and inserted in the education process, both by parents, teachers at school and community leaders or scholars.

2. Literature review

Research on sex education for early childhood in an Islamic perspective uses authentic work and previous research in the form of a book that can be used as a primary reference titled "Sex Education" by Michael Reiss & J. Mark Halstead, which explains why sex education has important value, comparison liberal and religious values about sex education, the need for sex education in schools, and sex education at elementary to advanced levels.[5]

The second reference book is "Early Childhood Education Edutainment" by Ratna Pangastuti which explains the concept of early childhood education, also about strategies & models of early childhood learning.[6]

Research conducted by Hasiah on "The Concept of Sex Education in the Qur'anic Perspective" produces the concept that moral deterioration (free sex behavior) that occurs in adolescence must be prevented as early as possible with sex education by holding reinforcement in educational issues and fostering *aqidah* and ultimately understanding and awareness that the concept of sex education referred to in the Koran should be further explored to be conveyed to students.[7]

2.1 Sex Education in Islam

Sex-education in its largest sense includes all scientific, ethical, social, and religious instruction and influence which directly and indirectly may help young people prepare to solve for themselves the problems of sex that inevitably come in some form into the life of every normal human individual.[8] Sex education tends to explain the ethics, morals, religion, social and other knowledge needed by someone to be able to understand themselves as sexual beings. Sexual education or sex guidance is very important to be known gradually by early childhood.

The following is Prof.'s statement Dr. Hassan Hathout, Professor of obstetrics and gynecology from the University of Kuwait's Faculty of Medicine, as quoted by Dr. Nina Surtiretna: "We believe that the facts about sex must be taught to children in a way that is appropriate for their age, both by family and school. We emphasize this must be done in the context of Islamic ideology and comprehensive Islamic teachings (*kaffah*), so that adolescents (in addition to getting correct psychological knowledge) become fully aware of the sanctity of sexual relations in Islam, a grave sin if it tarnishes its holiness, both according to Islamic law and (far more important) in the sight of God. By presenting an advanced content of Islam, we see no reason to avoid sex education (unfortunately this happens in many Muslim countries). We believe it is better to give true teaching than to leave it to give a chance to get the wrong sources and do it quietly with guilt." [9] schools and families usually share responsibility for providing sexuality education.[10]

2.2 Early childhood

Children are the most valuable assets in human life. They have extraordinary potential so they become active, dynamic, enthusiastic people who want to know what they see, hear and feel.[5] Therefore early childhood must be honed, nurtured, guided, and directed so that the child's potential to develop in a positive direction and benefit. Children according to Indonesian government law are in the 0-6 year age range, and according to UNESCO early childhood are in the 0-8 year age range. So that early age child in terms of age range are categorized as infants under three years, babies under five years, and so on until the age of 8

years. Early childhood can be seen from the path of formal education, playgroups, kindergartens, and elementary schools. Informal age education can be through family education and environmental education. Parental education style is essential in developing the personality of children and adolescents[11] .

3. Method

3.1 Nature and Approach

This research is library research with a psychological analytic and sociological approach. The analytical psychological approach is used as an analytical framework for the growth and development of children in understanding sexual concepts in life. The sociological approach is used to compile an analytical framework for the social context in the lives of children in fulfilling sexual needs by Islamic teaching values.

3.2 Data source

The source of this research was taken from the literature as a primary source extracted from sex education in the Koran and Hadith, growth and development of sex drive, stages of sex education in early childhood and ways of sex education according to the Koran and Sunnah. Furthermore, it is equipped with secondary sources in the form of other relevant literature and support this research in the form of books, journals, newspapers, magazines, and so on.

3.3 Data Analysis

Data obtained from these data sources are collected and selected and then discussed using interpretation methods to correctly understand early childhood sex education from an Islamic perspective. Furthermore, the next method is internal coherence which is used to understand the ins and outs of sex education in the Koran and the Hadith, which has so far been understood to be limited to male and female genital relations. Whereas sex education in the perspective of true Islam includes the concept of *thaharah*, maintaining genitalia, and so on. With this concept, it will be found sex education material that is more detailed and in line with the needs of early childhood.

4. Results and Discussion

4.1 Sex given the Koran and Hadith

Allah SWT created human beings male and female, and then Allah created male and female descendants. In this case, sex is a basic need for the survival of human children in this world. Allah says in the Ar-Rum verse 21. In the process of life humans have had a sexual desire from birth. To fulfill these sexual desires God created pairs of humankind to feel at ease and be able to continue offspring. In fulfilling sexual desires Islam has arranged in such a way through rules that humans have dignity and existence in social life. This must be enhanced by healthy and Islamic sexual behavior by leaving the prohibition of Allah and carrying out the relationship advised by the Messenger of Allah intercourse with his wife in *ma'ruf (mu'asyarah bil ma'ruf)*.

4.2 Growth and Development of Sex Drive

Humans as sexual beings have a fundamental need to continue regeneration. Since birth humans have a sex drive in themselves. Children will experience stages of sexual maturity when they are in their early teens. This is caused by changes in hormones produced by the

body, namely hormones estrogen and testosterone. This physical growth undergoes significant changes so that the child will experience hormonal changes that affect physical changes. This change is a stage that can not be denied to occur in every child before adolescence. The basic education of a child begins at home because the child is like a white cloth shaped by his family especially his parents. Islam regards parents as the first person responsible for introducing and teaching sex education to their children from childhood.[12]

4.3 Stages of Sex Education in Early Childhood

The stages of sex education according to the age of the child include:

1. Children's education during the womb
2. Children's education from birth until the age of two years
3. Education of children aged two years until children understand good and bad (*mumayiz*)
4. *Mumayiz* age to *baligh* education[13]

The stages of sex education will help parents and teachers in selecting and sorting out sex education materials and strategies. Parents and teachers must pay attention to age restrictions when delivering, providing understanding and awareness of the concept of a healthy and Islamic sex life so that there is no overlap in sexual understanding in the understanding of children.

4.4 Ways of Sex Education According to the Koran and Sunnah

Sex education does not merely provide an understanding of the relationship between men and women in married life. But sex education is a series of understandings and awareness about the concept of self-preservation of deviant sexual behavior. Deviant sexual behavior itself can be interpreted as an illicit relationship carried out by two people, contrary to Islamic teachings and violates religious norms.

a. Instilling a culture of shame in children as early as possible

Embarrassment (*al-haya* ') is a trait or feeling that creates a reluctance to do something low or bad. The shame of a woman is commensurate with her beauty. Beautiful Muslim women with a crown of shame. Allah ordered the keeping of aurat as a form of glory for Muslim women as in the Koran of An-Nur verse 31. Instead, a man must also do what is commanded by Allah in Surah An-Nuur verse 30. In this case, the first and foremost sex education is that every child must be instilled early about shame. Shame to Allah SWT, shame to yourself, and shame to others. How to instill shame in children can be applied starting from the age of 0 years to the age of baligh. Sex education in this way can be delivered by parents and teachers.

b. Give a good name and according to gender

Parents must give a good name to their children because the name means prayer for the child. The name given to the child should be adjusted to his gender. Boys should be given a masculine name and girls be given a name for him by the characteristics of women, namely feminine. A good name and according to gender will affect the child's development. Prepare two good names, one if a child is born a girl and another if a boy. Giving a good name and according to gender is applied by parents for 0 years because giving a good name and according to gender will provide a strong identity and stance in the child.

c. Teach children about the differences between men and women through prayer

When the child is 7 years old, he has been able to distinguish who is male and who is female through prayer. Because in the activity of prayer the child already knows the part of the male rows and the female rows in the back. Parents can explain how to cover the genitals of men and women. The male genitalia from the center to the knees and the female genitalia cover the entire body except for the face and palms. How to teach children about the differences in boys and girls through congregational prayers must begin when children aged 2 years to age *baligh* especially by parents, and when children have entered school the teacher has the duty and obligation to teach the same thing.

d. Discipline children by sleeping separately from an early age

When a child reaches the age of 10 his sexual instincts begin to grow. So that children must be treated carefully by avoiding all the causes of deviations and deterioration of morals. One way is that children are not allowed to sleep in one bed, each must be separated sleep.[14] Included in H.R. Abu Dawud that a Muslim is prohibited from sleeping on his stomach because it is a way of sleeping the inhabitants of hell and the wrath of God. How to discipline a child by sleeping separately should be done by parents since the child is old *mumayiz*.

e. Teaches the spirit of masculinity to boys and the spirit of femininity to girls

Rasulullah SAW forbade men to resemble women and women to resemble men. In addition to violating the nature of God, people do similarities with other genders, he will be cursed by God and includes people who transgress the limits. The term resembles encompasses the manner of speaking, behaving, dressing, and decorating. This is not without reason because God only created two types of people, male and female.[14] Therefore, it should be that from an early age child are educated and taught about the masculinity of male souls and female femininity. How to teach the spirit of masculinity to boys and the spirit of femininity to girls must be done by parents from the womb until the age of *baligh*. Furthermore, the teacher also plays a role in perfecting the way of sex education through kindergarten and elementary school education.

f. Teaches children with blood

Berthaharah is a purification activity before carrying out worship.[15] *Thaharah* includes air *siwak* (brushing teeth), *istinja* (cleaning the genitals after urinating or defecating), ablution, *tayammum* (washing before prayer with dust because no water is found), bathing, and taking a large shower. Teaching children with good intentions can be carried out by parents from the age of 0 to the age of *baligh* with strategies that can be understood by children.

g. Introducing ethics when visiting

In the Koran An-Nur (24) verse 58, Allah explains the rules and manners in the household, especially the morality of visiting family members both in the nuclear family and other families. The habit of asking permission from other family members when meeting for a need is conveyed in detail some times must be maintained so that family members to be visited prepare themselves. Awareness and private activities so that privacy is protected from illicit behavior and views that can only be known by husband and wife.[14] How to introduce ethics when visiting a parent or sibling's room must be understood by parents to children from the age of 0 years until the age of *baligh*.

h. Introducing children about mahram

Mahram is derived from Arabic which means all illegitimate people who are illegitimate are married forever because of heredity, milk, and marriage in Islamic law.[16] The category of mahram itself has been explained in the Koran of An-Nuur verse 31 "... *and do not show the jewels except to their husbands, or their fathers, or their husband's fathers, or their sons, or sons of their husbands, or brothers their brothers, or sons of their brothers, or sons of their sisters, or Muslim women, or slaves they have, or male servants who have no desire (against women) or children who do not understand the female genitalia...*" Introducing children about mahram must be done by parents from the age of 0 years until *baligh* so that children can still maintain relationships with mahram and non-mahram.

i. Maintain a view in the association of men and women

The views between men and women who are not mahram should be maintained so that no thoughts that come close to adultery.[17] Because the status of mahram already indicates that the relationship is not halal and is only limited to mild communication as needed.[14] How to maintain the views in the association of men and women must be done by parents since children aged 0 years to *baligh*. And then the teacher also plays a role in directing that children maintain the views of men and women when in the school environment of kindergarten and elementary school.

j. Educate children so as not to advertise

Ikhtilath is the free mingling of men and women and ignores social etiquette by not being mahram, and even they often regard it as their own mahram.[18] If children are accustomed early to avoid adherence, the child will understand and be aware of and subsequently avoid acts that lead to sexual deviations including adultery. How to educate children so as not to advertise must be understood by parents and teachers to children from the age of two to *baligh*.

k. Educate children not to do seclusion

Seclusion is a man with a woman who together in a quiet place without caring about others. Even now, in public places and in crowds, it is also common for teenagers to do it.[17] Young people who do not have a strong Islamic foundation will be persuaded to make love in a public place and openly without shame. Therefore the responsibility of parents and teachers in supervising and monitoring the morale of adolescents will be increasingly demanding. Rasulullah SAW said: Do not one of you retreat (together) with a woman except with her mahram. "How to educate children so that no seclusion must be understood by parents and teachers to children from the age of two years to *baligh*."

l. Educate children about the ethics of dressing and decorating according to Islamic teachings

Parts of the body that are not worth looking at are called genitals.[19] "Men should not look at male genitalia, and women should not see female genitalia". (H.R. Ahmad, Muslim, and Abu Dawud) Parts of the body that are not properly seen (*aurat*) for men are between the knee and the center. The part of a woman's body that is not appropriate for a woman is her whole body except her face and some of her hands.[20] Human vision and hearing can also stimulate lust. Therefore, let your voice lower when speaking and hold your sight.[21] In Sura Al-Ahzab verse 32. Indeed, the Koran and the Hadith have summarized the rules of dress ethics and dressing up to the problem of speaking and acting to protect themselves and keep the day protected from immorality and dirty behavior. How to educate children to dress and

decorate according to Islamic teachings is taught and understood by parents from the age of 0 to *baligh*. Furthermore, the teacher plays the role of giving direction also when the child enters the school environment.

m. Educate children about Ihtilam and menstruation.

Ihtilam is the dream of intercourse until the semen (a sign already *baligh*)[22] experienced by boys as a sign of the maturity of the reproductive organs. For girls she will experience menstruation is going to happen to women when the child has reached maturation of the reproductive organs. This menstruation will mark the girl who has reached the age of *baligh*. In the tradition of Islamic law children who have reached puberty are called *akil baligh*,[23] for boys with wet dreams and girls, it is called menstruation. Menstruation is the phase that lines two successive cycles. If ovulation does not occur then there will be decay and fall through the cervix, and this is what is called menstrual blood. Menstruation is part of the organic structure of women and the nature of women, exactly as the statement of the Prophet Muhammad. In the hadith: "Surely it is something that has been determined by Allah. in Adam's daughter." (H.R. Shahih Bukhari)

n. Khitan

Khitan or circumcision is one of the teachings of Islam inherited from the Prophet Ibrahim. *Khitan* is cutting the foreskin on the penis (*dzakar*) which aims to ensure clinical health and strengthen lust.[7] *Khitan* trains children to follow the teachings of the Prophet and distinguish them from adherents of other religions. *Khitan* can be done when the seventh day or before puberty.[13]

5. Conclusion

Sex education so far is still understood to be limited to the guidance of knowledge about male and female reproduction. When in fact in the Koran and the Hadith has been explained about a series of manners that must be built by a family related to the relationship of men and women both inside and outside the home. In this case, parents play an active role in educating children and instilling these social customs by Islamic values. The teacher also plays a role in helping parents do the same thing in the school environment. Sex education for early childhood according to an Islamic perspective includes instilling a culture of shame in children as early as possible, giving a good name and according to gender, teaching children about the differences between men and women through prayer, disciplining children by sleeping separately from an early age, teaching the soul masculinity in boys and femininity in girls, teaching children to have merit, introducing visiting ethics, introducing children to mahram, maintaining views in relationships between men and women, educating children not to advertise, educating children not to perform *khalwat*, educating children about the ethics of dressing and decorating according to Islamic teachings, educating children about *Ihtilam* and menstruation, and educating about *khitan*. Therefore the role of educators is very urgent to socialize the understanding that sex education in an Islamic perspective which includes the ways mentioned above so that parents and the community understand sex education is not limited to the guidance of knowledge about the reproduction of men and women.

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