

## SEX EDUCATION ACCORDING TO ISLAM FOR EARLY CHILDHOOD AND IMPLEMENTATION IN PAUD CURRICULUM

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**Abstract:** *This research is based on the cases of abuse and violence against early childhood. The purpose of this study is to implement Islamic sex education for early childhood in the PAUD curriculum. The research method used is qualitative research; the subject was taken using purposive sampling. Research data was conducted using structured interviews with children, unstructured-planned interviews with the teacher, observation techniques with participant-observer form. The study results found that not all children had indicators of gender, body parts that should be covered, and body parts that should not be touched. The study's conclusion is the importance of implementing Islamic sex education for early childhood in the PAUD curriculum.*

**Keyword:** *Islamic Sex Education, Early Childhood, Implementation, PAUD Curriculum*

**Abstrak:** Penelitian ini dilatarbelakangi oleh semakin meningkatnya kasus-kasus pelecehan dan kekerasan seksual terhadap anak usia dini. Tujuan penelitian ini adalah untuk meimplementasikan pendidikan seks menurut Islam untuk anak usia dini pada kurikulum PAUD. Metode penelitian yang digunakan adalah penelitian kualitatif, subjek penelitian diambil dengan menggunakan *purposive sampling*, pengumpulan data dilakukan dengan teknik wawancara terencana-terstruktur kepada anak, wawancara terencana-tidak terstruktur kepada guru, teknik observasi dengan bentuk *participant observer*. Hasil penelitian menemukan bahwa belum semua anak mengetahui jenis kelamin, bagian tubuh yang harus ditutup, dan bagian tubuh yang tidak boleh disentuh. Kesimpulan penelitian adalah pentingnya meimplementasikan pendidikan seks menurut Islam untuk anak usia dini pada kurikulum PAUD.

**Kata Kunci:** *Pendidikan Seks Islam, Anak Usia Dini, Implementasi, Kurikulum PAUD*

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## INTRODUCTION

Early childhood is the most important period in human growth and development. Having a fundamentally important period in a child's life until the end of its development with a characteristic period is the golden age. Many theories have been found to explain the golden age, where children's intelligence develops rapidly and absorbs a lot of information. According to Eliza (2013), considering the importance of early childhood education, the quality of experience children gain at an early age will determine their future development.

The hope in the golden age of early childhood is to get a proper education to develop various bits of intelligence, but they must face the reality of the many cases of sexual harassment and violence that befell them.

The National Commission for Child Protection (Komnas PA) reports that throughout 2013 there were more than three thousand (3,023) cases of violence against children, of which 58% (1753) were cases of sexual abuse. In the first four months of 2014, there were 239 child abuse cases, and 42% were sexual abuse (Erhamwilda, 2015, pp. 106). This data illustrates that children are very vulnerable to all forms of violence and sexual abuse.

This situation prompted President Susilo Bambang Yudhoyono to issue Presidential Instruction (Inpres) No. 5 of 2014 in June 2014. That concerns the National Movement Against Sexual Violence Against Children (GN-AKSA). The core of this movement is that the President invites all parties to unite their determination to fight sexual crimes against children (Sholeh, 2016).

Most parents and teachers do not understand how sexual abuse or sexual violence against children begins, so parents and teachers have not taken preventive action. Various research results show the following results. Many parents avoid talking about sex education

with their children because they think sex is taboo (Camelia & Nirmala, 2016); sex education is a taboo and a sensitive issue (Zulkifli, 2013). and at this time, Muslim parents even feel uncomfortable discussing sex education with their children, even though sex is an important matter in life and children must receive education according to their stage of development (Islam and Rahman, 2008).

Looking at the results of some of the studies above, it appears that parents do not understand how to provide sex education to their children because when they say the word sex. Their image is directly on the activities carried out by adults, even though sex education must be adjusted to the child's developmental stage.

According to Dr. Abdullah Nashih Ulwan, sexual education must receive special attention from educators and is carried out based on the following phases: 1) the first phase, aged 7-10 years, is called the Tamyiz period (pre-puberty). At this time, children are given lessons about the ethics of asking permission and looking at things, 2) the second phase, aged 10-14 years, is called the Cheapaqah period (transitional period) at this time, children are kept away from various sexual stimuli, 3) the third phase, ages 14-16 years, referred to as the Bulugh period (adolescence). If the child is ready to marry, then at this time, the child is given lessons about ethics (Adab) sexual intercourse, 4) the fourth phase, after the adolescent phase, is called youth. At this time, they are taught about the etiquette of doing Isti'faf (purification) if you cannot get married (Ulwan, 2012, pp. 572).

When children are at the age of mumayyiz (can distinguish) starting at the age of three years, children begin to see and absorb adult behavior and imitate their behavior. At this time it is very appropriate to instill values and role models from parents and educators. Mumayyiz's age will develop until the

child is six years old (Asy-Syantut, 2019, pp. 92).

The dangers of not having sex education from an early age have been summarized by Papalia (2008, pp. 408) when concluding the results of various studies that the consequences of sexual harassment vary according to age. A sexually abused early childhood may become sexually active at an early age. Fear and low self-esteem often persist into adulthood, and adults who were sexually abused as children tend to become easily panicked, depressed, angry, hostile or distrustful of others, feel isolated and stigmatized and have a sexual inability to conform and abuse of drugs and alcohol (N.R.C., USDHHS). Concerns about sexual harassment and violence in early childhood should be followed by efforts to develop various methods of sex education for early childhood that are more concrete, in accordance with local religion and culture (Erhamwilda, 2015).

The 2013 PAUD curriculum has implemented sex education for early childhood, on physical motor development with K.D. and indicator 3.4/4.4 with the sound 'able to protect oneself from attempted violence, including sexual violence and bullying (eg by shouting or running)'. If K.D. and indicators 3.4/4.4 are developed, they can provide valuable lessons for children as a preventive measure against sexual harassment or violence. However, the indicators developed are still few compared to the magnitude of the threats faced by early childhood, but the 2013 PAUD curriculum is an open national curriculum, meaning that it provides opportunities for regions and educational units to enrich the curriculum according to the characteristics of the region or its unit.

In everyday life, we still see many children who do not know their gender, body parts that must be covered, and body parts that should not be touched, seeing the reality, it is very important to implement sex education for early

childhood in the PAUD curriculum so that it can guide teachers and even parents in teaching sex education for early childhood. This research will see whether sex education according to Islam for early childhood needs to be implemented in the PAUD curriculum.

## **LITERATURE REVIEW**

### **1. The Nature of Early Childhood**

Montessori divides early childhood development into two phases from birth to the age of 6 years, namely the first phase to around the age of 3 years; the child is in the subconscious absorbent mind phase, and during that time, the child explores the environment through the senses and movements and absorbs language. And the surrounding culture. Children retain memories of all these experiences, but they are not aware of them. The second phase at around 3 to 6 years of age is the period of conscious absorbing thoughts, namely the child's ability to make more conscious and purposeful absorptions. Children become factual and sensitive explorers, seeing relationships between things and making comparisons. We need to know that the first phase of Montessori is closely related to Piaget's sensorimotor period from birth to two years, and the second Montessori phase is closely related to Piaget's pre-operational stage aged 2 to 7 years (Roopnarine, 2011, pp. 387).

### **2. Early Childhood Education**

Early childhood education experts agree that a good way to meet children's educational needs is through the family, regardless of the form of the family. As families change, early childhood educators must develop new and different ways to meet the needs of both parents and children. Fulfilling children's educational needs through the family system makes a lot of sense, 1) the family system has the main responsibility in meeting children's educational needs because parents are the first teachers; whatever experience and

guidance provided will shape the child. This is why teachers need to work with families, 2) teachers often need to solve family problems and issues before they can help children effectively, 3) early childhood education experts can work with children and families and benefit both (Morrison, 2012).

### **3. Early Childhood Sex Development**

Early childhood sexual development, according to (Hurlock, 2003, pp. 108), is divided into two different periods, namely early childhood and late childhood. The initial period lasts from two to six years of age and the late period from six years until the child is sexually mature. Furthermore (Hurlock, 2003, pp. 126-128) says there are several generally accepted interests in early childhood, namely (1) interest in religion, because of the large amount of information about religion in early childhood, children have great curiosity about problems religion, (2) interest in the human body, if the child is familiar with the anatomical differences between boys and girls he wants to understand what these differences mean and what causes them, (3) interest in oneself arises after passing through infancy by observing himself through the mirror, examines body parts and clothes, asks questions about himself, compares his possessions and achievements with those of his friends, boasts of his achievements and gradually decreases with increasing interest in friends and activities, (4) interest in sex, curiosity about from a baby, talking about sex with playmates when there are no adults, including looking at pictures of men or women stimulating adults, even playing sex with friends of the same sex or the opposite sex and masturbating, (5) interest in clothes, children are aware of clothes that suit their

gender, and don't like clothes that don't suit their sex group.

Referring to Kohlberg (Papalia, 2008, pp. 378), children identify themselves as a man or a woman and then organize behavior according to these classifications. They do this by adopting behaviors that are considered consistent with their gender/sexual role.

There are many questions about the development of gender roles, the most interesting and perhaps the most basic being sex roles. In general, girls and boys adopt stereotyped behavior and their gender preferences (Vasta, Haith and Miller, 1999, pp. 573). Most experts would agree that sex roles involve biological, cognitive, and socialization processes, all operating together in child growth (Jacklin & Reynolds, 1993; Rubble & Martin, 1998; Serbin et al., 1993 in Vasta, 1999, pp. 573).

### **4. Sex Education According to Islam for Early Childhood**

a. Some verses of the Qur'an and the Hadith of the Prophet that underlie Sex Education for Early Childhood

The Command to Cover the Navel (QS. Annur: 31) Meaning: Say to the believing women: "Let them restrain their gaze and guard their private parts, and let them not show their ornaments, except what (usually) is visible from it. And let them cover their breasts with a veil, and let them not reveal their ornaments except to their husbands, or their fathers, or their fathers' fathers or their sons' sons, or their brothers, or grand child, their brothers, or the sons of their sisters or the Muslim women, or the slaves they have, or the male servants who have no desire (for women) or children who have not understood about female genitals. And let them not strike their feet so that the ornaments they conceal will be known. And repent to Allah, who believe, that ye may prosper.

Prohibition of looking at other people's private parts and sleeping in a blanket Meaning: The Prophet S.A.W. said: "A man does not look at the Aurat of a man, and a woman also does not look at the Aurat of a woman and do not let a man enter a blanket with another man (without clothes), likewise let not a woman enter with another woman into a blanket (HR. Muslim and Ahmad)

b. According to Muslim Scientists

Imam Al-Ghazali in sex education for children emphasizes more on moral construction for preventive action. A child's heart is like a clean piece of paper that has not been scratched; whatever is given will become a habit for the child after adulthood. When the child is accustomed to good behavior, then the child will grow in goodness. The duty of parents and educators is to ensure that children do not deviate from noble morals (Alghazali, 1983, pp. 534)

Sex education in Islam has a comprehensive understanding, such as providing children with scientific and practical information on issues about sex, building the child's personality, believing in self and the environment, and adapting to the environment. Sex education encompasses all aspects of physical, psychic, social, and role/gender development to build children's sexuality as part of the family and society, gradually, continuously, in a dialogical atmosphere and using correct and scientific sentences (Espianoly, 2012)

## METHOD

The research method used is qualitative research to see the phenomenon of the importance of implementing sex education according to Islam in the PAUD curriculum. The data that will be the subject of the study were taken using purposive sampling, children in grades B1 and B2 aged 5-6 years at Qatrinnada Kindergarten and school principals and teachers of Cluster XI

Bougenville, Koto Tengah District, Padang City. The data was collected using a planned-structured interview technique with children, a planned-unstructured interview with the teacher, observation technique in the form of a participant-observer, and documentation in the form of photos of the activities carried out.

## RESULTS AND DISCUSSION

Observations made on 30 children through structured-planned interviews with yes or no answers obtained the following results:

In the group of questions knowing the gender, (1) knowing about the differences between boys and girls, answering 4 children, no 26 children, (2) yes knowing whether they are male or female, answering 27 children, yes, no 3 children (3) knowing clothes boys and girls yes 17 children, no 13 children, (4) know the appropriate games for boys and girls yes 19 children, no 11 children. Based on this data, it can be seen that the opportunities for teachers to provide learning about knowing the gender. It can be further increased so that children from an early age understand the differences between men and women, know themselves as male or female, know male and female clothing, and find out which games are suitable for both boys and girls. Referring to Kohlberg (Papalia, 2008, pp. 378), children identify themselves as a man or a woman and then organize behavior according to these classifications. They do this by adopting behaviors that are considered consistent with their gender/sexual role.

Furthermore, it was revealed that various questions about the development of gender roles, the most interesting and perhaps the most basic are sex roles. In general, girls and boys adopt stereotyped behavior and their gender preferences (Vasta, Haith and Miller, 1999, pp. 573). Most experts would agree that sex roles involve biological, cognitive, and socialization processes, all operating

together in child growth (Jacklin & Reynolds, 1993; Rubble & Martin, 1998; Serbin et al., 1993 in Vasta, 1999, pp. 573).

Sex education in Islam has a comprehensive understanding, equips children with scientific and practical information on issues related to sex, to build children's personalities, boys and girls, believe in themselves and the environment, and can adapt to the environment. Sex education covers all aspects of development, such as physical, psychological, social, and gender roles, to foster children's sexuality as part of the family and society, gradually, continuously, in a dialogical atmosphere. use correct and scientific sentences (Espianoly, 2012)

The next question for the group is to know which body parts must be covered, (1) know which body parts must be covered for men/women when in the house, yes 1 child, no 29 children, (2) know the body parts that must be covered for men male/female when outside the house yes 1 child, no 29 children, (3) wears underwear yes 11, no 19. The results of this interview illustrate that most children do not know which body parts to cover when inside or outside the house, and children who use underwear are less than those who do not use underwear. In everyday reality, it can be seen that many children are allowed by their parents to run around playing naked inside and outside the house, swimming in public baths naked or wearing minimal clothes, urinating in the open, and so on. Imam Al-Ghazali said that in sex education for children, more emphasis is placed on moral development for preventive measures. A child's heart is like a clean paper that has not been scratched; whatever is given will become a habit for the child as an adult. If the child is accustomed to good behavior, the child will grow up in goodness. It is the duty of parents and educators to ensure that

children do not deviate from noble character (Alghazali, 1983, pp. 534).

According to Eliza (2013), given the importance of early childhood education, the quality of experience children gain at an early age will determine their future development, so teachers and parents must provide sex learning from an early age that is adapted to the child's developmental stage.

Furthermore, in the question group to know the body parts that others should not touch, (1) chest yes 0 children, no 30 children, (2) thigh yes 0 children, no 30 children, (3) pelvis yes 0 children, no 30 children, (4) genitals yes 3 children, no 27 children, (5) anus yes 2 children, no 28 children. This data illustrates that most children do not know the parts of their bodies that other people should not touch, so they are vulnerable to sexual harassment and violence.

In implementing planned-unstructured interviews with 6 school principals, 15 teachers, and 5 PAUD undergraduate students who are doing P.L. in the area of Gugus XI Bougenville, Koto Tengah District, Padang City, the results obtained 100% agree if Islamic sex education learning is carried out for children. early age.

## CONCLUSION

Children's knowledge about knowing the gender, knowing body parts that must be covered when inside or outside the home, and body parts that others should not touch must be improved by implementing it into the curriculum. It is more structured and easy to evaluate children's developmental achievements.

The 2013 PAUD curriculum is an open national curriculum, meaning that it provides opportunities for regions and educational units to enrich the curriculum according to the characteristics of the area or unit, meaning that the educational unit has a very large opportunity to implement Islamic sex education for early childhood in the curriculum of its education unit.

Concerns about sexual harassment and violence in early childhood must be followed by more concrete learning efforts according to local religion and culture, so sex education according to Islam for early childhood is very much needed

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