

## Parent Practices of SMPIT Insan Mulia Surakarta in Implementing Sexual Education from An Islamic Perspective to Children in The Digital Era

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### Abstract

*Sexuality education is very important for children. Covers all scientific, ethical, social, and religious teachings and influences. However, most people don't talk about it with their children because sex is a sensitive topic and is considered taboo. In fact, in the current digital era, any information is very easy to obtain through social media, so it is very dangerous if children are not given direction by their parents, and they look for information themselves through friends and social media. Islam is a complete religion, in which sexual education from an Islamic perspective has been formulated. This research was conducted to find out how SMPIT Insan Mulia Surakarta parents practice instilling Islamic Perspective Sexual Education in their children using quantitative descriptive analysis methods. As a result, the majority of parents have done well in several aspects of Islamic Perspective Sexual Education for children, and are still lacking in several other aspects, there are even certain aspects that are carried out by a small number of parents.*

**Keywords:** Parents, Islamic Sexuality Education, Children.

### INTRODUCTION

Sex education is the delivery of information about recognizing body parts, understanding gender differences, explaining sexual behaviour, and introducing values and norms in society related to gender. Aims to provide a complete understanding of the process of physical, mental, and emotional maturity, reduce fear and anxiety related to sexual adjustment and development, and provide knowledge about sexual errors and deviations. So that children understand gender roles, accept all physical changes they experience naturally and as they are, eliminate unhealthy curiosity, and strengthen their sense of self-confidence and responsibility towards themselves (Chairilisyah, 2019).

Sex education for early childhood (1-5 years) is provided in the family, neighbourhood, and school. At home, children are trained to ask permission when entering their parents' room, keep away from activities that can stimulate sexual arousal, and separate the child's bed from the parents. All parents must understand the concept of sex education and master how to convey it to their children (Chairilisyah, 2019).

Abdullah Nashih Ulwan defines sex education as an effort to teach, and raise awareness and enlightenment about sexual issues given to children since he understands issues related to sex, conscience, and marriage (Zaid, 2013). Sex education includes all scientific, ethical, social, and religious teachings and influences that are important for children to become aware of gradually so that children avoid deviant sexual behaviour.

Sex education at an early age can start by (1) introducing body anatomy; (2) introducing how humans and animals reproduce; and (3) training children to clean their genitals properly after urinating or defecating. Plus the topics: (1) Me and My Clothes; (2) My family and the people around me, and (3) How to care for my body (Sinaga et al., 2021).

Parents have an important role in providing sexuality education to their children. However, most Asian parents

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are reluctant to discuss sexual matters with their children due to the sensitivity of the topic and lack of sexual health knowledge (Zain et al., 2020). Apart from that, there is a misperception in most communities regarding sexual education for children. They think that sexual education is teaching children to have sexual relations, so they consider it taboo to talk about it and are worried that if sexual issues are conveyed to children, it could cause children to be curious about sexual activity and then be motivated to try.

This taboo perception of discussing sexual matters does not only occur in Indonesia but also in other countries such as Syria, Iraq, Sudan, Morocco, Egypt, Palestine, Eritrea, and Lebanon. Research conducted in Sweden concluded that parents were worried about sex education in Swedish schools. They believe that sex is taboo both at home, outside the home, and at school. These Arabic-speaking migrant parents did not receive any form of sex education at school (Herzig van Wees et al., 2021).

Many parents recognize their responsibility to educate children about sexuality, but they feel that it is a complicated task, even among health professionals in conservative societies. Parents often expressed a need for help with skills and content related to sex education (Zain et al., 2020).

Parents' reluctance to discuss/give sexual education to their children causes a lack of children's understanding of sexuality. This can give birth to deviant sexual behavior in children, such as: being lesbian, gay, and bisexual which violates religious rules and community customs in general, and can cause teenagers to turn to finding out about sexuality from other sources of information such as peers, the internet and others. social media (Othman et al., 2020).

In the current digital era, where any information can be obtained easily via the internet and social media, it will be quite dangerous for teenagers if they inappropriately get information about sexuality. Hendra said that 64% of people were able to access the internet with an average duration of 7 hours 59 minutes to 8 hours with around 88% accessing YouTube, 84% WhatsApp, 79% Instagram, and 79% Facebook (Jayani, 2020). Social media access via the internet continues in a matter of seconds. Hootsuite data explains that the duration of internet use in Indonesia reaches 4 hours 46 minutes and it turns out that 3 hours 46 minutes is only spent on social media, Khifah (2018), social media is used by a handful of people to spread information or content that displays pornography which can trigger harassment. Sexual (Ardina, 2021).

An example of a case of deviant sexual behaviour was committed by Z (31 years old) who raped his nephew who was only 9 months old after watching a pornographic film. The baby experienced bleeding and eventually died (Syah, 2013). Another case described in research entitled Degree of Exposure to Pornographic Content in Middle School and High School Students in DKI Jakarta and Banten Indonesia shows that as many as 94.5% of students from middle and high school students in DKI Jakarta and Banten have been exposed to pornography through content obtained from social media in terms of This is a new media, namely the internet. There is a significant relationship between the influence of social media use and sexual harassment. 56.7% of junior high school-age teenagers use social media, and 28.5% commit sexual harassment via social media (Aswindasari & Marhamah, 2024; Habibah & Agus, 2020).

Talking about education, sexual education is one of the topics that attracts attention to be discussed. In recent years, there have been various cases of irregularities in Indonesia such as sexual violence, sexual harassment, rape, and even cases of premarital sex due to promiscuity (Sugiharti & Erlangga, 2023; Wahid et al., 2022). These various conditions have emerged are certainly concerning and detrimental, especially from the victim's side, considering that the majority of cases that occur affect children (Djalal, 2022; Nurani et al., 2022; Ramadhan, 2022; Ridha et al., 2023).

Some of the descriptions above have shown the importance of providing sexual education to children from an early age (Fadli, 2023; Nurfauziah et al., 2023; Rozy, 2023a). It has become the authority of parents as educators and protectors of children in a family to provide sexual education (Abulmajid, 2023a; Limbong et al., 2023; Sule, 2023). The goal is for children to be able to understand and fortify themselves (Abulmajid, 2023b; Adiansyah & Yahya, 2022; Haidari, 2024). However, the reality that occurs, talking about sex is still considered taboo by some people, especially parents who think that children at an early age are not properly introduced to sexuality (Fadil et al., 2022; Yuhanida et al., 2024)

The development of sex education and knowledge about reproductive health among adolescents, where children grow into adolescents, they do not understand sexual education because parents still consider that talking about sex is a taboo thing (Kadri & Kirin, 2022; Khotijah & Fadal, 2022; Tarman et al., 2024). So from this lack of understanding, adolescents feel irresponsible with their reproductive anatomical health.

Seeing the reality that occurs, of course, it is necessary to get serious attention and one form of prevention that can be done by parents is to provide appropriate sexual education according to the age stages of physical development and cognitive development of children (Amin, 2022; Hartafan et al., 2024; Muhtadin et al., 2023). Sexual education provided from an early age will affect the life of children in adolescence and the understanding obtained will continue to be inherent in them until adulthood (Bakar & Haqqi, 2022; Fahrizi & Zubir, 2022; Milsih et al., 2022). Sexual education is a learning method that plays an important role, especially in the digital era as it was revealed that "sexual education is important to be taught in the digital era (Alhaj, 2024; Muhajir & Tulic, 2022; Rahayu & Nurrohim, 2022). This cannot be separated from the many cases of sexual crimes that are rampant in Indonesia" (Munandar & Amin, 2023; Rozy & Nirwana AN, 2022; Sweta et al., 2022). The increasing cases of sexual deviance in the digital era are a threat to the younger generation, especially children who still have minimal knowledge about sexuality (Anam, 2022; F. B. H. Ismail et al., 2022; Rozy, 2023b).

Socialization is a learning process for individuals or groups of people to recognize patterns, values and norms that apply in the environment as a condition to be accepted in a community group (Abdoulaye et al., 2023; Rohman et al., 2024; Romadhona et al., 2023). In this case, it is necessary to socialize sexual education provided by parents to children so that they better understand how to behave following applicable rules (Deva Noqita et al., 2024; Fuadia et al., 2024). Parents need skills and knowledge in the process of parenting and education in the family which are urgently needed in the digital era (Nur Zen Hasanah et al., 2024; E. Rahmawati et al., 2024; Ramdani et al., 2024). The rapid development of technology has given rise to digital media and devices as a tool to provide information and to communicate such as television, WhatsApp, Facebook, Instagram, tik tok, YouTube, online games and many other digital media that coexist with children's lives in the digital era (Cahyani M Djamil et al., 2024; Dalailul Hasanah et al., 2024; Damyanti et al., 2024; Muhammad et al., 2024; Sari et al., 2024).

Parents as primary socialization media in the family environment will be educators as well as motivators so that the good or bad understanding of children depends on the sexual education that parents teach their children (Akbar et al., 2024; Nirwana AN et al., 2024; Righayatsyah & Muhyi, 2024). that: Parents as family members who are obliged to foster the rules of children's norms, should play a role in providing education (Apriliani et al., 2024; Prasanti et al., 2024; Ramadhan, 2024). The reality that occurs is that people still consider it taboo to talk about topics around sexuality in children (D. Sukmawati et al., 2024).

The digital era is like two sides of a currency, on the one hand, it brings benefits but on the other hand, it is a threat to the younger generation (Bustanil ulum et al., 2024; Mahmudulhassan, 2024; Nurfazri & Nur Agustin, 2024; Nursyahidah et al., 2024). One of the most felt threats is the shift in moral values owned by children (Azkyia Ramadhan et al., 2024; Bari et al., 2024; Ilmi et al., 2024). Children in the digital era are more in contact with the internet so children spend more time exploring the virtual world than communicating directly with the surrounding environment (Anwar et al., 2024; Sukisno et al., 2024; M. I. Sukmawati, 2024). Another condition can be seen in family life, where family members when gathering no longer communicate intimately face to face but are busy with their respective cellphones (A.N. et al., 2024; Mahmudulhassan et al., 2024; Wahid et al., 2023; Waston, Wiranto, et al., 2024) Based on the results of initial observations in the Ana'Aong neighborhood, Pa'bundukang Village, South Polongbangkeng District, Takalar Regency, there was a case in 2020, namely a case of visual sexual harassment that made two families disagree until it involved a legal process (Andri Nirwana et al., 2024; Nirwana et al., 2024; Waston, Muthoifin, et al., 2024). The incident began with a comment made via Facebook social media by a boy with the initials A (14 years old) with his friend who said that he had had sex with a girl with the initials F (12 years old), initially according to A it was just a joke that turned out to have a big effect because it involved the family, school, legal process until there was a quarrel and fight between the two parties because the victim's family felt that This act is against the rules and is a sirri

(self-esteem) (Ali & Maga Sule, 2024; Armita et al., 2024; A. M. Yahya et al., 2022). The child with the initials A was taken to the police station and asked to be held accountable for his actions (A'yun Tamami et al., 2024; Novrizal & Manaf, 2024). The source of this data was obtained from an interview with the local government who handled the case, namely Mr M. R as the head of the neighbourhood and the victim's family (Anurogo et al., 2023; Firmansyah & Fadli, 2023; S. Rahmawati et al., 2024). From the above case, the author sees that there is still a lack of sexual education in Takalar Regency (Anurogo, 2023; Diouane, 2024), the community still considers sex as a series and taboo to talk about it so that a 12-year-old child becomes a victim of sexual harassment (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024).

Sexual education is a knowledge and skill that needs to be given as early as possible to children about sexual behaviour to face things that will happen in the future as they grow older and form characters and behaviour patterns to be able to avoid behaviours that are at risk of sexual harassment and deviant sexual behaviour (Hidayat & Khaq, 2024; F. H. Ismail et al., 2024; Mujiburrahman et al., 2022; Rahman & Azizah, 2023). Sigmund Freud, a psychoanalyst, stated that there are 5 phases or stages of sexual development, including the oral phase, anal phase, phallic phase, latent phase and genital phase.

Oral Phase (0-2 years), at this stage the fulfilment of the child's initial sexual pleasure is in the area around the mouth such as when breastfeeding the mother or putting objects into the mouth (Hartati et al., 2023; Hidayat & Ashiddiqi, 2019). (2). Anal Phase (2-3 years): this phase takes place when the fulfilment of the child's sexual pleasure is in the anal area and its surroundings, for example when the child defecates or urinates (Diana & Azani, 2024; N. Yahya et al., 2022). (3). FasePhallic (3-6 years old) explained that sexual pleasure is experienced by children when their genitals are touched or touched and in this phase, the child has begun to recognize the difference between the opposite sex (Suri et al., 2021; Suwardi et al., 2024), (4). Latent Phase (6-11 years old), this phase of sexual activity experienced by children has begun to decrease because children are focusing on their physical and cognitive development as they begin to enter school (Fahroni et al., 2023; Fatimah et al., 2023), (5). The genital phase (12 years and above), is the last phase of psychosexual development, this is because the sexual organs and sexual hormones in the child begin to be active so that the child enjoys sexual activity consciously (Amrin et al., 2021; Apriantoro et al., 2023; Faisal Purnomosidi et al., 2024; Indriastuti et al., 2022).

He stated that Sex education and knowledge about reproductive health among adolescents, where children grow into teenagers, do not understand sexual education because parents still consider talking about sex to be taboo (Rizka et al., 2021; Sahman Z et al., 2023; Yayuli et al., 2021). So from this lack of understanding, adolescents feel irresponsible with their reproductive anatomical health (Hernawan, 2019; Mualim et al., 2021; Muthoifin & Fahrurozi, 2018; Waston et al., 2023).

Understanding the reality that occurs, of course, it is necessary to get serious attention and one form of prevention that can be done by parents is to provide appropriate sexual education according to the age stages of physical development and cognitive development of children (Chasan Ubaidillah et al., 2023). Sexual education provided from an early age will affect the life of children in adolescence and the understanding obtained will continue to be inherent in them until adulthood.

Sexual education is a learning method that plays an important role, especially in the digital era as it was revealed that "sexual education is important to be taught in the digital era. This cannot be separated from the many cases of sexual crimes that are rampant in Indonesia". The increasing cases of sexual deviance in the digital era are a threat to the younger generation, especially children who still have minimal knowledge about sexuality. Socialization is a learning process for individuals or groups of people to recognize patterns, values and norms that apply in the environment as a condition to be accepted in a community group. In this case, it is necessary to socialize sexual education provided by parents to children so that they better understand how to behave following applicable rules (Putri et al., 2024).

Parents need skills and knowledge in the process of parenting and education in the family which are urgently needed in the digital era. The rapid development of technology has given rise to digital media and devices as a tool to provide information and to communicate such as television, WhatsApp, Facebook, Instagram, TikTok, YouTube, online games and many other digital media that coexist with children's lives in the digital

era. These stages of sexual development are interrelated and do not stand alone. Human development is always connected with the development of biological, social and emotional aspects. These aspects favour the formation of sexual maturity (Hanifah et al., 2024).

The problem for early childhood regarding sex education, namely gaining knowledge and teaching, is only limited to announcements on the difference between male and female toilets. For the introduction of sex education only through the media of dolls. In addition, parents and teachers are confused about teaching sex education to children because it is considered taboo and lack of knowledge and media about sex education in teaching children. A simple way to introduce sex education to children can first be through dolls, later through dolls we can show and explain what the names of the reproductive organs are, then what their uses or functions are, then how we take care of them and how to clean them (Abuzar, 2024b).

So providing an introduction to sexual education to children must be done as early as possible. Furthermore, the second thing is that we can do daily activities, for example, when children take a bath, there it is also explained that only parents and doctors are allowed to see. Then the third way can also be through simple games that parents or educators create about the introduction of reproductive organs, such as playing cards to introduce reproductive organs to children, it can also use stickers for reproductive organs, even from songs or songs it can also be about which parts of the body are allowed to be touched and seen and which parts of the body are not allowed to be seen and touched by others. Because in early childhood is easy to remember information by playing while learning (Lutfiah, 2024).

Sexual education is very important for children because it is a teaching and learning process that is focused on curriculum-based teaching and learning about cognitive, emotional, physical and social aspects of sexuality. The purpose of sexual education is to equip and make children aware of the importance of maintaining their health, welfare and dignity by instilling self-protection in developing good social and sexual relationships. In the digital era that is all technologically advanced like today, children can quickly and freely access media in various applications without the guidance of parents or educators without us realizing and knowing that the majority of these applications have underage ads that children can see every time they open the application. Therefore, sex education for children regarding knowledge and learning must be given as early as possible (Afiyah, 2024).

Education about sex education in children will be needed by every parent, educator and education expert in providing parenting to children considering that the times will always develop in the digital era like today. It can also provide benefits in preparing for puberty. Therefore, every educational process in principle requires materials that are tailored to the needs of students, age characteristics, and psychological and intellectual maturity. In early childhood, sex education materials should be provided by educators and parents to understand children's curiosity, provide explanations according to cognitive abilities, provide honest and proportionate responses, and can be integrated with other learning (Yafi, 2024b).

Departing from the many cases of sexual violence that have occurred in early childhood in recent years, it has made many circles, ranging from parents, educators and all levels of society, sad because it will have an impact on the future of children. The rise of cases of sexual violence against children reminds us how important the problem of sex knowledge in children is, so awareness of sex education needs to be grown in early childhood (Yafi, 2024c).

The Ministry of Women's Empowerment and Child Protection (KemenPPPA) said that there were 24,325 incidents of violence against women and 24,584 victims in the period from 2019 to September 2020, based on data from the Online Information System for the Protection of Women and Children (SIMFONI PPA). There were 31,768 cases of violence against children, 35,103 victims were children, consisting of 10,694 boys and 24,409 girls. Based on the same information source, the most common types of violence received by women were physical violence at 41.7%, psychological violence at 29.1%, neglect at 11.0%, and sexual violence at 10.5%. Meanwhile, exploitation and crime through trafficking in persons (TPPO) registered by SIMFONI PPA are 0.3% and 1.5% and other violence is 5.8%. Of all the data, the most common type of violence experienced by children is sexual violence which reaches 45.4% (Jabbar, Achour, Alauddin, et al., 2024).

The Ministry of Women's Empowerment and Child Protection (KemenPPPA) has declared a state of emergency in Indonesia due to sexual violence against children. According to data from the Ministry of PPPA, 9,588 cases of sexual violence against children were identified in 2022. This number increased to 4,162 cases compared to the previous year. Of the many cases of sexual violence that occur, providing sexual education from an early age needs to be done. KPAI data in 2022 shows that 4,683 reports enter the complaint system, which comes from complaints directly, indirectly (through mail and email), online, and in the media. The most reported cluster is the Special Child Protection (PKA) case with a total of 2,133 cases. The most reported cases were sexual crimes against children, with a total of 834 cases. This data shows that children in Indonesia are very vulnerable to becoming victims of sexual crimes, regardless of their background, situation, and condition. Sexual violence occurs in the domestic environment and various educational institutions, both religious-based and public (Begum, 2024; Iqbal et al., 2023).

Recent technological developments have also affected various aspects of life. The ease with which all levels of society obtain information in cyberspace without realizing it causes a flood of information analysis without being clear about the truth and without age filters, which results in the wrong acceptance of concepts in people's thinking. Especially if it happens to early childhood, who should not be able to see or watch shows that are not suitable for their age, but easily access these various sites, then what we fear in the next generation of the nation will become a reality that is difficult to avoid. The real impact of the existence of these problems can be seen in the many various news presented today. The Indonesian Child Protection Commission (KPAI) also conducted a national survey on the COVID-19 pandemic situation. As a result, there are 22% of children still see shows that are disrespectful, pornographic, and not following Indonesian culture. The news implies that many early childhood have watched something that is not yet following their age. This is certainly very dangerous for early childhood brain development (Abuzar, 2024a; Ari Kurniawati, 2024; Irmu et al., 2023; Mahmudulhassan, Waston, Muthoifin, 2024; Mai & Djuwarsa, 2024).

The results of the study stated that exposure to pornography in children can cause brain damage, addiction to watching porn videos continuously, impaired children's ability to concentrate and focus, sexual deviation, and can become perpetrators of sexual abuse in the future. Another impact is also revealed that if children access pornographic videos, it will result in behavioural changes such as children being shadowed by the content of the video, and touching their sensitive parts such as masturbating for boys. The brains of children who see the show once, twice, and many times will record and shape it into a view of sexuality that they adhere to until they grow up. Of the many impacts of exposure to pornographic videos in early childhood, the most common one today is sexual violence against children (Maisu et al., 2023).

In children, the effects of sexual violence cause long-term trauma, such as betrayal of a child or loss of trust in adults (betrayal); traumatic sexualization; feeling powerless; and stigmatization. The physical, psychological and emotional conditions of victims of sexual violence will also be affected which can affect the development of children. Therefore, anticipatory efforts must be made to reduce acts of sexual violence against children. The role of teachers and parents is no less important. All must synergize and work together in reducing acts of sexual violence against children (Fauzin & Affandi, 2023).

Early childhood is an individual who is in the process of growing and developing very rapidly. Early childhood has a very valuable age range as compared to later ages because the development of intelligence is extraordinary. This age is a unique period of life and is a process of change in the form of growth, development, maturity and perfection, both physical and spiritual, which lasts a lifetime, gradually and continuously. On that basis, it is natural to provide early childhood education that is useful for their future life (Bintoro et al., 2023).

One of the education that needs to be provided is sex education, especially in today's digital era. Sex education for children is very necessary, even though it is a strange thing for children because they have not yet gone through it. However, providing an understanding of sexuality is beneficial for the children of the nation's next generation, as an effort to minimize and prevent deviant acts. This action is important because if not implemented, it can lead to an increase in cases of sexual violence against children committed by people close to the child, including the family (Raharja, 2023).

It was further said that some incidents related to sexual violence committed by children were caused by a lack of knowledge of children related to protecting their limbs that should not be held by others. Therefore, parents have a very important role in providing sexual education in early childhood. Schools are only complementary in providing information related to sex. Parents, especially mothers, should introduce sex education from an early age to their children according to the child's age stage. This can start by introducing children to their self-identity and limbs (Hidayat & Ghani, 2023).

However, in reality, there are still many parents who have a moderate and low level of knowledge about sex education in early childhood. This is because many parents have the assumption that sex education is not appropriate to be given to children. Parents think that sex education will be obtained by children as they grow up when they are adults. Parents seem to hand over sex education to the school as a source of knowledge for their children (Amry et al., 2023; Nabila et al., 2024).

Therefore, the author intends to conduct research on "Practices of SMPIT Insan Mulia Surakarta Parents, in Instilling Islamic Perspective Sexual Education in Children in the Digital Era".

## **METHOD**

This research was conducted using quantitative descriptive methods. According to Whitney (1940), the descriptive method is a search for facts with appropriate interpretation, studying problems in society and the procedures that apply in certain situations, including relationships, activities, attitudes, ongoing processes, and the influences of a phenomenon. The research object is the parents/guardians of SMPIT Insan Mulia Surakarta students, whose address is Jl. Manggis IV, RT.04/RW.06, Jajar, Kec. Laweyan, Surakarta City. Data collection was carried out using a survey method through offline questionnaires by asking the audience directly. The survey method is an investigation to obtain facts from existing symptoms and seek factual information from a community group (Aryani et al., 2024; Hendriansyah et al., 2024; Iliya, 2024; Kelkusa et al., 2023; Nazir, 2005; Rahim & Alqahoom, 2023).

## **THEORETICAL FRAMEWORK**

### **The Concept of Sexual Education for Children in Islam**

The concept of sexual education for children in Islam starts from introducing and familiarizing children with implementing Islamic law related to sexual matters, namely social etiquette between men and women, both non-mahram and non-mahram, etiquette at home and outside the home, and children's sexual education according to the child's age phase (Sonia, 2003). Educational methods can be carried out through counselling, body anatomy modules, and game tools (Rimawati & Nugraheni, 2019).

Mahrams are all people who are forbidden to marry forever because of lineage/heredity, because of breast milk, and because of marriage. Mahram by lineage is a biological mother, sibling, aunt, and niece; mahram because of marriage are mother-in-law, stepmother, stepdaughter, and daughter-in-law; and a mahram because of breastfeeding is a wet nurse, a milk sister, a wet nurse's mother, a wet nurse's sister, and a female sister of a wet nurse's husband. Apart from the people mentioned above, all of them are not mahram (An-Nawawi, n.d.).

The parts of a woman's body that may be visible in front of a mahram man are the palms of her hands, jewellery cases (anklet, bracelet, earrings, necklace), her head, and her feet (Umar, 1986). Inside the house, children who have not reached puberty must ask permission three times if they want to enter their parents' room; after Isha', before dawn, and midday as mentioned in the Qur'an Surah An-Nuur: 58-59. The four boys' and girls' beds must be separated. Boys and boys, and girls and girls, are not allowed to sleep under the same blanket. From ad-Daruquthni and al-Hakim, Rasulullah SAW said:

“If your children have reached the age of seven, separate their beds. If they reach the age of ten then beat them for not praying (HR al-Hakim).

Men and women who are not mahram cannot mix and must maintain the hijab. Abu Usaid Al-Ansari ra. once

heard Rasulullah SAW say to women when he came out of the mosque and found men mingling with them on the street:

“Walk behind (don't go ahead of the men). Because you don't have the right to pass in the middle of the road, but you only have (can pass/walk on) the edges of the road. "So, there are women who walk close to the wall so that their clothes stick to the wall because of how close it is to the wall (HR. Abu Dawud no. 5272).

Men and women who believe are commanded to lower their gaze and guard their private parts, so that their chastity is maintained as Allah says in Surah An-Nuur verse 30-3, and in the hadith Abu Umamah said, I heard the Messenger of Allah say:

“Grant me six things, then I will guarantee you heaven. If one of you says, don't lie, and if you are given a trust, don't betray it, and if he promises, don't contradict him, and lower your gaze, prevent your hands (from hurting others), and guard your private parts”.

Men and women who are not mahram are ordered to cover their private parts (QS. Al-Ahzab: 59). The male aurora is between the navel and knees, and the female aurora is the entire body except the face and palms. The Messenger of Allah said: When a woman is old enough, nothing should be seen of her except her face and the palms of her hands up to her wrists (HR. Abu Dawud). Women's clothing must be loose, not transparent, and cover the entire body except the face and palms.

The Prophet SAW said:

لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ

"It is not permissible for a man to look at another man's private parts, and it is not permissible for a woman to see another woman's private parts" (Hadith History of Muslim no. 338).

Men and women who are not mahram are prohibited from touching and performing seclusion (together). This is based on the following hadith:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ

"It is not permissible for a man to be alone with a woman unless accompanied by his mahram" (HR. Bukhari and Muslim).

From Ma'qil bin Yasar ra., Rasulullah SAW said:

لَأَنْ يُطَعْنَ فِي رَأْسِ رَجُلٍ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهٗ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ

"Having someone stabbed in the head with an iron stake is indeed better for him than touching a woman who is not his mahram." (HR. Thobroni).

### **Sexual Education According to The Child's Age Phase**

Sexual education for children is carried out according to the child's age phase as follows:

Age 0-7 years (Childhood) (Shofi, 2007)

At this age, children are introduced to gender differences by:

Give and get children used to wearing clothes that suit the child's gender, such as girls getting used to wearing skirts and blouses, and boys getting used to wearing trousers and shirts.

Play equipment that is appropriate to the child's gender, for example, girls are given dolls and cooking toys, boys are given cars and carpentry toys.

Training children to play roles according to the child's gender, such as girls playing the role of mothers, nurses, etc., boys playing the role of builders, and so on.

Age 7 – 10 years (Tamyiz Period/Pre-Puberty) (Ulwan, 1981)

At this age, children are taught about the etiquette of asking permission, etiquette looked at and separated



from the child's bed. As ordered in Surah an-Nur: 58-59 and Surah an-Nur: 30-31. Men and women who are not mahram are not allowed to intentionally look at members of the opposite sex. Meanwhile, men and women who are in a mahram relationship can see their private parts above the chest and below the knees.

**Age 10 – 14 years (Cheap Period/Transition/Puberty)**

At this age, children are kept away from various things that can stimulate sexual desire, such as watching shows, singing, reading, and bad things that can arouse their lust. Children have also been accustomed to covering their private parts completely in front of non-mahram so that children avoid seeing and showing body parts that should not be visible (Aryani et al., 2024; Salsabila et al., 2023).

**Age 14 – 16 years (Bulugh/Adolescent Period)**

At this age, children are protected from various things that can stimulate sexual desire, their religious beliefs are instilled and strengthened, and their social interactions are protected. Parents should know what friends, games, reading, and shows their children usually watch. Children are invited to share stories as often as possible, be good listeners, and don't stop what they are saying before they finish so that parents can always control their child's behaviour (Agustin & Amelia, 2023; Aryani et al., 2024; Yafi, 2024a).

**Age 16 years and over (Youth)**

At this age, if the child is ready to get married, they are given lessons about sexual ethics, but if the child is not ready to get married, they are given lessons about the ethics of chastity. This is as stated by Allah SWT in Surah An-Nur: 32-33) and the words of Muhammad SAW: "O young people, whoever among you can marry, let him marry. Because marriage will restrain your gaze and preserve your genitals. And whoever is unable to marry, let him fast. Because fasting can relax the lust." (HR. Al-Jama'ah).

**RESEARCH DATA**

Data regarding the practices of SMPIT Insan Mulia Surakarta parents in instilling sexual education in their children was taken in July 2022, with an audience of 100 people.

**Table 1. Data On SMPIT IM Parents' Practices in Providing Sexual Education to Their Children**

Activity	Yes	No
Agree that sexual education for children is important	100%	-
Agree that sexual education for children starts at an early age	95%	5%
Introducing gender differences to children at toddler age	100%	-
Get children used to covering their private parts properly starting from toddler age	100%	-
Implement rules for children to ask permission when entering their parents' room at 3 times (ba'da isya', before dawn, and midday), starting at the age of 7 years.	20%	80%
Limiting children's interactions from the age of 7 years	5%	95%
Separate the bed of a child of parents at the age of 10 years	36%	64%
Introducing who is a mahram and who is not a mahram	29%	71%
Teach children the parts of the body that cannot be touched by other people/non-mahram	42%	58%
Try to protect children from watching, singing, reading, pictures, and bad things that can arouse lust	100%	-
Parents know who their child's friends are	87%	13%
Forbid children from going out alone with the opposite sex	100%	-
Ready to marry off children at a young age (under 20 years old)	5%	95%

## **DISCUSSION**

Research data shows that:

All SMPIT Insan Mulia Surakarta parents (100%) agree that sexual education for children is important. This means that the understanding of SMPIT Insan Mulia Surakarta's parents is quite good.

The majority of SMPIT Insan Mulia Surakarta parents (95%) agree that sexual education for children starts from an early age.

100% of parents have introduced gender differences to their children at toddler age, this means that SMPIT Insan Mulia Surakarta parents have practised the first phase of Islamic perspective sexual education.

100% of parents have accustomed their children to covering their private parts properly from the age of five. Thus, the parents of SMPIT Insan Mulia Surakarta have practised the third phase of Islamic perspective sexual education, about covering the private parts completely in front of non-mahram.

Only 20% of SMPIT Insan Mulia Surakarta parents implement the rule for children to ask permission to enter their parents' room 3 times (ba'da isya', before dawn, and midday) starting at the age of 7 years. This means that there are still very few parents at SMPIT Insan Mulia Surakarta who practice the second phase of Islamic perspective sexual education regarding the ethics of asking permission.

Only 5% of parents have started to limit their children's social interactions starting at the age of 7.

Only 36% of parents have separated their child's bed from their parents at the age of 10. This means that there are still very few parents at SMPIT Insan Mulia Surakarta who practice the second phase of Islamic perspective sexual education regarding separating children from their parents' beds.

Only 29% of parents have introduced who is a mahram and who is not a mahram. This means that there are still very few parents at SMPIT Insan Mulia Surakarta who practice the second phase of Islamic perspective sexual education regarding introducing mahrams and non-mahrams.

Only 42% of parents teach their children the parts of the body that other people should not touch.

100% of parents protect their children from watching, singing, reading, pictures, and bad things that can arouse lust. Thank God, all SMPIT Insan Mulia Surakarta parents have practised the fourth phase of Islamic perspective sexual education regarding protecting children from watching, singing, reading, pictures, and things that can arouse lust.

87% of parents know who their children's friends are. Thank God, the majority of SMPIT Insan Mulia Surakarta parents have practised the fourth phase of Islamic perspective sexual education regarding knowing their children's friends.

100% of parents forbid children from going out alone with the opposite sex. Thank God, all SMPIT Insan Mulia Surakarta parents have practised the fourth phase of Islamic perspective sexual education regarding maintaining children's relationships.

5% of parents are ready to marry off their children at a young age (under 20 years old). This means that there are still very few parents from SMPIT Insan Mulia Surakarta ready to marry off their son at the age of less than 20 years (Afiyah & Macsudov, 2024; Begum et al., 2024; Jaafar et al., 2024).

From the data above, there are:

SMPIT Insan Mulia Surakarta parents agree that sexual education for children is important, have introduced gender differences to children at toddler age, have accustomed children to cover their private parts properly from the age of toddlers and forbid children from going out alone with members of the opposite sex.

SMPIT Insan Mulia Surakarta parents agree that sexual education for children starts from an early age, and 87% of parents know who their child's friends are.

36% of SMPIT Insan Mulia Surakarta parents have separated their children's beds from their parents at the age

of 10, and 42% of parents have taught their children the parts of the body that other people should not touch.

SMPIT Insan Mulia Surakarta's parents have introduced who is a mahram and who is not a mahram

SMPIT Insan Mulia Surakarta parents have started to limit their children's interactions starting at the age of 7 and are ready to marry off their children at a young age (under 20) (Jabbar, Achour, Geraldine, et al., 2024; Jabbar, Geraldine, et al., 2024).

## CONCLUSION

From the data analysis above it can be concluded that: 1). The majority of parents of SMPIT Insan Mulia Surakarta students have practised sexual education from an Islamic perspective very well (87-100%) in terms of introducing gender differences to children at toddler age, getting children to cover their private parts properly from the age of toddlers, and forbidding children from going out alone with the opposite sex, starting sexual education for children from an early age, and parents knowing who their children's friends are. 2). There are still a small number of parents of SMPIT Insan Mulia Surakarta students (29-42%) who practice sexual education from an Islamic perspective in terms of separating children's beds from parents at the age of 10, teaching children's parts of the body that should not be touched by other people. others, and introduce who is a mahram and who is not a mahram. 3). Very few parents of SMPIT Insan Mulia Surakarta students (5 %) have started to limit children's interactions from the age of 7 and are ready to marry off children at a young age (under 20).

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