

SEXUAL VIOLENCE EDUCATION FOR EARLY CHILDREN AND ISLAMIC VIEWS ON SEXUAL CRIME

Mhd Dandi Parliansyah Hasibuan¹
Boy Arisandy²
Bintang Maha Poetra³
Andi Pamungkas⁴

^{1, 2, 3, 4}Universitas Muhammadiyah Sumatera Utara
(e-mail: Dandyparliansyah12@gmail.com)

Abstract : *This article discusses conceptual research on the implementation of sexual violence education in early childhood and Islamic Views on sexual crimes. The number of cases of sexual violence against minors is very concerning at this time. The number of incidents of violence or sexual abuse against children increases significantly every year. This is because parents' awareness of education about the negative impact of sexual violence in early childhood is still low, which is caused by factors such as lack of knowledge about sex education, which is still considered taboo, ignorance of proper educational methods, and sexual awareness that is inconsistent with knowledge. If this is not anticipated and resolved immediately, this nation will be on the verge of collapse because the next generation will be castrated spiritually and intellectually. In sexual education, parents have played a role in the development and future of children, achieving religious and social norms as well as good and responsible behavior. Providing early childhood sexuality education through exposure to gender identity from the perspective of Islamic education It is important for children to begin to understand issues related to sexuality in order to avoid the risk of sexual harassment.*

Keywords : *Violence, sexual, children, early ssage, Islam*

Introduction

Currently, sexual violence is increasing everywhere, including in public places, schools and families. The home environment is everything that surrounds where we live. Very few people, especially parents, care about sex education and consider sex to be important. In fact, many parents do not provide sex education to their children because they think that their children will self-embargo. So far, sex is only synonymous with adults. Discussing gender issues in children is not easy. However, teaching sex education to children must be done so that children do not go the wrong way in life. Parents should educate their children about sex as early as possible. If the child's environment is not good, it will greatly affect the child's life later. In fact, he could have fallen into juvenile delinquency. The environment has a very important role in the growth and development of children, especially when children are between the ages of 0 to 5 years and the development of children aged 6-12 years.

According to data for 2021 from KEMENPPA (Ministry of Women and Children's Empowerment), sexual violence against children aged 0-5 years is 7.4% and 6-12 years is 17.7% of a total of 25,210 cases of sexual violence with 5376 victims Male and 21,753 female victims. According to this data also based on the scene, 58.5% of the violence occurred in households, 12% in public places, 1.5% in the workplace and 28% in other places. and the results of this data, based on the perpetrators of violence on the basis of having a relationship, namely, 1519 were carried out by family/relatives, 5125 were carried out by husband and wife, 2234 were carried out by their own neighbors.

According to data for 2022 from the Ministry of Women and Children's Empowerment KEMENPPA), sexual violence against children at an age increased by 12% from 2021. The increase in sexual violence against children in the last two years is clear evidence of a lack of sex education for children. Parents (especially mothers) are responsible for basic sex education for children from an early age. Because mothers are children's first school. Sex education for children from an early age has the effect of providing knowledge to children about sex, training children to prevent sexual violence and sexual deviation.

Islam is a religion that was revealed by Allah SWT to the Prophet Muhammad SAW as a complement and perfecter of the previous heavenly religious shari'a. Evidence of Islam as a universal religion is from aspects that have relevance to the daily life of the Muslim community, namely educational values that will be able to guide humans to become complete individuals through a directed phasing process (Amirudin 2016: 1) Cases of violence against children are a social problem which has a major impact on health aspects that adversely affect the process of child development both physically and psychologically, especially psychological trauma which has an impact on reducing the quality of life of children who are in the process of growth and development. The Islamic system is a special system of life, where the State is responsible for implementing several Islamic systems as a whole in order to regulate all the affairs of the people, so that the people get guaranteed security and welfare in a fair and comprehensive manner (Lely 2016: 1)

Some sex education points from an Islamic point of view that mothers can do with their children such as teaching children to use the toilet, teaching children shame, training boys in the spirit of masculinity and girls in femininity. bed, introducing the time to visit the parents' room, introducing the mahram, educating them to take care, educating children not to do ikhtilat, educating children not to do khalwat, moral education, decoration and ihtilam and menstruation

According to (Sri Hertinjung, 2009), the factors that cause sexual violence against children are due to the position of children who are seen as weak and powerless, the morality of society, especially perpetrators of sexual violence, is low, the control and awareness of parents and their role in anticipating crimes in child. (Justicia, 2017) adds other contributing factors, namely the lack of strong religious education for children, the lack of sexual education for children according to age, poverty and unemployment, and the globalization of information. (Fauzi'ah, 2016) added that the causes of sexual abuse in children are due to the orientation of sexual attraction towards children (pedophilia), the influence of mass pornography, and children's lack of understanding of sexuality issues.

According to (Muthmainnah, 2014), children need to be equipped with various social experiences that help children develop social skills, strengthen children's mentality and resilience when facing a problem. In order to prepare children to face social challenges, adults (parents, educators, caregivers and other related parties) need to equip children with social skills so that children are able to address their social problems. Children have the right to feel safe, peaceful and happy. Children need to be equipped with social skills such as assertiveness and self-help mechanisms, so that children can protect them self from existing challenges, including violence against children (child abuse). In addition, family assistance is very helpful in efforts to resolve acts of violence, both curative (handling) and preventive (prevention).

Based on the factors above, it cannot be denied that communication between parents and children in sex education is an important thing to do. Because specifically, many children are victims of sexual violence, but they are reluctant and find it difficult to tell and report it to others because it is very confidential. This is because community stereotypes about sex education for early childhood are considered taboo among society (Ligina et al., 2018). They think that sex education is not appropriate for young children. Even though sex education given early on is very influential in a child's life when he enters adolescence. Moreover, today's children are critical, in terms of questions and behavior. That's all because at this time children have a great sense of curiosity.

Literature Review

Islam is a religion that explains in detail the rules of life in the world. In the Al-Quran and Hadith, life, survival, rewards and punishments have been explained for all humans on earth. In the Qur'an it is explained that the law in Islam was created so that humans live their lives by doing good and not deviating from the rules set by Allah SWT. The law aims to protect human dignity and respect for the problems of all human life, through its legal rules. Although there is also a link between the objectives of Islamic law and efforts to fulfill human needs. Each law is based on the Quran and Hadith and is aimed at all Muslims, not just a specific group. People have the right to be free to exercise their rights and obligations and express themselves, but must respect the rules and Islamic laws that have been established so as not to deviate from the view of norms or decency.

The protection of children in the view of the Qur'an includes: Children as creatures who do not know anything, as God said in Al-Nahal verse 78 which reads:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ

And God brought you forth from the wombs of your mothers, knowing nothing, and gave you hearing, sight, and hearts, so that you might be grateful. It means: "and God

brought you out of your mother's womb in a state of ignorance and He gave you hearing, sight, and heart, so that you may be grateful". Al-Nahal 78.

When Allah SWT gives every child or child from a mother in a state of ignorance. Then He gave them hearing so they could hear sounds, sight so they could see, and a heart, the mind whose center is the heart. That's according to a valid opinion. There are also those who say about the brain and reason. Allah has also given a mind so that he can distinguish between different things, bringing the bad and the good. All the powers of the five senses are obtained by humans gradually. As they get older, improve Children's hearing, vision and intelligence to adulthood. Giving the five senses to humans, so that humans can worship God properly.

In Islam, the continuation of generations has been arranged in such a way that it is listed in the Qur'an and Hadith. In Q.S An-Nur (24): 33 it is explained about the command to maintain the purity of sexuality namely:

"And those who are unable to marry should keep their chastity (himself), until God gives them the ability with His grace. And if the slaves you have want an agreement (freedom), you should make an agreement with them, if you know there is good in them, and give them part of the wealth of God that He has bestowed on you. And do not force your female servants to commit prostitution, while they themselves are chaste, because you want to seek the benefits of worldly life. Whoever forces them, then indeed, Allah is Most Forgiving, Most Merciful (to them) after they are forced."

The verse explains that humans must maintain their chastity in the sense that they are not allowed to have sex outside of marriage, work as prostitutes, trade women to be used as sex slaves, and abuse and rape other people or minors. This act is a very heinous act and is condemned and classified as adultery in Islam. Adultery itself means sexual relations between a man and a woman outside of a legal marriage according to religious views.

In Q.S Al-Isra (17): 32 it is explained that it is forbidden to approach adultery, namely:

"And do not approach adultery, (adultery) is really an abominable act, and a bad way."

From this verse it is explained that adultery is unlawful. However, instead of staying away from adultery, many people are aware that they are deliberately committing adultery, including sexual perversion.

The rise of cases of adultery and sexual deviation that occurred in Indonesia has become a hot topic of discussion in the eyes of the law, both Islamic law and Indonesian law. Sexual deviance can lead to sexual crimes that can harm the honor of oneself and others, both materially, sexual violence that ends in the death of the victim and the perpetrator can be understood as a form of sexual deviation where acts of violence against the victim cause serious injury to the victim. Sexual violence is an act that is condemned by law with the threat of punishment (punishment) against anyone who violates it, without discrimination.

Every parent educates their children to realize that they have certain rights in life, in addition to obligations that must be respected, fulfilled and protected. This is done so that children try to recognize, protect and defend their own rights in a good way. This awareness will further support the realization of children's rights. Regarding children's education and awareness of their rights, many stories of the Prophet SAW were found which show that the Prophet SAW tried to empower and empower children from an early age.

The first form of protection given in the hadiths of the Prophet SAW, in the aspect of *min jānib al-`adam*, is the existence of legal provisions that prohibit all actions that can harm and violate children's rights. This is often found in the hadiths of Rasulullah SAW. At a general level, the Prophet SAW forbade parents to commit crimes or violence against their children, and vice versa. The prohibition of committing this crime includes all forms of acts that violate children's rights. As the words of the Prophet SAW:

"Hadith from Abu Bakr bin Abi Syaibah and Hannād bin al-Sirrī, from al-Ahwash, from Syabīb bin Gharqadah, from Sulaimān bin `Amr bin al-Ahwash, from his father who heard the Prophet SAW say during the pilgrimage of Wada': "O people. Remember, which day is more holy?

” The crowd replied: “Hajj Akbar Day.” The Prophet SAW said: "Indeed your blood, your property, and your wealth are as holy among you as you are today, in this month of yours, in this land of yours. Remember, a person never commits a crime unless the consequences will befall himself. Parents cannot do evil to their children and a child cannot do evil to his parents." (H.R. IbnuMajah).”

The evil act referred to by the hadith above can be equated with acts of violence against children (child abuse) as popularly discussed by experts today. Terry E. Lawson, a child psychiatrist, mentions four types of child abuse, namely emotional abuse, verbal abuse, physical abuse, and sexual abuse.

Method

The method used in this paper is the study of normative legal science, through secondary data. As an analytical knife, namely KEMENPPPA (Ministry of Empowerment of Women and Children) Sexual Violence in the Neighborhood. In addition, problem theory is used to examine how sexual violence is in an Islamic perspective. This article is also taken from references in books and journals as well as online media to obtain information related to cases of sexual violence that have occurred and disclosed to the public.

Result and Discussion

Violence against children can occur due to many factors, either independently or in combination of several factors. According to (Gelles, 1985), the factors that cause violence against children are:

- (1) The inheritance of violence between generations, that is, when someone commits violence at a young age, they tend to become perpetrators of violence,
- (2) Social pressures include unemployment, illness, poor housing conditions, disability and death of family members,
- (3) Isolation of social and local engagement, and
- (4) Family structure, for example, more single parents support violent behavior compared to intact families (Kurniawati, 2013).

One form of violence against children is sexual violence. Gender violence according to (Islawati & Paramastri, 2015) is every act in the form of coercion of sexual relations, coercion of sexual relations in an unnatural and unwanted manner, forced sexual relations with other people for commercial or special purposes (Huraerah, 2008). Sexual violence can be in the form of oral-genital, genital-genital, genital-rectal, hand-genital, hand-rectum, hand-breast, exposure showing sexual anatomy, forced viewing, and also showing pornographic content. Sexual violence (Ligina et al., 2018) is often associated with psychological or physical pressure (Kurniawati, 2013). Rape is a form of sexual violence in particular, namely sexual penetration without permission or coercion accompanied by physical violence (Kurniawati, 2013).

Based on research (Paramastri, 2010), one thing that needs attention is that sexual violence abusers often happen to people from groups who are less educated (or less educated) and older/mature/tall. Also, in general the topic believes that perpetrators of sexual violence are often executed by those who are relatives of the victims, physically close (location: neighbours), or close emotionally (family and friends). This claim is reinforced by the Pontianak pedophile case made by a Tegal trader next to the victim's school (jawapos.com, 2019). the case of Aceh, in July 2020, toddlers aged 2 and 3 years were raped by their own grandfather (detik.com, 2020). According to Lyness (Maslihah, 2006), sexual violence against children includes touching or kissing a child's genitals, sexual acts or child rape, exposing pornographic aids/objects, showing a child's genitals, etc. sexual violence abuse) is a type of abuse that is often divided into two categories based on the identity of the author, namely:

a. Familial Abuse

Familial abuse can also be called Incest, which means domestic violence, especially sexual violence between the victim and the assailant. there are still blood relations, including the nuclear family. In this case, even a substitute for a loved one, such as a stepfather, or a lover, caregiver, or other person is responsible for childcare. Mayer (Tower, 2002) refers to the categories of incest within the family and those related to violence against children, in particular the first kind, abuse (sexual abuse), this includes non-sexual interactions, caressing, caressing, showing off, and voyeurism, which are related to arousal. sexual aggressor. The second type, rape (sexual harassment), in the form of oral or genital sex, masturbation, oral stimulation of the penis (fellatio) and oral stimulation of the clitoris (cunnilingus). The last type, the most dangerous, is called rape. forced rape, including sexual intercourse. Fear, violence and threats become difficult for victims. Mayer said that at most the last two types of injuries are the most difficult for children, but previous victims have not said so).

b. Extra Familial Abuse

Sexual violence is violence committed by someone outside the victim's family. In this type of sexual abuse outside the home, the perpetrator is often an adult who the child victim knows and builds a relationship with the child, then persuades the child to turn to the situation where the sexual abuse was committed, usually by providing some reward not found by the child at home. The child is often silent because when he does it. We know that they are afraid of upsetting their parents. In addition, some parents sometimes care less about where and with whom their children spend time. Children who often miss school tend to be vulnerable to this problem and need it

Careful. Sexual violence which is carried out in the form of violence and accompanied by threats can result in the victim being helpless called the aggressor. This situation causes victims to be dominated and hard to find. However, many perpetrators of child sexual violence do not use violence but use psychological manipulation. the child is deceived, submits to the will of the offender. Children as individuals who have not yet reached the level of being adults, it is impossible to judge whether something is a hoax or not (Sri Hertinjung, 2009).

Sexual violence tends to hurt both children and adults. However, cases of sexual violence often go unresolved because of denial. incidents of sexual violence. It is even more difficult if this sexual violence occurs to children, because child victims of sexual violence do not understand that they are victims (Noviana, 2015). Victims find it difficult to trust other people, so they keep incidents of sexual violence a secret. In addition, children tend to be afraid to report because they feel threatened and will get worse consequences if reported, besides that children also feel embarrassed to talk about the incident of sexual harassment, the child feels that the incident is violence

The sexual harassment was caused by his mistake and the incident of sexual harassment made the child feel guilty that he had embarrassed his family. The impact of sexual harassment that occurs is highlighted by helplessness, where victims feel powerless and tormented by exposure to cases of sexual harassment. So sex education is an important thing to give to children from an early age (Jatmikowati, 2015; Justicia, 2017; Suguasih, 2011).

Sex education must be given to children from an early age and gradually according to the child's development (Handayani et al., 2017; Okvitasari, 2018). If done while moving adults, they will not seek explanations from their entourage which are sometimes misleading. To start establishing open communication with children, parents can chat about the following things according to the agreement, namely (1) express opinions to parents and tell parents what happened, (2) limit children's school hours, (3) limit children's time out evening, (4) private areas for children and parents, and (5) television programs that children can watch depending on their age (Alya, 2010).

Sex education and reproductive health education are important and must be provided by the family. As early as possible, children should be able to take care of themselves. Important principles they need to know It's not easy to trust new people. Even those who know emphasize the remaining interior. That doesn't mean teaching kids not to trust people. other people, but this introspective attitude will really help to form a strong and self-determined attitude (Ministry of Health of the Republic of Indonesia, 2016).

The urgency of sex education for children is to instill strong religious values to shape the character of children so that when they grow up they have a strong sense of empowerment so

they don't fall into free sex. Religious values play an important role as a basis for understanding that children are able to care for themselves properly. parents need to make children understand what is permissible according to religious rules and what cannot be done (Bekti Istiyanto, n.d.; Castro, 2006).

Communication between parents and children becomes the gateway to solving such cases of violence. This approach can be started by building open communication between teachers and the community, parents, community and children. In this case, education is a key factor regarding the handling of child sexual abuse cases (Kurniawan, 2015). While communication between them often does not go well and effectively. For example, parents rarely pay attention to their children because they are busy with work, at home or at educational work. Whereas in educational institutions, teachers tend to want children to listen to students so that communication is built into one-way communication. Not Many teachers see themselves as facilitators or sharing partners with students.

During this time, the student prefers to go his own way, because he gets the impression that no one else cares and listens to him and the child feels he doesn't know who to communicate with (Djamarah S.B., 2004). Interpersonal communication becomes a kind of estuary solution about violence between students. Voluntary parties, especially parents and teachers and students to build positive, open and honest communication, which will pave the way for effective solutions to incidents of violence (Supratiknya, 1995).

Effective communication in interpersonal communication, especially in the family, will occur if there is openness between parents and children (Handayani et al., 2017). parents need. Look for strategies to get your child to open up when talking. This should be done to parents. Ask about the child's feelings. If there is a problem, expect immediate fix. Parents play an important role in protecting children from threats of sexual violence. Parents must be very sensitive when they see unusual signals from their children. One

It is important to promote equality between parents and children in communication. Honoring and respecting elders is important. Parents need to create a feeling of mutual respect and respect between parents and children, to create a comfortable atmosphere and oral harmony (Probosiwi & Bahransyaf, 2015). Supportive attitude should be done by parents and children in communication. A child telling about his activities at school should be listened to carefully, with occasional praise and reviewing the children's good deeds. This supportive attitude makes

Communication between parents and children is smooth, it can also increase children's self-confidence so that children are eager to tell stories and know what is right and wrong (Astuti, 2017; Ligana et al., 2018

The following are several ways to teach sex education to early childhood as exemplified by Rasulullah SAW:

- a. Give a good name for the child.

Allah is beautiful and loves beauty. The good thing is to have a good name, not a bad one. Named by gender - male or female. Avoid suspicious or ambiguous names.

b. Bathroom training for children.

HR Ahmad said that there was a baby girl who wet her bed while she was in the Prophet's lap. Then the Prophet was not disturbed by the incident, but the Prophet asked for water and immediately sprayed it on the affected part of the urine. Children aged 1 year can be explained how to train the right bathroom. Before going to bed and after waking up, children have a habit of going to the toilet and expressing their feelings when urinating and defecating. Parents can see the child's movements when urinating and defecating so they can go straight to the toilet

c. Circumcision and Educating to maintain genital hygiene.

Abu Hurairah said: There are five fitrahs, namely circumcision, shaving pubic hair, shaving the mustache, cutting nails and plucking armpit hair. Children also have to get used to defecating (toilet training). Thus, the child will develop a careful and independent attitude, a love of cleanliness, self-control, discipline and a moral attitude that pays attention to ethical behavior when fulfilling one's desires.

d. Instilling shame in children

Shame must be instilled in children from an early age. Do not accustom children, even when they are small, to nakedness in front of other people; for example when leaving the bathroom, changing clothes, etc. And make it a habit for children to always cover their genitals and not bathe with them.

e. Prohibiting Boys from Resembling Girls

Give children clothes and toys according to their gender so they get used to behaving according to their nature. Children must be treated according to their gender. Ibn Abbas came out. speak:

The Messenger of God cursed men who pretended to be women and women who pretended to be men. (HR al-Bukhari). Likewise with the choice of clothing material, Rasulullah saw said the men of my community are forbidden to wear silk and gold and the women are permitted (to wear both).

f. Teaching sex education through prayer

At the age of 7 years, children begin to be able to distinguish who is a boy and who is a girl. Children have started to get used to praying 5 times a day. It is very clear that in prayer there is a special row for men and a special row for women. We can provide an explanation of how to cover genitalia for men and women. Namely men from the navel to the knees and women the whole body except the face and palms.

g. Separating children's beds and prohibiting children from sleeping face down

When a child is 10 years old, his sexual instincts begin to develop. Caring for children needs to be done by fighting all causes of corruption, deviation and moral degradation. Rasulullah saw him and said:

Command your children to pray from the age of seven and beat them for leaving them at the age of ten and separating their beds. If any of you is married to a slave or servant, do not let him see his private parts, for they actually include the area below the navel to the knees. Children 10 years old are not allowed to share a bed. But everyone should sleep separately from each other. This is what causes separation as a form of obeying the orders of the Prophet. In HR Abu Dawud narrates that Rasulullah saw forbade us to sleep on our stomachs/stomachs because it is the way people who are angry with Allah sleep. According to another tradition, it is stated that sleeping on the stomach is a way of sleeping for the experts of hell. There is no doubt that sleeping on the stomach can cause disgraceful friction, arouse lust and arouse sexual instincts. Another tradition states that sleeping on your stomach is the way of sleeping in hell. There is no doubt that sleeping on your stomach can create reprehensible friction, excite arousal and arouse sexual instincts.

h. Introduce time to go to parent's room (ask permission 3 times)

The three rules when children are not allowed in an adult's room (bedroom) unless they ask permission first are: before the morning prayer, during the day and after the evening prayer. With the education instilled in these children, they will grow up to be children of noble character and noble character. Teach your children to always care about Vision. It is natural for every human being to be attracted to the opposite sex. However, if this nature is allowed to function freely without control, it will only harm human life itself.

Therefore, educate children about films or readings that contain obscene or pornographic elements that are very bad for early childhood. In the story of Ibn Khuzaimah, Rasulullah SAW said my nephew, today, who lowers his eyes and guards his private parts and mouth, his sins will be forgiven.

i. Ordering girls to wear headscarves After coming of age (puberty)

Allah has ordered women and girls to wear the hijab. According to the word of God means: O Prophet, say to your wives, your daughters, and the wives of the believers: Let them cover their bodies with veils (Al-Ahzab: 59). The Messenger of Allah has directly carried out God's command to all wives, girls and all women of faith so that the issue of hijab is known and strengthened in all women, Muslim youth and adults.

Conclusion

From the description of child protection above, it can be understood that the Prophet SAW, according to information obtained from his god, has implemented various methods and policies to protect children and their rights. The first is to guarantee the implementation of children's rights. This approach is taken as an effort to provide everything necessary so that

children's rights can be properly respected. In addition, every parent and the State seeks to educate children so that children know and are aware of their rights, so that they are more supportive of the implementation of these children's rights.

The issue of children is a crucial issue that involves cross-sectoral units. It is not only the responsibility of the family, the welfare and safety of children is also the responsibility of the government. Child sex crimes are a challenge for all government sectors, including society, which are involved in child protection. The data reveals that only one in five child victims of sexual abuse is willing to report the incident, with the vast majority doing so as adults. Therefore, it is important to recognize the warning signs that children are victims of sexual violence.

Maintain communication and create openness in communication so that parents can know and detect their child's mood from an early age. In addition, between parents and children respect and respect each other so as to create a harmonious atmosphere in communication. Supportive attitudes must also be applied by parents to children in communicating so that children like to tell stories, know what is right and what is wrong, and increase children's self-confidence.

References

- Abdurahman Muhammad Abdullah bin Al-sheikh, Tafsir Ibnu Kasir, pustaka Imam Asy-Syafi'i, jilid 8, h. 228-230, Bogor 2004
- Ahmad, Musnad Ahmad bin Hanbal, dalam Mause'ah al-Hadits al-Syarif, (Global Islamic Software Company, 1991-1997), cet. ke-2, hadits no.21060.
- Al-Bukhari, Shahih al-Bukhari dalam Mause'ah al-Hadits al-Syarif, (Global Islamic Software Company, 1991-1997), cet. ke-2, hadits no.17.
- Al-Nasa'i, Sunan al-Nasa'i, dalam Mause'ah al-Hadits al-Syarif, GlobalIslamic Software Company, 1991-1997, cet. ke-2, hadits no.3439
- Djamarah, S. B. (2004). Pola komunikasi orang tua dan anak dalam keluarga (sebuah perspektif pendidikan Islam. Jakarta: Rineka Cipta.
- Jalaluddin Rahmat, Tindakan Kekerasan terhadap Anak, (YayasanKesejahteraan Anak Indonesia: Indonesia Interaktif, website, 1999-2003).
- Jatmikowati. (2015). A model and material of sex education for early-aged-children. Cakrawala Pendidikan, No. 03, 434–448.
- Probosiwi, R., & Bahransyaf, D. (2015). Pedophilia and sexual violence: problems and child protection, Sosio Informa, 01 (01), 29-40
- Alya, A. (2010). Ibu, dari mana aku lahir. Yogyakarta: Pustaka Grahatama.
- Handayani, M., Penelitian, P., Pendidikan, K., & Kemdikbud, B. (2017). Pencegahan kasus kekerasan seksual pada anak melalui prevention of sexual violence cases in children through interpersonal communication. Jurnal Ilmiah VISI PGTK PAUD Dan DIKMAS, 12(1), 67–80. journal.unj.ac.id/unj/index.php/jiv/article/download/2805/2091
- Hasam Abdul Rahman Asso (Perlindungan Anak Dalam Islam menurut Al-Quran dan Hadist) Universitas Islam Negeri Syarif Hidayatullah, Jakarta.
- Ligina, N. L., Mardhiyah, A., & Nurhidayah, I. (2018). Peran orang tua dalam pencegahan

- kekerasan seksual pada anak sekolah dasar di Kota Bandung. *Ejournal UMM*, 9(2), 109–118. <http://ejournal.umm.ac.id/index.php/keperawatan/article/view/5454%0A>
- Okvitasari, Y. (2018). Hubungan orang tua sebagai pendidik dengan pemberian pendidikan seks pada anak usia dini (4-6 tahun) di TK (relationship of parents as educators with the education of early children (4-6 years) in playgroup). *Healthy-Mu Journal*, 2(1), 17–23. [https://www.google.com/search?q=HUBUNGAN+ORANG+TUA+SEBAGAI+PENDIDIK+DENGAN+PEMBERIAN+PENDIDIKAN+SEKS+PADA+ANAK+USIA+DINI+\(4-6+TAHUN\)+DI+TK&oq=HUBUNGAN+ORANG+TUA+SEBAGAI+PENDIDIK+DENGAN+PEMBERIAN+PENDIDIKAN+SEKS+PADA+ANAK+USIA+DINI+\(4-6+TAHUN\)+DI+TK&aqs=c](https://www.google.com/search?q=HUBUNGAN+ORANG+TUA+SEBAGAI+PENDIDIK+DENGAN+PEMBERIAN+PENDIDIKAN+SEKS+PADA+ANAK+USIA+DINI+(4-6+TAHUN)+DI+TK&oq=HUBUNGAN+ORANG+TUA+SEBAGAI+PENDIDIK+DENGAN+PEMBERIAN+PENDIDIKAN+SEKS+PADA+ANAK+USIA+DINI+(4-6+TAHUN)+DI+TK&aqs=c)
- Reni Dwi Septiani (Pentingnya Komunikasi Keluarga dalam Pencegahan Kasus Kekerasan Seks pada Anak Usia Din), Universitas Sebelas Maret, Surakarta.
<https://kekerasan.kemendikbud.go.id/ringkasan>
<https://nasional.kompas.com/read/2022/10/28/14242531/kekerasan-terhadap-anak-capai-11952-kasus-mayoritas-kekerasan-seksual>
- Kemendikbud, U. d. (2016). Panduan guru: pencegahan dan penanganan kekerasan seksual pada anak usia dini di Indonesia. Jakarta: Unesco. Kementerian Kesehatan Republik Indonesia. (2016). Situasi kesehatan reproduksi remaja. <https://www.kemkes.go.id/article/view/15090200001/situasi-kesehatan-reproduksiremaja.html>