

RELIGIOUS PERSPECTIVE SEX EDUCATION CULTURE AND SOCIAL PSYCHOLOGY

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Abstract: Sex education is a topic that is often debated, especially in the context of religion, culture and social psychology. This article examines sex education from the perspective of Islamic religion, culture and social psychology using qualitative methods with a literature study approach. In an Islamic perspective, sex education aims to provide an understanding of sexuality in accordance with religious teachings, maintaining personal honor and purity. From a cultural perspective, especially in Javanese society, sex education is often considered taboo but is still taught implicitly. Meanwhile, from a social psychology perspective, sex education is seen as important for the development of adolescents so that they have the correct perception of sexuality. This article also discusses the characteristics, methods and objectives of sex education as well as the negative impacts of a lack of sexual education. In conclusion, sex education is not a taboo thing to teach and it is important to do it guided by religious teachings to equip children with the correct knowledge about sexuality.

INTRODUCTION

According to Ki Hajar Dewantara, education is a guide in life for the growth and development of children, meaning that education requires all the natural strengths that exist in children so that they as humans and members of society can achieve the highest safety and happiness.

Meanwhile, the definition of sex in the Big Indonesian Dictionary is gender, all things related to the genitals. This gender is what differentiates men and women from a biological perspective (Muslich and Hafidlatil 2023). Meanwhile, the word sex has two meanings: the first means gender, and the second is things related to the genitals, for example intercourse between a man and a woman.

Sex education is a topic that is often debated in various communities, including the Muslim community. Sex education from an Islamic perspective has a different basis compared to a secular approach. It is based on principles sexual intercourse given to children, as well as closing all possibilities that lead to illicit sexual relations. More simply, sex education is an effort to transfer knowledge and values about sexual problems. (Nita Rohayati 2021)

Sex education in Islam also emphasizes the importance of maintaining one's honor and purity as a form of obedience to Allah SWT. This is reflected in teachings about the hijab, the prohibition of adultery, and the recommendation to marry as a halal way to channel sexual

desires. Thus, sex education from an Islamic perspective not only aims to provide technical knowledge, but also forms character and attitudes that are in accordance with Islamic values.

Therefore, it is important for educators, parents and Muslim community leaders to understand and implement sex education that is in accordance with Islamic teachings. This will ensure that the younger generation gets the right knowledge, and is able to look after themselves and live their lives in accordance with religious guidance (Suhasmi and Ismet 2021).

RESEARCH METHODS

Every scientific research requires appropriate methods to answer problems. In this article, the method used is a qualitative method with a library research approach which presents material about Sex Education from a Religious, Cultural and Social Psychological Perspective. Qualitative methods are used to examine object settings in natural, non-experimental conditions. Meanwhile, research using a library study approach carries out primary data collection by collecting materials or materials that are relevant to the research problem from data sources such as scientific books, research reports, dissertations, theses or theses. Apart from that, data sources were also obtained from articles published in scientific journals, encyclopedias, decrees or decisions as well as other scientific written sources obtained both online and offline.

RESULTS AND DISCUSSION

In Law number 2 of 1998, it explains the National Education System, Chapter I, Article I, namely: "Education is a conscious effort made to prepare students through guidance, teaching and/or training activities so that these students play a role in their future lives." Meanwhile According to the KBBI, education is a series of activities to change the actions and behavior of a person or group of people in mobilizing energy and thoughts with the aim of maturing a person or group through teaching and training efforts. (Muslich and Hafidlatil 2023)

In Law number 20 of 2003 concerning the national education system (sisdiknas) it is also explained about education in article 1 that education is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength. , noble morals, and skills needed by himself, society, nation and state.

Sex education in Islam cannot be equated with sex education according to modern science as is the current general opinion, because sex education in Islam cannot be taught by one person to another, either individually or in groups or individually or together without referring to the Al-Quran and Hadith (nita rohayati 2021). And sex education in Islam is not something that is taboo to teach. Because basically sex education from an Islamic perspective aims to enable humans to channel their human nature to create a family that is sakinah, mawaddah, warahmah. Considering the importance of sexual education, Slam really regulates sexual problems from childhood, adolescence to adulthood. All of this is aimed at maintaining and protecting sexual purity.

Islam is a perfect religion that teaches goodness for all mankind. Therefore, religion contributes to sex education, in the form of providing guidance, rules and limitations on what should and should not be done in terms of sex education. Because sex education from an Islamic perspective is an effort to provide knowledge about biological changes in humans, reproductive organs and their functions as well as how to maintain the reproductive organs they have by instilling morals, ethics and Islamic religious commitment so that this does not happen. misuse of the reproductive organs.

As for sex education from a cultural perspective, sex education is considered something that is taboo to teach, especially to children. In the Javanese tradition, sex is something sacred, sacred and very private in the Javanese tradition, so it is not taught explicitly but is done implicitly. Sex education that is held in the family is of course based on local culture, meaning that the education is in accordance with the elements and forms of culture they have. (Nurjanah 2019)

Whether they admit it or not, some rural Javanese people still assume that sex education is a taboo (saru). This means that sexual education does not need to be taught (explained) to children. Shallowing this assumption will eventually result in short-sighted thinking that in general they will take sexual matters lightly. At least, they are willing to just hope that their children will learn about sex instinctively.

In rural Javanese society, for parents who have a teenage daughter, the parents almost always monitor their child's movements. Usually parents will convey certain prohibitions, especially those related to sexual etiquette. Because most Javanese people always assume that if they have a daughter who has already done something that violates sexual norms, she will be labeled a *nistha* (despicable woman). This is a worry in the hearts of parents, if in the future their child does not find a mate because other people judge him as ugly. Parents will feel worried if their daughter reaches adulthood and doesn't have a future husband.

That is why, rural Javanese people still do not give up sex education within their families. It's just that the sex education they take is certainly colored by the various views they hold in life. If some of them are shy or less open in conveying concepts about sex education, that is normal. Because Javanese often use coded (pseudo) language to convey something, especially if it is related to things that are considered unsafe (dangerous). (Hanum 2007)

Many parents and society consider sex education to be an taboo thing to give to children. In fact, early sex education aims to introduce body parts and their functions and prevent children from sexual deviations in the current era of globalization.

Sex education from a social psychology perspective, in general, is a way or means to educate, direct, or lead other people to behave in good and correct sexual behavior. Based on a psychological point of view, sexual education is very necessary for the development of adolescents, with the hope that adolescents will not have misperceptions about sexuality and will not be trapped in behaviors that are irresponsible both from a health and psychological perspective.

Characteristics of Sex Education

1. Touching the divine aspect, namely Sex Education must be based on the teachings of Allah SWT. Children must be educated to be able to understand the strong connection between sacred sexual activity and the purpose of creating a servant.
2. In relation to the human aspect, namely sex education must be able to provide children with an understanding that this is part of human nature and needs which will strengthen aspects of knowledge, honor and purity.
3. It is carried out integrally, that is, in Islam, sex education is one component of a system that is interconnected and perfects each other. Therefore, it should not be taught only as a rule that regulates sexual matters alone and ignore its integration with other rules. For example, sex education does not only teach about the ins and outs of changes and functions of body organs. However, you must also teach Sharia laws in detail regarding them, in order to prepare children to face the various changes they experience.
4. It is carried out in stages and continuously, that is, in principle, the problem of sexual development always accompanies human life. Therefore, the educational process must be carried out in all phases of human development in accordance with the level of sexual maturity and development of insight.
5. Implemented according to reality and truth, namely sex education discusses scientific phenomena regarding sexual desire in the human body organs. Therefore, negative, less basic and excessive views must be avoided. Because Islamic law has laid down its laws proportionally to explain sexual matters.

Sex education for children can be given according to the child's age and development. This education needs to be given to children from an early age, of course in the correct way and adapted to the child's development.

By the time a child is 2-3 years old, the child's vocabulary has begun to increase. He will understand that every form of object must have a name or designation. Therefore, parents must introduce male and female genitals with their actual names and designations, not with other terms. This is done so that children do not feel confused and misperceived, as well as telling children that genitals are not to be teased or played with.

When a child is 3-4 years old, he will start asking about the differences between his gender and his siblings of the opposite gender (boys and girls). To explain this to children, we as parents must be able to provide explanations to children in language that is easy for children of their age to understand.

Then, when children are 5-6 years old, parents can begin to give more complex explanations to their children, for example introducing and mentioning parts of the female organs such as the uterus and so on. We can explain this by giving or showing a picture or statue of a human body organ.

Furthermore, for children aged 6-7 years, at this age children are starting to be introduced to the relationship between men and women, the concept of marriage and the concept of family,

for example father and mother must get married first before they can have a baby, and we can relate this explanation to the concept religion. Apart from that, parents must also always remind their children to always look after their possessions, for example telling children the boundaries of what they can touch and what they cannot touch.

At the age of 8-9 years, children usually start hearing about sexual things from their friends. At this age we have to monitor and take care of our children's emotions more so that our children will always be open to us as their parents. We also have to convey to our children that if they want to ask something about sex, they have to ask their parents directly. Parents must also provide their children with more details regarding the relationship between men and women. About sexual diseases, sexual harassment and so on.

Then, children aged 9-11 years are the age when they are starting to enter puberty. Children will begin to feel changes in their bodies, for example the growth of Adam's apple and changes in voice in boys, changes in breasts in girls, growth of hair and others. Parents are starting to be able to explain wet dreams in men and menstruation in women. Any changes must be discussed together so that children do not find out through social media or ask other people.

Furthermore, for children aged 12 years and over, at this age parental supervision must be even stricter, because at this age children are starting to know what dating is. Parents must also always remind their children that they should not touch other people's body parts, should not force them, and should always respect other people's physical bodies.

Parents can approach children in a gentle way so that children do not become disobedient. Because parents' active involvement in sex education means that children master and understand more knowledge about appropriate digital terminology than sex education provided by teachers.

The methods of sex education taught by the Prophet in Islam are;

First, separation of beds. This method is one way to raise children's awareness of differences in status and gender. It can also maintain moral values and teach children the boundaries of relationships between men and women. As Rasulullah SAW said, "tell your children to pray when they are seven years old, and tell them to pray (without hurting them if they don't want to pray) when they are ten years old, and separate their beds." (HR. Abu Dawud).

Second, introduce the boundaries of private parts and apply them in everyday life. The boundaries of women's private parts are the entire body except the face and palms, while the boundaries of men's private parts are the boundaries between the knees and the navel. Parents are obliged to order their daughters to obey their private parts, as Allah says in Surah Al-Ahzab (33): 59: which means "O Prophet, say to your wives, your daughters and the wives of the believers: "Let them stretch their headscarves over their entire bodies." This is so that they are easier to recognize, so they are not disturbed. And Allah is Most Forgiving, Most Merciful."

Third, teach them to ask permission when entering their parents' room, especially at three times, in accordance with the word of Allah in Surah An-Nur (24): 58-59 which means "O you who believe, let your slaves (men and women) be you have, and those who have not reached adulthood among you, ask permission from you three times (in one day), namely: before the

morning prayer, when you take off your (outer) clothes at midday and after the prayer Isha'. (Those are) three `aurah for you. There is no sin upon you nor (nor) upon them apart from those (three times). They serve you, some of you (have needs) to some (others). Thus Allah explains the verses for you. And Allah is All-Knowing, All-Wise (58). And when your children reach the age of maturity, then let them ask permission, like those who before them asked permission. Thus Allah explains His verses. And Allah is All-Knowing, All-Wise."

The aims of this sex education are:

1. Providing a correct understanding of material regarding sex education, including understanding the reproductive organs, identification of adulthood, childbirth, childbirth, purification and marriage.
2. Dismiss the slanted views of the general public regarding sex education which is considered taboo, un-Islamic, sexy, non-ethical and so on.
3. Providing sex education material is adjusted to the age of the child who can receive bait and boards.
4. Able to anticipate the negative impacts of sexual deviation.

The aim of sex education in Islam is to maintain the honor, safety and purity of our children in society. Sex education is held to help children be responsible for the use of their genitals and able to protect themselves from sexual violations.

Forms of Sexual Deviance

If sex education is not taught to children as early as possible, it is very likely that promiscuity will occur, such as;

Sodomy: sexual relations with animals

Homosexuals and lesbians: attracted to the same gender

Semen Leven: namely living together without marriage or also known as cohabitation

Prostitution; namely prostitution or illegal sexual relations.

Nymphomania: namely feeling satisfied making out with corpses.

Phedophilia: namely feeling satisfied with raping or having sex with minors.

1. Masochism: namely feeling satisfied and enjoyable when tortured
2. Sadism: namely feeling satisfied if you torture in sexual relations.
3. Voyeurism: namely liking to peek at naked people
4. Exhibitionism: namely being satisfied with showing off one's body or parts without or minimal clothing.

Lack of education about sex is a problem that needs to be looked into by society and the government. This is one of the trigger factors for undesirable things to happen, such as casual sex, which can cause dangerous and even deadly diseases, such as HIV/AIDS or sexually transmitted diseases (STDs). The negative impacts of free sex are:

1. For health (gonorrhoea), Syphilis (lion king), venereal cancer, other cancers caused by adultery, diseases of sexual maturity too).

2. For psychological and moral (sexual deviant diseases (lesbian, gay, bisexual and transgender 'LGBT'), Sexual Insanity (hyper sex).
3. For social (threatened family by extinction (not getting married), injustice towards fetuses and children (not wanting to have children), being in misery (no peace within oneself), severance of family and kinship ties (despicable in the eyes of family and relatives).
4. For economics (weak personal strength, suffering from brain, physical, moral and mental illnesses), low income (squandering one's wealth), unlawful livelihood (being trapped in the black world).
5. For religion and ukhrawi, if a person continues to commit immoral acts without repenting until the time of his death, then Allah SWT will double his torment on the Day of Judgment.

CONCLUSION

Sex education is not a taboo thing to teach, as is the view of some cultural communities. Because sex education aims to equip and make children aware of the importance of maintaining health, well-being and dignity by instilling self-protection in the development of good social and sexual relationships.

Providing sex education must also trigger and be sourced from the Al-Quran and Hadith, where religion plays a role as a guide and guide to life for its people as well as being a benchmark that regulates the behavior of its adherents in everyday life.

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