



**Early Childhood Sex Education with Al Islam Muhammadiyah Values Insights
(A Case Study in Bustanul Athfal Bangunsari Ponorogo)**

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Abstrak

Penelitian ini berjudul pendidikan seks anak usia dini berwawasan nilai Al Islam dan Kemuhammadiyah (studi kasus pada Bustanul Athfal Bangunsari Ponorogo). Metode penelitian studi kasus dengan pengumpulan data observasi, wawancara dan dokumentasi. Keabsahan data dengan menguji derajat kepercayaan, keteralihan, ketergantungan dan kepastian. Analisis data dengan model interaktif yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian meliputi kognitif berhubungan dengan transfer pengetahuan, psikomotor pemberian keterampilan, dan afektif berhubungan dengan norma pendidikan seks dan nilai Al Islam Muhammadiyah. Adapun pendukung dan penghambat berasal dari guru, orangtua dan sarana prasarana..

Abstract

This research was entitled Early Childhood Sex Education with Al Islam Muhammadiyah Values Insights (A Case Study in Bustanul Athfal Bangunsari Ponorogo). This research used a case study method with data collection observations, interviews, and documentation. Data validity was conducted by examining the degree of trust, transfer, dependency and certainty. Data analysis with interactive models consisted of data reduction, data presentation, and conclusion drawing. The results of the study included cognitive relating to the transfer of knowledge, psychomotor skills provision, and affective relating to the norms of sex education and the values of Al Islam Muhammadiyah. The supporters and inhibitors came from teachers, parents, and infrastructure.

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BACKGROUND

Sexual violence is currently being undergone by children. Based on observations from the online *republika* newspaper, www.nationalrepublika.co.id, the National Commission on Child Protection (Komisi Nasional Perlindungan Anak/Komnas PA) noted the high rates of sexual violence against children over the past three years. Sexual violence reaches an average of all cases of violence against children. In 2014 and 2015, cases of sexual violence against children reached more than 50 percent of all cases of violence. In 2014, 52 percent of 4,638 cases were sexual violence against children. The following year, there were 58 percent of cases of sexual violence against children from 6,726 cases of violence. As for January to April 2016, it recorded as many as 48 percent of cases of sexual violence from 339 reported cases of violence. The 16 percent of cases of sexual violence in 2016 were carried out by children under 17 years of age.

Other information obtained from www.kpai.go.id that sexual violence since 2013 has now risen to 100%. The mode is diverse including the

wrong parenting style, the progress of information flow and technology, and the social environment. It is necessary to find a long-term solution because it is feared that children who were formerly victims will imitate what they have experienced, namely to become a predator of children, aka revenge for what has happened to them (Chomaria, 2014). Almost all pedophiles have been victims of pedophilia itself, especially when they were young (Sugijokanto, 2014).

The solution that can be offered to deal with the problem is with sex education. This is an important factor because the increase in cases of sexual violence is due to the lack of knowledge of children about sex. Parents and teachers consider that this is not the children's time to have knowledge of sex. Many think sex is taboo and one day the child will naturally know about the nature of sex. Such understanding needs to be straightened out because sex education will make children more aware of the sexual violence that befell them.

Sex education can be interpreted as an effort to provide knowledge,

understanding about sex so that it can be used properly and avoid abuse. Through sex education, children will get information about the differences between men and women and their body parts. Body members must be covered and only certain people can see them. Say "no" if someone else asks to undress or see a limb, and shout or run if a stranger still forces them.

Sex education is very appropriate to be introduced for children from an early age. It is a period of rapid growth and development (golden age). It is necessary to provide appropriate educational stimulation for further education. Sex education needs to be given early because from the beginning they understand the differences between men and women, and what can be done and prohibited by both sexes. Another reason is because children are very vulnerable to sexual abuse because of the lack of understanding of the problem. Methods in sex education start from introduction, observation, and action in daily activities. Furthermore, the process is done by children in their daily activities in learning in school, accompanied by examples from teachers and people

around them.

The need for sex education was supported by the majority (92%) of parents of respondents stating that sex education according to age must be taught in schools according to the level of child growth and development. This is the result of Fisher's research, Christine M. (2014) entitled "Perceptions of elementary school children parents regarding sexuality education." In line with Benni Emanuela, et al. (2015) about evaluation outcomes of a sex education strategy in high schools of Pavia (Italy) that intervention is very effective in enhancing adolescent sexual knowledge, by promoting sex education messages. As for Sarah Chapman (2015) with the title of "Teaching children in schools about sexual abuse: what do we know about how well this works?" focused more on the concept of sex education material and methods.

Muhammadiyah as an Islamic organization wants its adherents to be able to maintain safety and honor in the midst of society. Sex education is considered as one way. Sex education is not solely to reduce

sexual violence, but more importantly is to carry out Islamic law, just as Busatanul Athfal (BA) Bangunsari which has implemented the sex education with the values of Al Islam Muhammadiyah. The education curriculum combines the national curriculum with the curriculum of TK Aisyiyah Bustanul Athfal. The methods used are like storytelling, role playing, or simulation. The support of learning media such as pictures, and videos is enough to help students understand the importance of sex education for themselves.

In connection with this matter, the researcher was interested in conducting research entitled "Early Childhood Sex Education with the values of Al Islam Muhammadiyah Insights (A Case Study at Bustanul Athfal Bangunsari Ponorogo)". The problem statements include (1) the implementation of the implementation of Al Islam Muhammadiyah-based sex education and (2) the supporting and inhibiting factors.

LITERATURE REVIEW

Sex Education

Education is an effort to gain

understanding of knowledge, skills and attitudes. Meanwhile, sex according to BKKBN (2008: 10) means gender, which is a trait or characteristic that distinguishes men and women, while sexual means thing that has something to do with sex or that arises from sex. From the previous definition, it can be concluded that sex education is the process of educating educators to students about sex or sexuality to gain an understanding of knowledge, skills and attitudes related to it.

Sex education by Surtirena (2001: 2) attempts to provide knowledge about biological, psychological, and psychosocial changes as a result of human growth and psychological development. Sex education is a requirement for every human being, because they breed and how to do it through sex. Normally, humans have lust and want to let their sexual desires out. However, all of them have been regulated through norms so that there are differences with animals. Remembering that humans are defended by reason and mind, so in action it is necessary to consider this.

Sex education does not only involve sex, but from the beginning there is a

need to have an introduction to the sex of men and women and explain the functions and differences about the two sexes. In addition, the method of caring for the sexes is a skill that must be owned by children so that they are free from disease. The norms are to take care of and protect the sex organs in positive terms. In other words, sex education essentially provides knowledge about sex, practice skills, and religious ethics so there will be no deviation.

The Objectives of Sex Education

Sex education has 3 aspects of purpose, namely (1) cognitive related to knowledge related to sex, (2) psychomotor related to the skills of caring for and maintaining organs, (3) Affective related to religion which invites the use of anatomy in positive terms and avoids sexual deviations

Sex Education in Early Childhood

Sex education in early childhood is focused on the introduction of body parts, their functions, and the way they are treated. For body organs, the introduction of body anatomy starts from the head to foot organs. From male and female organs, they are

identified in detail to convey differences to children. Especially for the genital organs, they need to be given an in-depth explanation, considering that the organ cannot be shown to the opposite sex. Besides, the care of body organs and genital organs is very important because it can affect a person's health. Therefore, toilet training is very important to be delivered and simulated to children. Starting from the procedure to enter the bathroom, position to defecate, or how to clean it.

Sex education when traced in term of its behavior since childhood will be very clearly visible about its sexual behavior. As Sigmund Freud revealed about the stages of psychosexual development that is (1) the oral stage which lasts for 18 months, namely the baby's observation is centered around the mouth such as chewing, sucking, and biting; (2) the anal stage lasts between 1 and 3 years. Enjoyment lies in the anal passage/cleaning function associated with it; (3) the phallic stage takes place between ages 3 and 6 which means male genitalia (penis); (4) the latent stage lasts between approximately 6 years

and puberty; children suppress all interest in sex and develop social and intellectual skills; (5) genital stage that starts at puberty and the source of sexual pleasure is now someone who is outside the family.

Al Islam Muhammadiyah Values

Muhammadiyah Islamic has life manuals (2000) which means a set of Islamic values and norms derived from the Qur'an and Sunnah to be a pattern for the behavior of Muhammadiyah people living in their daily lives. There are 11 life guides ranging from personal life, family, community, organization, managing business charities, doing business, developing professions, nation and state, preserving the environment, science and technology, arts and culture. With this aim, it will provide a clear picture of the rules, procedures, attitudes, values and even the underlying law.

The values of Al Islam Muhammadiyah is a derivative of each Muhammadiyah's life guidelines in which there is a set of activities which are obligatory, sunnah, mubah, and haram. As an example in the guide to personal life

of moral aspects, it requires Muhammadiyah people to emulate the Prophet's behavior in practicing noble morality so that it becomes *uswah hasanah* who is exemplified. This behavior is indicated by (1) prioritizing the afterlife rather than the world; (2) being honest in every aspect of life; (3) being patient in solving problems; (4) being friendly and care for others; (5) not liking to gossip and slander, likewise with the other Muhammadiyah life guidelines.

RESEARCH METHODOLOGY

A case study research method is a research that seeks to find meaning, investigate the process, and obtain deep understanding and understanding of individuals, groups and situations. This research was implemented in BA Bangunsari for 5 months starting from January to May 2018. It extracted data from the heads of institutions, teachers, parents and children with observation, interview and documentation data collection techniques. The validity of the data according to Nasution (1992) include (1) the degree of credibility, (2) transferability, (3) dependability, and

(4) confirmability

RESULT AND DISCUSSION

Talking about sex education for early childhood is actually regulated in Islam taught by the Prophet Muhammad. He taught one of ways to teach about sex education is by separating the bed. As his words say, "Ask your children to pray when they are seven years old, and beat them (without pain if they do not want to pray) when they are ten years old; and separate their beds. "(Narrated by Abu Dawud).

The Implication of Sex Education

1. Cognitive Aspect

The reason for the importance of sex education is that children have knowledge about the differences between men and women. Like Boyke in Madani (2003: 7), he states that sex education for early childhood is one of the efforts to provide understanding to children according to their age regarding the functions of sexual organs and the problems of natural instincts that are beginning to arise; guidance on the importance of protecting and taking care their intimate organs, while also providing an understanding of healthy social behavior and risks that

can occur around sexual problems. It is strengthened by Ahmad Rusydi (2012) that sex education (al-tarbiyyah al-jinsiyyah) is an education that must be integrated as a whole which aims to enable children to control their sexuality potential in accordance with Islamic concepts. Therefore, the general purpose of sex education is the establishment of morality.

A good theme is one that fits the goals and needs of the community (Hamalik, 2007: 31). In addition , Muhammadiyah also mentions that it is in accordance with the development of the community with the intention of islah and development in accordance with the teachings of Islam (Hamdan Hambali, 2006: 41). As for the division of the theme of sex education including myself, my environment and, my needs. (1) The theme of myself with the sub-self-identity (name, gender, age, father's name and mother's name) consisting of activities such as telling differences, mentioning identity, and grouping images of men and women, (2) The theme of myself with the sub-theme of the characteristics of body parts (head, hands, feet, senses

and benefits) consisting of activities mentioning limbs, differences, how to care for and toilet training, (3) The theme of my environment with my family's sub-theme consists of several activities to know family members, father/mother duties, family habits, and family rules, (4) The theme of my needs includes sub-themes: health, cleanliness and safety and form of activities, namely knowing the procedure to the bathroom, and maintaining cleanliness.

The method of sex education in the insights of Muhammadiyah is moral education whose methods are *naqliyah* (normative) and *aqliyah* (scientific). Normatively, the method comes from Al-Quran and Sunnah of the Prophet Muhammad. "Verily in the Messenger of Allah there is a good example for you, namely for those who expect Allah and the end of the day and many dhikr to Allah." (Al-Ahzab: 21). Therefore, as a Muhammadiyah educational institution, the education process must be able to give birth to the Ittiba generation to the Prophet (Haedar Naszir, 2014: 133)

Learning methods for PAUD learning are fun and playful. Its use

needs to have strong reasons and factors that support the selection of the method (Moeslichatoen, 2004: 9). The methods include (1) stories /tales that contain differences between men and women by giving examples or relationship so as to provide a complete understanding of meaning, (2) playing a role or playing a character so that the child can feel, encourage the family (father, mother and child), profession, and toilet training, (3) singing by changing the lyrics and themes of sex education, (4) giving assignments such as toilet training starting at both school and home, (5) simulation if there are sexual harassment/violence attempts.

Sex education media used include (1) Dolls, (2) Posters of sex education, (3) Puzzel of differences between men and women (4) fairy tale books, and (5) Make a match. The use of the media aims to clarify the presentation of the message so that it is not too verbalistic (in the form of mere written or verbal words) (Sadiman: 2014: 17).

2. Psychomotor Aspects

Psychomotor aspects are the domain of learning objectives related to skills. There are 4 skills, namely (1)

using clothes such as starting reading basmallah, and ending with hamdallah, being done in a closed room, putting the right first, and the order of pants, clothes and headscarves. In Islam, the importance of clothing as a cover for genitals is imposed [QS. al-A'raf (7): 26] "Son of Adam, verily We have sent down to you clothes to cover your nakedness and beautiful clothes for jewelry. And the clothes of piety are the best; (2) doing toilet training which includes entering the bathroom saying bismillah and ending hamdallah, entering with your left foot and exiting your right foot, closing the door, sitting down, and flushing the toilet clean. Toilet cases are important training cases because many people were tortured by the grave because they were not clean in washing from their urine. The Messenger of Allah-sallallaahu 'alaihi wa sallam - had passed two graves while saying, "In fact the two (residents) were tortured, while he was not tortured because of a big case (according to his opinion, pen). In fact, it was actually a big case. As for one among other things, he carried out to play off one against another, and for the second, he did

not take refuge from (sprinkling) his urine ." [Narrated by Al-Bukhoriy in his Shohih (216), and the Muslim in his Shohih (111)].

The next skills are (3) protecting oneself only including parents, doctors, teachers who can hold personal members, personal body parts should not be touched by anyone, they must say "no" if there is a force to hold / photograph personal members, and if there is a limb held, they must run, shout, or report to parents/teachers, (4) being a good person (male/female) such as using clothes, games and all attributes according to gender. As "From Ibn Abbas r.a said the Messenger of Allah (SAW) cursed men who acted as women and girls who acted as men. From another source, the Messenger of Allah cursed men who imitated women and women who imitated men. (H.R Bukhori).

From the psychomotor activity, it is then carried out with early habituation and education. Exemplary forms include all things, both in dress, word-telling, and acting (Nuryanto, 2015: 80). It is also necessary to exemplify the teacher and parents as figures who can be role models. They also have

the Prophet Muhammad a prime example as stated in the ideals of the Muhammadiyah's goal that making the Qur'an and sunnah Rosul as a means of establishing starting values and not jointed to the value of human creation (Haedar Nasyir, 2009: 52).

3. Affective Aspects

Affective Relates to attitudes, values, rules, and norms. It is in line with Muhammadiyah to equip its pilgrims with moral or affective capital, creating someone who has firm confidence, who encourages to plan for the future well, motivating to continue learning, and fostering honesty as the foundation for the birth of trust (Edy Sukardi and Suyatno, 2005: 10). This is done by issuing rules, namely (1) the use of clothing that reflects the uniform of a Muslim and Muslim. As a rule to cover the genitalia by the Fatwa Team of the Tarjih Assembly and Tajdid PP Muhammadiyah, it means that everything that must be covered; everything that is ashamed when seen. Male genital boundaries are between the center of the abdomen and the knee. As for women, the genital boundaries include all body parts except face and palms

(tarjih.muhammadiyah.or.id); (2) limitation of men and women by giving differentiation from the two facilities; (3) toilet training according to the norms.

Supporting and Inhibiting Factors

Supporting and inhibiting factors came from teachers, parents, and school facilities. (1) Teachers support government efforts to reduce cases of sexual violence that occur in several regions. The obstacle lies in its competence that has not fully understood the concept of sex education. In fact, the teachers' competence standards are measures that are defined or required in the form of mastery of knowledge and behavior for a teacher to be fit to occupy functional positions in accordance with the field of duty, qualifications, and education level (Suparlan, 2006: 85); (2) Parents encourage schools to continue implementing sex education. Yet, they were also confused in the implementation stage and did not continue the program at school. Even though educational institutions also inform parents to exemplify the character values according to those in the institution (Nuryanto, 2015:

113); (3) Infrastructure facilities are sufficient for children's playing which stimulates their development. But the classrooms are narrow, bathrooms still need to be added, inadequate play facilities.

CONCLUSION AND SUGGESTION

Conclusion

Sex education in early childhood in BA Aisyiyah Bangunsari was carried out in accordance with the values of Al Islam Muhammadiyah which includes Cognitive related to the transfer of knowledge of sex education. Psychomotor is related to providing skills about sex education. Affective relates to values and norms that must be obeyed. Supporting and contributing factors are the teacher's lack of knowledge and competence in designing activities related to sex education. Parents are still confused in the implementation stages to carry out sex education. The school facilities and infrastructure are inadequate .

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