

## Guidance of Sex Education for Pre-Puberty Children: Study at Darul Muttaqin Bogor

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### **Abstract**

*Sex education is a comprehensive education that needs to be disclosed publicly to pre-puberty-children aged between 7 to 10 years old. To ensure that they understood the meaning of life and are not being affected by western ideology. Providing sex education in Islam is very important to find their true identity and understand the concept of life as a Muslim when they reached puberty. This article aims to find out knowledge taught to pre-puberty age children about sex education. This research used qualitative methods, combining library researched (pedagogies aspect) and field researched (psychologist aspect). The results showed that the guidance of sex education about the body anatomy and their relevance to faith, worship, and sharia is to ensure that the child understands their responsibility and to adopt good morals in life.*

**Keywords:** Islamic Educations; Pre-Puberty; Sex Education

### **Abstrak**

Pendidikan seks merupakan pendidikan komprehensif yang perlu didedahkan kepada anak pra-akil baligh berumur antara 7 hingga 10 tahun. Ini memastikan mereka memahami erti kehidupan dan tidak terpengaruh dengan ideologi Barat. Menyediakan pendidikan seks dalam Islam adalah penting untuk mencari identitas kebenaran mereka dan memahami konsep kehidupan sebagai seorang Muslim apabila mereka mencapai usia akil baligh. Tujuan artikel ini adalah untuk mengetahui apa yang diajar kepada kanak-kanak umur pra-akil baligh tentang pendidikan seks. Kaedah kualitatif digunakan dalam penyelidikan ini dengan menggabungkan penelitian perpustakaan (aspek paedegogis) dan penyelidikan lapangan (aspek psikologi). Hasil kajian menunjukkan bimbingan pendidikan seks mengenai anatomi tubuh dan kaitannya dengan iman, ibadah dan syariat adalah untuk memastikan anak memahami tanggungjawab mereka dan menyesuaikan akhlak yang baik dalam kehidupan

**Kata kunci:** Pengendalian Emosi; Dorongan Bawah sadar; Alquran

## Introduction

Everybody will go through two phases in life known as pre-puberty and puberty in the Islamic perspective. It is a degree of maturity transformation from the biological, sociological, and psychological aspects. According to *Fiqh*, when an individual has reaches (early menstruation) at a certain age, which is also known as *mukallaf* or *akil baligh*, then he will accept full responsibility towards Allah and the community. Daily activities are accountable for in this life and thereafter with rewards or punishment from Allah *SWT*. Therefore, it is very important to prepare children with the knowledge to build a good character in handling one's lust which corresponds to the rules in Islam.

Sex education for children is a comprehensive education to be taught by parents openly or publicly, but most parents still feel uncomfortable to discuss it. One of the factors may be due to a lack of information about Islamic sex education to parents that lead to the perspective that sex education is unfit to talk about to children. According to Darmadi, sex education is not value-free but with faith, morals, and worship.

Free sex is spreading widely in society in this advanced technological world. Furthermore, sex education taught in Singapore's government school without religion leads to a hedonistic lifestyle. Malay/Muslim teenagers between the ages of 13 to 15 have the highest unmarried pregnancy compared to other races in Singapore as recorded from (Babes Organization Babes Pregnancy Crisis Support), an extract from Singapore Berita Mediacorp.

Therefore, it is crucial for parents as guidance and protection, to have skills and knowledge to teach children about sex education in Islam. Children at a pre-puberty stage need to understand and aware, generating good morals and responsibilities when they grew up later. This article aims to know the guidance of Islamic sex education by parents to pre-puberty teenagers.

The qualitative method used in this research is the combination of library and field research. Library research used the book "Tarbiyyatul Aulad Fil Islam" Book 2, by Abdullah Nasih Ulwan as the primary source. Other books and the latest literature review were studied and considered as secondary data. Field research conducted at Pesantren Darul Muttaqin Bogor focuses only on girls aged between 7-10 through interviews with parents and educators via WhatsApp or video calls, videos from the website (due to covid 19), and documents. All data were collected, analyzed, deduced, and written in a descriptive order to be understood and to produce a new theory.

Abdullah Nasih Ulwan viewed the importance of sex education to be taught from parents to their children as early as 7years old with continuous guidance, consciousness, and be frank with the terms of explanation. Guiding them with the concept of asking permission when entering any room as mentioned in Surah Al Noor

(24): 58-59, lowering their gaze or ethics of seeing (surah al-Noor (24): (30-31) and ethics of privacy to control arousal sexual desire as mentioned in surah Al-Ahzab (33): 32-33, following the shari'ah law, and knowing the signs of puberty. Hadith narrated by Abdullah ibn Amr ibn al-'As, "Command your children to pray when they become seven years old and beat them for it (prayer) when they become ten years old and arrange their beds (to sleep) separately." (Ash'ath, 2008). Monitoring in their daily activities is a must to avoid deviation of intention.

Nur Aynum has the same view as Abdullah Nasih Ulwan on sex education. Negative perspective about sex to be eliminated from the child's mind through education of sex education in Islam. Teaching them the meaning of life through different gender, modesty in dress code and understand the *aurat* as guided by the law in Islam, praying, separate their bedding and seek permission before entering the parent's room, teaching the ethics (*adab*) of ghusl and of course about puberty with continuous monitoring. This aims to equip the child with ethics, sharia, and faith and build a good character upon reaching puberty.

Darmadi and Moh. Rashid viewed sex education as a priority to parents because it is part of life as a social human being. Sex education in Islam is a package that focused not only on the physical aspect of the child but also the spiritual to give the right understanding and generate a healthy generation. They recommended teaching children with ethics (*adab*) by covering their aura with the guideline in Islam, guiding them about sex continuously and its association with shari'ah, its function and consequences, and parents lead a role model to their children. Therefore, guidance and a clear understanding of knowledge about physical anatomy from both genders and its function, values, physical health, and spiritual is a key to be a righteous person in Islam.

Muhammad Aftab Khan and Hisham Altalib viewed sex education for children aged between 7-10 years old before puberty as crucial. Information about the physical for different genders, physiological and emotional changes due to the emergence of puberty, menstruation and its possible effects, hygiene, diet during this period, and proper attire, and ghusl after the period end is a must. At this age, informed children with religious responsibilities such as prayer, fasting, and reciting the Quran. They should be informed about the ethics of privacy, and seeing, as children at this age will make a blueprint in their mind.

Journal written by Wardatul Ilmiah, Nanah Sujannah, and Rasnam Rashidi (2020) shows that sex education to be taught to the child aged between 8-10 as a preventive measure so that the child can take care of himself and be able to understand the affairs of life. Children to be responsible for his action, apply good values, have a good character, and was not enslaved to lust and immersed in a hedonistic lifestyle.

The above views, educating pre-puberty-aged children between 7-10 years is crucial, so as not received the wrong information from media and peers. Sex education is taught continuously associated with morals and values using proper terms, aware of the implication to oneself, the society, and have continuous monitoring from parents. It is essential to establish their belief in Allah and guide their religious responsibilities through praying, fasting, reciting the Quran. Knowledge about the changes during puberty in the physical, emotional, and social aspects of life, puberty, the emergence of menstruation for girls, and seminal fluid for boys and ghusl.

As a preventive measure, they should be vigilant with environmental influence, organize time beneficially, look after the health. Choose the right circle of friends, and be modest in dressing with the guidance in Islam. Respect one's privacy, lower their gaze and refrain from looking at pornography videos, magazines, or books that send a wrong message to the brain. The aim is to generate a healthy sexual life and be a righteous person with morals, ethics, and values in Islam.

## **Research Methods**

The qualitative method used in this research is the combination of library and field research. Library research used the book "Tarbiyyatul Aulad Fil Islam" Book 2, by Abdullah Nasih Ulwan as the primary source. Other books and the latest literature review were studied and considered as secondary data. Field research conducted at Pesantren Darul Muttaqin Bogor focuses only on girls aged between 7-10 through interviews with parents and educators via WhatsApp or video calls, videos from the website (due to covid 19), and documents. All data were collected, analyzed, deduced, and written in a descriptive order to be understood and to produce a new theory.

## **Result and Discussion**

Darul Muttaqin is also known as pesantren Darul Muttaqin. Teachers and parents create strong bonding to ensure that synergy does take place in school and at home. Parents play an essential role as the primary educator and role model to guide and teach their child to be responsible for Allah, discipline, ethics, morals, and values at home. School as a secondary educator to build a child's character with relevant knowledge and skill to be a faithful Muslim and a Khalifah. From the interviews, the development was understood and give the correct guidance according to their needs.

Therefore, choosing a school is one of the priorities set by parents for their child to enter their childhood life. This is essential because it will lead them to be diligent Muslims and be useful individuals for the family and the community. Furthermore, the atmosphere of the surroundings, rules, and skill as well as competence from educators will be role models that will give a strong impact on the development of the child.

While the school plays a role in educating the child with integrated knowledge, parents take their lead at home in giving security and necessary guidance. It showed parents guided their child continuously with responsibilities such as praying and fasting, asking permission before entering one's room, dress code morale, and ethics of respecting privacy in Islam at early childhood cultivate a habit upon reaching puberty. Parents showered their child with strong bonding of love and have good communication within the family by having activities together such as playing games, doing the house chores, and rituals.

The child is informed to be vigilant with the surroundings, choose good friends, and refrain from watching an obscene movie. This aim is to guide positivity to the soul. Discipline with gentle reminders if she delayed her responsibilities. Educate the child (girl) on the physical changes, functions, and how to take care of their health. Inform about the commencing of manse period, and ghusl (ritual washing of the body). This information is to equip and prepare them with knowledge for the next phase.

Therefore, it showed that parents need to acquire proper skills and knowledge in helping the child to grow harmoniously. Parents need to understand the development of the child and to guide them with an appropriate education. Their role model influences, guiding them with the necessary knowledge and skill before reaching puberty. Ensure that the child can control their lust from being sexually aroused and hold to their responsibility as a faithful Muslim.

## Conclusion

Knowledge is not value-free but is related to culture and religion. Parents play a crucial role in guiding their pre-puberty-age child between 7 – 10years, with sex education, morals, ethics, values, and prepare them with proper knowledge when reaching puberty. We need to ensure that they know their responsibilities, understand the meaning of life, and be a righteous adult.

Parents should educate their pre-puberty child on the changes before the occurrence of her first puberty. Inform her about the aspect of physical, sociological, emotional. Girls to be informed and guided about their sexual organ and its function, menstruation, hygiene, ghusl, proper socializing, privacy, respect, morals, and values. Impart sex education continuously with morals and values using terms clearly, be aware of the implication to oneself and the society with continuous monitoring from parents. Established their belief in Allah and guide their religious responsibilities through praying, fasting, reciting the Quran.

As a prevention measure, they should be guided to be vigilant with environmental influence, organize their time beneficially, looking after their health, and choose the right circle of friends. Lower their gaze and refrain from looking at pornography videos, magazines, or books that send a wrong message to the brain and family's

lineage. It showed that Islam is a holistic religion that focused on human well-being to oneself, Allah, and the community as a package.

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