

## Sex Education in Islamic Education Perspective

**Pristian Hadi Putra, Yelni Erniyati**

Institut Agama Islam Negeri (IAIN) Kerinci, Indonesia

Correspondence: [fristianhp87@gmail.com](mailto:fristianhp87@gmail.com)

**Abstract.** This study aims to describe sex education in Islamic perspective, because by knowing sex education, and if it is understood correctly especially by the teenagers, they will be protected from sexual deviations.. The researcher used qualitative research with a library research approach. Data collection techniques are carried out by searching and collecting data from various sources such as books, literature, documents, journals, and from the print media regarding sex education in the perspective of Islamic education. Obtained data are then synthesized which eventually becomes a conclusion. The data found revealed sex education in Islamic perspective is an integral part of the education of faith, morals and worship. It is related to how to behave in society in order to prevent the sex abuse. Moreover, sex education problems in Indonesia are still tends to be shallow, and the delivery of sex education is still ineffective, including delivery only at school and the delivery is focused only on explaining reproductive organs. The delivery of sex education must be planned. It starts from the time baby is born, from the curious traits that guide the development of his thinking, and brain intelligence, so that the family as informal education is carried out properly.

**Keywords:** Sex , Education, Islamic, Perspective.

### Introduction

Education is a basic need for humans, because at birth humans do not know anything. However, on the other hand, humans have basic potential (fitrah) that must be developed to the maximum extent. Education cannot be separated from human life, however simple the human community definitely needs education. So in a general sense, life and the community will be determined by the educational activities in it.

The educational process that is not much different occurs in an advanced (modern) society, parents pay attention to the education of their children and the younger generation of the community. The aims

and missions of education are basically the same, namely to provide guidance so that they can live independently. Parents and teachers give the guidance to children, so that they can continue and preserve traditions that exist in the community.

One of the educations that color human life is sex education. This sex education seeks to recognize the creation of humans from the types of men and women in order to get to know each other towards piety to God. Sex education can provide a person's understanding of the opposite sex, that humans (male and female) have the same position before God, and the only difference between the two physically is the anatomical form of the body and its reproductive function. These two sexes must complement, perfect, and love each other to build a harmonious life together in the family and society.

This harmony of life can be achieved by humans if sex education is understood correctly starting from children to even married adults. With proper sex education, humans, especially teenagers, will be protected from sexual deviations or free sex. Therefore, the educational foundation must be in accordance with Islam and the view of human life so that the educational goals that have been set can be achieved and benefit the human being. Sex education can reduce or prevent careless sexual behavior that also means reducing the spread of disease due to the free sex.<sup>1</sup>

If sex education is not taught as early as possible to children, there is a high possibility of promiscuity, free sex, rape, sodomy, pregnancy outside marriage, abortion, living together outside marriage, and violations of other moral values. On the other hand, there is a dilemma for parents especially those who are still bound by Eastern culture because discussing the problem of sexuality is taboo and closed. Therefore, it is time for parents to realize their role in providing sex education for their children. The tendency of the younger generation is to consider marriage something ordinary. Here we see the loss of holiness.

---

<sup>1</sup> Fahmi, Early Childhood Education in the Family Environment: , (The Qathruna Journal, Vol 3, 2016), h. 69-97

Society in general feels taboo to talk about matters relating to sexuality. This is because it is based on cultural and social factors of heterogeneous society, thus prohibiting talking about sexuality in public. This sex issue is considered as something pornographic and disgraceful, it is very personal nature (privacy) does not need to be disclosed to others. On the other hand, sex education is not a taboo topic in Islam. Muslim has studied sex education since 1400 years ago from the Quran through leaflets delivered by Prophet Muhammad SAW. In fact, sex should be discussed according to the teachings of Islam<sup>2</sup>.

Furthermore, a research conducted by Hasiah on "The Concept of Sex Education in the Qur'an Perspective" revealed the concept of moral deterioration (free sex behavior) that occurs in adolescence must be prevented as early as possible with sex education by holding reinforcement in educational issues and fostering aqidah. then, ultimately understanding and awareness that the concept of sex education referred to in the Koran should be further explored to be conveyed to students.<sup>3</sup>

Moreover, several causes that make children easily subjected to child sexual abuse, namely innocent children who trust all adults, young children who are unable to detect the motivation possessed by adults, children are taught to obey adults, naturally children have a curiosity about their bodies and children are alienated from information relating to their sexuality. Therefore, children have a variety of characters that can plunge them into victims of child sexual abuse; children need protection from adults, especially their parents.<sup>4</sup>

Regarding to the fact nowadays that shows many cases of sexual violence to teenagers, the researchers argue that sex education is important to be learnt and to be understood, so the researchers were

---

2 Ahmad Sudan Salmi. Educating children on sexual matters on the teaching of Islam: The role of muslim parents. *Journal of Education of Social Policy* Vol 2 (5): 109-114. 2015.

3 Hasiah, "Konsep Pendidikan Seks dalam Perspektif Al-Qur'an," *Pedagogik*, vol. 08, hlm. 157-165, Jul 2016.

4 Dian Juni Eka Sari. (2012). Relationship of Sex Education in the Family with Sexual Behavior: *Journal of Public Health STIKes Prima Nusantara Bukittinggi*. Vol 3 (2), 27-31.

interested to discuss about sex education and how Islam views sex education.

## **Research Method**

The researcher used qualitative research with a library research approach. A literature study (library research) is an activity to gather the information that is relevant to the topic or problem that is the object of research. Data collection techniques are carried out by searching and collecting data from various sources such as books, literature, documents, journals, and from the print media regarding sex education in the perspective of Islamic education. The researchers did content analysis. Various information obtained from some of the literature is then synthesized which eventually becomes a conclusion. The conclusions are then arranged logically and systematically to answer the main problems in this research.

## **Finding**

### ***The Meaning of Sex Education in the Perspective of Islamic Education***

Education comes from the word "student" which means an act, action or method, which means an effort to mature a person or group of people through a learning and training process<sup>5</sup>. Education is expected to be able to direct one's life in a better direction<sup>6</sup>. Education is also defined as a learning experience that students go through and lasts a lifetime<sup>7</sup>.

Education is also defined as a conscious and planned effort carried out in the learning process, so as to make students active in exploring their various potentials, so that educational goals are expected to be achieved. Thus it can be concluded that education is an effort made by a person or group of people to mature students, so that students are able to develop their various potentials.

---

5 WJS. Purwadarminta, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2003), h. 407.

6 Al Rasyidin dan Samsul Nizar, *Pendekatan Historis, Teoritis dan Praktis Filsafat Pendidikan Islam*, (Jakarta: Ciputat Press, 2005), h. 32.

7 Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2012), h. 39.

Sex means genitals (male/female)<sup>8</sup>. Sex can also mean a sense of pleasure / deliciousness or a sense of excitement, so that it brings happiness to oneself and the environment.<sup>9</sup> Thus, sex education is a conscious effort to produce adult humans who can use their sexuality responsibly so that they can bring happiness to themselves, the environment and society<sup>10</sup>. Sex education can be interpreted as an explanation of the anatomy and physiology of human sex, the dangers of venereal disease and so on. Sex education provides clear and correct information on the issue of human sexuality. The information includes the process of conception, pregnancy to birth, sexual behavior, sexual relations, and aspects of health, psychology and society.<sup>11</sup>

Islam's view of sex is very objective and wise. Islam does not ignore the fact that sex is a necessity of life for all human beings. Several rules, guidelines, instructions, commands and prohibitions regarding sexual relations between humans with the aim of humans getting benefits, profits, safety, welfare and happiness both in this world and in the hereafter. Therefore, Islam regulates everything about sex and its distribution firmly and clearly contained in the Qur'an and Hadith.<sup>12</sup>

Sex education is a conscious and systematic treatment in schools, families and communities to convey the sexual process according to religion and which has been applied by the community. The point is that sex education should not conflict with religious teachings. Sex education also introduces children to gender and how to take care of it, both in terms of health, hygiene, security and safety. Sex education also provides the right knowledge to children to face preparation for adapting well to sexual behaviors in the future with the aim of encouraging children to make a logical and correct tendency in sexual and reproductive

---

<sup>8</sup>Al Barry dan Sofyan Hadi, *Kamus Ilmiah Kontemporer*, (Bandung: Pustaka Setia, 2010), Cet. III, h. 273.

<sup>9</sup>Zainimal, *Sosiologi Pendidikan*, (Padang: Hayfa Press, 2007), h. 83.

<sup>10</sup>Ary H. Gunawan, *Sosiologi Pendidikan; Suatu Analisis Sosiologi tentang Berbagai Problem Pendidikan*, (Jakarta: Rineka Cipta, 2000), h. 149.

<sup>11</sup>Diana Septi Purnama, *Pentingnya Pendidikan Seks*, *Jurnal Pendidikan*, Vol. 1 No. 5, (2015), h. 77-78.

<sup>12</sup>Alya Andika, *Bicara seks Bersama Anak* (Yogyakarta: Pustaka Anggrek, 2009), h. 22.

problems.<sup>13</sup>

Thus, it can be concluded that sex education is not only related to sexual enlightenment in the sense of heterosexuality and is not solely related to biological or physiological problems, but also includes psychological, socio cultural, religious, and health issues. Sex education is an effort to guide and nurture someone to understand about sex education. the meaning, function, and purpose of sex so that he can channel it properly and correctly.

Sex education can be divided into two: First, Sex instruction; namely information on anatomy, biology of reproduction, family development and contraceptive methods. Second, Education in sexuality covers the fields of ethics, morals, psychology, economics, and other knowledge. Sex instruction without education in sexuality can lead to promiscuity (association with anyone) and deviant sexual relationships.<sup>14</sup>

Good sex education has the aim of fostering a family and being a responsible parent. In addition, sex education also aims to provide knowledge and educate children to behave properly in terms of sex, in accordance with religious, social and moral norms. Here are some of the goals of sex education, including:<sup>15</sup>

1. Provide adequate understanding of changes in physical, mental and emotional maturity processes related to sexual problems.
2. Provide an understanding of the differences between men and women.
3. Provide an understanding of the role of sex in human life.
4. Shape attitudes and provide understanding of sex in all its various manifestations.
5. Provide an understanding that the relationship between humans can bring satisfaction to both individual and family life.

---

13Ibid.,h. 23.

14Muh. Sudirman, Pendidikan Seks Bagi Remaja Menurut Al Qur'an, Jurnal Studi Islam, No. 6, 2011.

15Ibid.

6. Provide an understanding of the need for essential moral values to provide a rational basis for making decisions related to sexual behavior.
7. Provide knowledge about sexual errors and irregularities so that individuals can protect themselves and fight exploitation that can interfere with their physical and mental health.
8. To reduce prostitution, irrational fear of sex and excessive sex exploration
9. Provide understanding and conditions that can make individuals perform sexual activities effectively and creatively in various roles, for example as wife or husband, parents, community members.
10. Develop self-understanding of the functions and needs of sex. Therefore, sex education in a narrow sense (in context) is education about human sexuality.
11. Helping students in developing their personality, so they are able to make responsible decisions

Thus, the purpose of sex education is to form a healthy emotional attitude towards sex issues and to guide children and adolescents towards healthy adult life and responsibility for their sexual life. This is so that they do not regard sex as something disgusting and dirty, but as a human innate, which is a gift from God and has an important function for the survival of human life, and so that children can learn to appreciate their sexual abilities and only channel these impulses for purposes certain (good) and at certain times.

The sex education provided should be related to the norms that apply in society, what is prohibited, what is customary and how to do it without violating the rules that apply in society. Sexual education is education that can help young people to face life problems that stem from sexual urges. The delivery of these sex education materials should be given at an early age when children have started to ask questions about gender differences between themselves and others, continuously and gradually, adapted to the needs and age of the child as well as the child's grasping power. In this case, sex education should ideally be given first by

parents at home, considering that the parents who know the best about the child's condition are the parents themselves. However, not all parents want to be open to their children in discussing sexual issues. Parents who are willing and able to provide information about sex but more are unable and do not understand the problem.

Regarding to sex education, Islam also recognizes the significance of fulfilling human sexual needs and desires, the Qur'an and Hadith discussed this issue seriously, about marriage and family life. Moreover, Sex education in terms of genital hygiene, as stated in another Hadith, "From Qatadah R.A. he said: The Messenger of Allah said: If one of you urinates, then he should not touch his cock with his right hand. And if he goes to defecate, then he should not take a wife with his right hand, and if you drink, do not drink with one breath ". (Mutafaq Alaih).

This Hadith is very interesting to be used as a lesson for sex education early on to our children. This hadith teaches how the manners or ethics when urinating, urinating and drinking ethics. If we observe our children, especially boys, we often see them urinating while standing up. If we provide learning and understanding to our children how to urinate taught by Islam with the application of this Hadith, it is very important. The phenomenon that occurs in children when they urinate by standing at least can be avoided because it is not following the ethics of politeness.

Furthermore, Sex education is more specific and following Islamic law. It is including instilling the soul of masculinity in boys, the soul of femininity in girls, and introducing *mahram*. Educate children to always maintain eye contact and not advertise. Then educate them so that they do not go to seclusion, do not shake hands or shake hands with members of the opposite sex who are not mahram. Educating the ethics of decorating, Islamic dress, separating the bed, introducing visiting time and order. As well as educating to maintain genital hygiene.

There is an important foundation in looking at the existence of sexuality education using the lens of Islamic law, namely the Qur'an and Hadith. Allah SWT's words in Surat Al-Mu'minun 5-7 which means, "and those who guard their private parts, except against their wives or the

slaves they have; then verily they are blameless in this. Whoever seeks the opposite, then they are the ones who transgress ". From the verses of the Qur'an, it can be understood that the Qur'an explains the teachings of sexuality in all its dimensions. This teaching needs to be understood by human beings, especially teenagers, both boys and girls, so that they know which ones are forbidden and which ones are permitted by Islamic law. <sup>16</sup>

There is a hadith of the Prophet SAW that can be used as a basis for sexuality education: Has told us 'Abdurrahman bin Ibrahim said, hastold us Ibn Abu Fudaik from Adh Dhahhak binUthman from Zaid bin Aslam from' Abdurrahman bin Abu Sa'id Al Khudri from his father from the Prophet Muhammad he said: "A man should not look at the aurat of another man, and a woman should not look at the aurat of another woman. A man should not sleep with another man in one blanket, and a woman should not sleep with another woman in one blanket." The hadith above can be used as the basis of sexuality education, because one of the purposes of sexuality education in adolescents is the formation human beings who are of noble character, have strong rules and faith, and can prevent damage in society caused by deviations in matters of sex. <sup>17</sup>

From an Islamic perspective, sex education is an integral part of the education of faith, morals and worship. Parents have an important role to overcome deviant sexual behavior, namely by teaching sex education directly and continuously to children as early as possible in the family based on Islamic teachings and the norms of the local community. Therefore, the children accept the issue of sexuality as an integral part of their lives with full responsibility. Sex education cannot be separated from the three elements above. The escape of sex education from the three elements above will cause an unclear direction of sexual education. It might even cause error and deviation

---

16 Mohammad Anwar Syarifuddin, *Kajian Orientalis Terhadap Alquran Dan Hadis* (Ciputat: Sekata Cendikia, 2015).

17 Moh. Nawafil and Suparwany, "Revitalization of Theoretical Response Study of Ignaz Goldziher and Joseph Schacht Hadith Criticism," *Al-Bukhari: Jurnal Ilmu Hadits* 4, no. 2 (2021): 116-140.

from the original destination. Because sexual education is separated from the elements of faith, worship and morals will only be based on human desires alone. based on the explanation, it could be concluded that the meaning of sex education in Islamic perspective is teaching about the rule and norms related to how to behave in society related to sex in order to prevent the sex matter or sex abuse.

### ***Problems of Sex Education in the Perspective of Islamic Education***

Access to sex information is very easy and fast from various media; the information is easily obtained through the internet, cell phones, magazines, and other media. The parents should be the first party responsible for the safety of their children in undergoing the stages of development (physical, emotional, intellectual, sexual, social, and so on) that they must go through, from children to adults.

In Islam, issues related to sex are not foreign, but are discussed so widely by scientists and scholars; the discussion of sex issues is not based solely on their views but is based on the views of the Qur'an and Al-Qur'an. Hadith. Discussions about sex are always associated with issues of aqidah, morality, staying away from evil, and not bringing harm to others. This is in accordance with the word of Allah Q.S *Ar-Ruum*: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

*And among the signs of His power is that He has created for you wives of your own kind, so that you may tend to and find peace in them, and He has created between you love and compassion. Verily in that are signs for a people who think.*

The urge or desire to have sexual intercourse always appears in adolescents. If there is no appropriate distribution (marriage) then efforts must be made to provide understanding and knowledge about it. The factors that are considered to play a role in the emergence of sexual

problems in adolescents are as follows:<sup>18</sup>

1. Hormonal changes that increase adolescent sexual desire. This increase in hormones causes adolescents to need channeling in the form of certain behaviors,
2. The distribution cannot be carried out immediately because of the delay in the age of marriage, both legally because of the law on marriage, or because social norms are increasingly demanding increasing requirements for marriage (education, employment, mental preparation and others). other.
3. The prevailing religious norms, in which a person is prohibited from having sexual relations before marriage. For teenagers who can not restrain themselves have a tendency to violate these things.
4. The tendency of violations is increasing due to the dissemination of information and stimulation through mass media with sophisticated technology, (eg VCD, photos, magazines, mobile phones, internet, etc.) to be unstoppable. Teenagers who are in a period of curiosity and want to try, will imitate what they see or hear from the mass media, because in general they have never fully learned about sexual problems from their parents,
5. Parents themselves, either because of their ignorance or because they are still taboo about talking about sex with children, make them not open to their children, and even tend to distance themselves from children in this matter.

In addition, Yusuf Madan also pointed out there are several factors that influence sexual problems, including:<sup>19</sup> 1) Congenital and environmental factors, 2) Hormone disorders, 3) Parental traits, 4) Breastfeeding provided by the mother or another woman, 5) Sexual intercourse.

---

<sup>18</sup>Untung Sentosa dan Aam Amiruddin, *Cinta dan Seks Rumah Tangga Muslim*, (Bandung: Khasanah Intelektual, 2006), h. 5.

<sup>19</sup>Yusuf Madan, *Sex education for Children*, (Jakarta: Hikmah Mizan Publika, 2004), h. 35.

Various problems can actually be prevented with sex education or sex education that is correct and effective. However, the problem is that sex education in Indonesia still tends to be shallow and ineffective. Among the problems of sex education are as follows:

1. Only explained in school  
Not all schools have a sex education program, but it seems as if sex education is only the responsibility of the school.
2. Parents rarely want to interfere  
Sex is still considered so taboo that parents at home are reluctant to discuss it.
3. Explanation given in public  
Discussion about sex is a sensitive topic, so caution is needed in conveying it and cannot be given in public.
4. Too focused on the problem of reproductive organ function  
The saturation of students caused by the explanation given is only about how sperm fertilizes eggs and babies are formed. Should also explain more broadly.
5. No explanation of emotions  
Many teenagers who have sex before marriage because they are carried away by emotions and affection. They should be given an explanation about how to love without sex.
6. It only contains virginity, sin and stigma  
Often when talking about sexual intercourse too early, the consequences that are discussed are only religious consequences, namely sin. Apart from that, students will be intimidated by the stigma of society. "Who wants a dirty woman?" or "A woman's future must be bad if she's not a virgin." But there's nothing to say that premarital sex and too early can lead to unwanted pregnancies.
7. Not given a place to complain  
After getting sex education, where should teenagers go to discuss if they have personal questions. They should be given a place or place to convey various issues related to sex.

8. Still consider women as guilty parties.  
Generally, when sex occurs before marriage and pregnancy before marriage, the person who is always be harmed is woman. However, sex education places a lot of women as the party who is too much "guilty".
9. Teach but without judging  
It is rare for girls and boys to be willing and brave to consult an expert when they are no longer virgins or face reproductive problems. This is because experts, teachers, and parents will immediately judge them.
10. There is no information on how to suppress lust.  
Sex education given to teenagers rarely includes ways to reduce sexual desire. Yet every human being is natural to have sexual desire.
11. Blocked the problem but did not solve the problem.  
Movies are blocked and all dangerous sites are flagged, but students are not taught that closing and blocking does not change the fact that the passion persists.
12. Given the wrong assumption about the function of sex  
When getting sex lessons at school, all experts and extension providers always position that sex is only a tool for producing children.
13. Just focus on prevention  
The teacher assumes not all students have never had sex before. Thus, all the information provided focuses on preventing sex outside of marriage. None of the teachers/speakers anticipates that there may be teenagers who have had sex, or are pregnant, and they do not know who to talk to
14. Wrong assumption that sex is only done by boyfriends of the same age  
Not all who ask for sex are teenagers of the same age. Many teenage girls end up having sex outside of marriage for the first time when they date men who are older than they are.

With various problems in the world of education, especially sex education, various sexual deviations arise as a result of the ineffectiveness of sex education. The substance of Islamic teachings has perfectly accommodated human life with its various complexities, including the case of human sensation, namely sexual. Sufficiently, the Qur'an and the Hadith of the Prophet SAW provide rules in order to explain the guide for humans related to sex as a fitrah for him, and humans should take advantage of that nature according to Islam.

### ***Solutions to the Problem of Sex Education in the Perspective of Islamic Education***

Because of the problems in sex education above, there is a deviation in sexuality. Therefore, it is necessary to provide proper sex education so that the sanctity and honor of himself and others can be well maintained. Allah has taught humans regarding sex education; this can be seen in the following words of Allah:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذْنَ كُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ  
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ  
ثِيَابَكُمْ مِّنَ الظُّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ  
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ  
بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَعِذُوا كَمَا

أَسْتَعِذْنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ

عَلِيمٌ حَكِيمٌ

*"O you who believe, let the slaves (male and female) you have, and those who are not yet mature among you, ask permission from you three times (in one day), namely: before the morning prayer when you undress ( outside) in the middle of the day, and after the Isha prayer. (That is) three 'awrah for you. There is no sin on you and not on them other than that (three times). They serve you, some of you (there are needs) to some (others). Thus Allah explains the verses to you. And Allah is Knowing, Wise. And when your children have reached the age of puberty, then let them ask permission, like those who before them asked permission. This is how Allah explains His verses. Allah is Knowing and Wise. "(Q.S.An Nur: 58-59).*

The verse provides guidance for the hosts, as parents of children and employers for their assistants. Allah ordered the host to educate his children and his slaves/helpers get used to asking permission when going into his old room. This education is a preventive or anticipatory measure against children or servants not to see sexual scenes committed by their masters. If they see the scene that the host did, it will be a disgrace and shame. For small children, it will be easy to tell their friends so that it will be embarrassing for their parents and will damage the child's mentality. For the master and the helper they will have bad feelings in their daily life so that the relationship between the two will be psychologically disturbed.

The times mentioned by the verse of the Qur'an are threefold:

1. Before the *Fajr* prayer; because at that time humans in general are still in a state of sleep
2. Towards noon (*qaylulah*), because at that time humans usually take off their clothes to rest
3. After the *Isha* prayer, because at that time it was time to sleep<sup>20</sup>

---

<sup>20</sup>Ali 'Abd al-Halim Mahmud, *Al-Tarbiyah al-Islamiyah fi Surat al-Nur*, (Kairo: Maktabah al-Qahirah, , 1994), Cet. I, h. 329.

At these times, small children and house cleaners should be instructed to ask for permission to enter the host's room. Because in these situations and conditions it is possible for the host to have sexual relations or other matters related to sex, so Islam does not allow seeing the host in such a state even if his own child is still small. As for children who have reached the age of puberty, parents should also instruct them to ask for permission at these times even outside of those times.<sup>21</sup>

From this description, it is very clear that Islamic education about sexuality is very wise and firm in positioning humans as human beings. However, not a few humans in utilizing their sexual potential sometimes fall into the animal world so that their status is lower than animals.

Islam views the sex drive in a person as a very dangerous force, especially if its distribution is not controlled by a strong control mechanism. Uncontrolled sex drive, on the one hand is seen as a bad force exhaled by Satan, can make a person lose his mind. During that time, the condition of a person will be in a psychological condition that is not chaotic. As stated by *Al Ghazali* that sexual desire (desire) forever cannot be controlled by reason or religion, but can only be managed or organized not opposed, that is, opposed by channeling it through legal marriages.<sup>22</sup>

Through marriage, love will develop because there is a good introduction, knowledge, and understanding about the other sex. After marriage, any method used by a married couple in the context of sexual relations can be legally justified, although sometimes in the cultural view of a society it is not justified.<sup>23</sup> Thus, they can create a calm, peaceful and loving life (*sakinah, mawaddah, warahmah*) in accordance with their human instincts. As the following word of Allah :

---

21Ibid.,h. 329-330.

22Rahmat Sudirman, *Konstruksi Seksualitas Islam dalam Wacana Sosial*, (Yogyakarta: Media Pressindo, 1999), h. 39.

23Quraish Shihab, *Perempuan: Dari Cinta sampai Seks, Dari Nikah Mut'ah sampai Nikah Sunnah, Dari Bias Lama sampai Bias Baru*, (Jakarta: Lentera Hati, 2005) , h. 387.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا

فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

*So marry (other) women you like: two, three or four. Then if you fear that you will not be able to do justice, then (marry) only one, or the slaves you have, that is closer to not doing wrong. (Q.S.AnNisa': 4)*

Family factors are very decisive in the problem of sex education so that free sex behavior can be avoided. The timing of giving sex education materials begins when the child is aware of sex. It can also be given when the child begins to ask his parents about how the baby is born. Prevention of free sex in the family, among others:<sup>24</sup>

- a. Families should understand about sex issues, before explaining to their children.
- b. A father directs the son, and a mother directs the daughter in explaining the problem of sex.
- c. Do not explain sex to boys and girls in the same room.
- d. Avoid things that smell porn when explaining sex issues, use polite words.
- e. Reassure children that their friends are good friends.
- f. Pay attention to children's abilities in sports and keep them busy with various activities.
- g. Instill ethics to protect yourself from immoral acts because it is the most valuable thing.
- h. Build an attitude of mutual trust between parents and children

Sex education for children and adolescents is necessary. It is the role of parents, who are required to be more dominant to introduce according to the age and development of children until they grow up. Providing knowledge to adolescents about the risks of free sex, psychologically and emotionally, as well as socially, will also be able to help prevent violations of applicable norms.

---

<sup>24</sup>Diana Septi Purnama, Op.Cit., h. 79.

### ***Sex Education Strategy in Islamic Education Perspective***

Sex Education strategy means that the way or the method that can be used in teaching or explaining the sex education. As parents who are mandated to teach the children about sex education firstly, they can do appropriate ways or strategies. Sex education starts from the time the baby is born, starting from the curious traits that guide the development of his thinking, and brain intelligence. Around the age of 3-7 years, the intelligence of the child's brain develops to the point where he begins to ask questions, such as how he was born into this world as childish questions. Questions like this must be answered wisely and lovingly without any element of scaring the child, so that the family as informal education is carried out properly.

In providing sex education to children, do not wait until the child asks about sex. Sex education should be given in a planned manner, according to the circumstances and needs of the child.

The sex education plans according to age group are:<sup>25</sup>

<b>No</b>	<b>Age</b>	<b>Action</b>
1	7 s/d 10 years	Start by giving facts about reproduction in general, such as marriage
2	10 s/d13 years	Gives embryology of genitals in anatomy and sex and menstrual signs occur
3	13 s/d 16 years	Giving a discussion about illegitimate intercourse and marriage, this phase explains the social aspects of sexual relations
4	16 years and over	Give an explanation of how to stay harmonious in marriage and be a role model for family, children and grandchildren and all descendants

---

<sup>25</sup>Ary H. Gunawan, Op.Cit.,h. 147.

There are several important things in providing sex education that must be considered, namely:<sup>26</sup>

1. The way of conveying it must be reasonable and simple, don't look hesitant or shy
2. The content of the description submitted must be objective, but do not explain things that are not, as if it is intended that the child will not ask again, may use examples or symbols such as the process of fertilization in plants, as long as it is taken into account that the description remains rational.
3. Shallowness or depth of the content of the description must be adjusted to the needs and stages of child development. Children aged 9 or 10 years do not need to fully explain behavior or actions in sexual relations, because the development of all aspects of their personality has not yet reached the maturity stage to be able to absorb in-depth descriptions of the problem.
4. Sex education must be given personally, because the breadth of knowledge and the speed at which the stages of development are slow are not the same for every child. With a personal approach, the method and content of the description can be adapted to the child's special circumstances.
5. In the end, it should be noted that the effort to carry out sexual education needs to be repeated (repetitive) besides that it is also necessary to know how far something new understanding can be absorbed by children, it is also necessary to remind

Many parties play a role in delivering sex education to children, including families, schools, and communities. The delivery of sex education to children must be carried out properly and correctly, so that its objectives can be achieved effectively. In sex education for children, it is more directed as education regarding the anatomy of organs, sexual reproduction, copulation and other aspects of sexual behavior.

The best educators for a child are the parents of the child himself. The education provided is included in sexual education. In discussing sexual issues, which are very personal and require an intimate

---

<sup>26</sup>ibid.,h. 148.

atmosphere, open heart to heart between parents and children. This will be easier to create between a mother and her daughter or a father and her son, although it is possible that it can be realized if it is done between a mother and her son or a father and her daughter. Then try not to cause complaints such as not knowing where to start, stiffness, confusion and running out of things to talk about.

## **Conclusion**

Sex education is a conscious effort to produce adult humans who can use their sexuality responsibly so that they can bring happiness to themselves, the environment and society. Sex education aims to form a healthy emotional attitude towards sex issues and guide children and adolescents towards adult life who are healthy and responsible for their sexual life.

Additionally, Sex education in Islamic perspective is an integral part of the education of faith, morals and worship. It is teaching about the rule and norms related to how to behave in society related to sex in order to prevent the sex matter or sex abuse. The problems with sex education in Indonesia is that it still tends to be shallow and the delivery of sex education is still ineffective, including delivery only at school, parents rarely want to interfere, and the delivery is focused on explaining reproductive organs.

Because of the problems of sex education above, there is a deviation in sexuality. In order for humans to avoid the slightest forbidden sexual intercourse, and to rule out the possible causes for the occurrence of forbidden sex, it is necessary to provide proper sex education so that the sanctity and honor of oneself and others can be well maintained.

The delivery of sex education must be planned. Sex education starts from the time the baby is born, starting from the curious traits that guide the development of his thinking, and brain intelligence. Around the age of 3-7 years, the intelligence of the child's brain develops to the point where he begins to ask questions, such as how he was born into this world as childish questions. Questions like this must be answered wisely and lovingly without any element of scaring the child, so that the family as

informal education is carried out properly.

### **Bibliography**

- Al Barry dan Hadi, Sofyan, *Kamus Ilmiah Kontemporer*, Bandung: Pustaka Setia, Cet. III. 2010
- Al Rasyidin dan Nizar, Samsul. *Pendekatan Historis, Teoritis dan Praktis Filsafat Pendidikan Islam*. Jakarta: Ciputat Press. 2005
- Andika Alya. *Bicara Seks Bersama Anak*. Yogyakarta : Pustaka Anggrek. 2009
- Fahmi, *Early Childhood Education in the Family Environment: , The Qathruna Journal*, Vol 3, , h. 69-97. 2016
- Gunawan, Ary H. *Sosiologi Pendidikan; Suatu Analisis Sosiologi tentang Berbagai Problem Pendidikan*. Jakarta: Rineka Cipta. 2000
- Hasiah, "Konsep Pendidikan Seks dalam Perspektif Al-Qur'an," *Pedagogik*, vol. 08, hlm. 157–165, 2016
- Madan, Yusuf. *Sex education for Children*. Jakarta: Hikmah Mizan Publika. 2004
- Mahmud, 'Ali 'Abd al-Halim., *Al-Tarbiyah al-Islamiyah fi Surat al-Nur*, Kairo: Maktabah al-Qahirah. 1994
- Moh. Nawafil and Suparwany, "Revitalization of Theoretical Response Study of Ignaz Goldziher and Joseph Schacht Hadith Criticism," *Al-Bukhari: Jurnal Ilmu Hadits* 4, no. 2 116–140. 2021
- Purnama, Diana Septi. *Pentingnya Pendidikan Seks, Jurnal Pendidikan*, Vol. 1 No. 5. 2015
- Purwadarminta, WJS. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka. 2003
- Ramayulis. *Ilmu Pendidikan Islam*, Jakarta: Kalam Mulia. 2012
- Salmi Ahmad Sudan. *Educating children on sexual matters on the teaching of Islam: The role of muslim parents*. *Journal of Education of Social Policy* Vol 2 (5): 109-114. . 2015

- Sari, Dian Juni Eka. *Relationship of Sex Education in the Family with Sexual Behavior*: Journal of Public Health STIKes Prima Nusantara Bukittinggi. Vol 3 (2), 27-31.2012
- Sentosa, Untung dan Amiruddin, Alam. *Cinta dan Seks Rumah Tangga Muslim*, Bandung: Khasanah Intelektual. 2000
- Shihab, Quraish. *Perempuan: Dari Cinta sampai Seks, Dari Nikah Mut'ah sampai Nikah Sunnah, Dari Bias Lama sampai Bias Baru*. Jakarta: Lentera Hati. 2005
- Sudirman, Muh., *Pendidikan Seks Bagi Remaja Menurut Al Qur'an*. *Jurnal Studi Islam*, No. 6. 2011
- Sudirman, Rahmat, *Konstruksi Seksualitas Islam dalam Wacana Sosial*. Yogyakarta: Media Pressindo. 1999
- Waliran dan Palding. *Pendidikan Seks Keluarga*. Bandung: Publishing House. 1973
- Zainimal. *Sosiologi Pendidikan*. Padang: Hayfa Press. 2007