

SEX EDUCATION FOR MILLENNIAL IN ISLAMIC PERSPECTIVE

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Abstract

Sex education is an effort to teach, raise awareness, and provide information about sexual problems. Sex education is very important to give to adolescents or what is often called the millennial generation. This study aims to determine: Attitudes or behaviour of the millennial generation towards various sexual problems around them and how Islam and its legal sources talk about the importance of sex education and whether there are differences in the level of understanding of sex education from an Islamic perspective. Research using a qualitative approach is the study of literature, by digging various information regarding sex education in millennials, the results are obtained, first: sex education should be considered as part of the educational process to strengthen the development of millennial personality. Second, parents have an important role to overcome deviant sexual behaviour is the way parents teach sex education directly and continuously to children as early as possible in the family according to Islamic teachings and local community norms so that the millennial generation accepts their sexuality which is an integral part of their lives with full of responsibility.

Keywords : *Sex Education, Millennial Generation, Islam*

INTRODUCTION

The millennial era is marked by the ease with which people get information from various parts of the world as a result of rapid technological developments. This condition not only contributes positively to a particular nation or social aggregate but at the same time makes an impact (Kalfaris Lalo, 2018). The millennial generation or Generation Y are those who grew up around the 2000s. The generation that was born along with technological advances is so fast so that it makes changes in the

behaviour of millennials ranging from lifestyle, appearance and even deviant behaviour in free sex.

Sex is an interesting conversation among millennials, both boys and girls. Although sometimes they are shy about expressing it openly, the struggle still cannot be completely hidden. This can be understood because they are experiencing terrible turmoil. That is, they are in the process of growth and development so that they feel the impact. The slightest mistake in managing the sex drive of youth will have a fatal and self-destructive effect. Millennials certainly need information and correct teaching about sex and sexuality. False teachings will result in their understanding of sex and sexuality being wrong. As a result, not a few millennials understand their sexual urges negatively. Penelitian PKBI (Perkumpulan Keluarga Berencana Indonesia) di kota Tasikmalaya, Cirebon, Singkawang, Kupang dan Palembang ditemukan bahwa remaja telah melakukan hubungan seks sebanyak 9,1%, dan 85% dari remaja tersebut telah melakukan hubungan seks dengan pacar pada usia 13-15 tahun. Pada tahun 2014 hasil lembar fakta yang diterbitkan oleh PKBI, United Nation Population Fund Association (UNFPA) dan BKKBN ditemukan sekitar 15 juta remaja umur 15-19 tahun melahirkan setiap tahun, dari sekitar 2,3 juta kasus aborsi 20% dilakukan oleh remaja. Fakta lain ditemukan bahwa dari 52 juta remaja sekitar 15% telah melakukan hubungan seksual di luar nikah pada usia 10-24 tahun (Sebayang & Saragih, 2020).

On the other hand, the millennial generation is the next generation of family, religion and nation. The millennial generation needs to be fostered and guided by providing education, both in the form of general education and religious education. Education is one of the important things in every human life. The failure of education is the failure of the future life of a nation and religion.

In this day and age, the role of parents is very important to provide a good education for their children. But sex education seems to escape attention, both by parents, schools, and the community. The lack of attention to sex education for millennials allows the notion that talking about sex is taboo even the most extreme is to argue that it encourages millennial generation children to have sex. The general public's view is that talking about sex and sexuality is a new understanding. Almost

all parents in Indonesia never get sexual education. They have never read anything that indicates sexual education. They are "illiterate" in the fields of sex and sexuality. This task cannot be represented by others unless parents must take responsibility for their role in teaching sex education to their children (Dewi Sarina, 2021).

The millennial generation is the most significant time to get sex education. An understanding of sexual health reproduction for millennial children is an important thing that parents need to give. This can help prevent the millennial generation from free sex, infectious diseases, and sexual crimes. As early as possible parents should be prepared to anticipate unwanted things happening to the child. The millennial generation is a transition from childhood to adulthood, from 12 years to 18 years, which is marked by physical, intellectual maturity (Fauza Masyhudi, dkk, 2020). With this period millennials are ready to accept and digest what is taught to them. the millennial generation is beginning to be seen to experience physical changes related to the biological maturity process (gender). At this time also seen the development of personality, intellectual, psychosexuality, emotionality that affect the behaviour of millennials, and psychosocial related to the functioning of a person in the social environment, namely by breaking away from dependence on parents, forming life plans and forming a value-system grade (Muri'ah, D. H. S., & Wardan, 2020). Therefore, the millennial generation is a period that is very vulnerable to the inclusion of destructive teaching values. Destructive values can enter through association.

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. Responding to violations of moral norms in the millennial generation, it cannot be entirely the responsibility of the millennial generation. Given the role of parents minimize these violations. 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 to consider marriage something ordinary. Here we see the loss of holiness

from marriage which should be interpreted so well that it is maintained. There has been a degradation of the meaning of marriage among the younger generation so that divorce becomes something normal.

Starting from the problems faced by the millennial generation, the writer needs to examine further sex education from an Islamic perspective. It is expected that the provision of sex education from an early age, can prevent casual sex behaviour when children step into the millennial or puberty generation.

METHOD

The author uses this type of qualitative research with a library study approach that describes the Islamic principles of sex education for millennial generations. 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. Literature sources used in this study are sources that have been published as a theoretical foundation in this study. 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 study.

RESULTS AND DISCUSSIONS

The moral and spiritual development of the millennial generation

The moral and spiritual development of the millennial generation The growth and physical development of the millennial generation is very fast. The main changes are changes in body size, both height and weight. The average woman's height increase for the two years before menstruation is 5.5 inches. In addition to the maturation process that directs growth and development, the millennial generation is also a time of emotional turmoil and imbalance. Thus millennial generation is very easily influenced by the social environment. The millennial generation is tossed about by the emergence of disappointment and suffering, increased conflict, disagreements and crisis adjustments, dreams and fantasies, dating and romance, alienation from

adult life and cultural norms (Poluakan, M. V., Dikayuana, D., Wibowo, H., & Raharjo, 2019).

Along with the physical development of millennials, the most difficult for them is those related to social adjustment (Hikmawan, 2017). If in the past, they only needed a playmate, but at this age, they began to seek more meaningful friendship. Usually, they will do anything to create friendships and maintain friendships (Muzayanah, 2018). Millennials must adapt to the opposite sex in relationships that have never existed before and must adapt to adults outside the family and school environment. The cultural environment is very instrumental in the social development of the millennial generation. Because the social environment plays a large role in the development of his personality, it can be said that the millennial generation learns from and within the environment with its culture. Social development is a process of continuous social learning. As a result of learning and from environmental experience, new behaviours emerge in millennial generation children

From a moral and spiritual development point of view, there is a natural difference between the early millennial generation and the final millennial generation of their spiritual condition and knowledge. Early millennials need to sharpen their feelings to distinguish right from wrong. They have a desire to be accepted, they become sensitive with a conscience. Problems Early millennial generation is dishonourable behaviour, and selfish impulses (Nurussakinah Daulay, 2015). They have a desire to learn, including learning to take responsibility.

The concept of God for the early millennial generation is understood as an ordinary human but has supernatural abilities. They have the frame of mind that humans are not entirely evil or good, but are in between. God is understood to control and use nature to interfere in human problems, but not directly. At this age, God is seen as more personal. Boys tend to describe God as a spontaneous person, while girls understand God as a static person. At the age of this millennial generation, they understand it as an abstract concept.

The spiritual dimension is very important in sex education to Millennials. Stevri, in the preface to his book "Re-Indonesianization of the Nation", states that a nation's crisis is rooted in a crisis of spirituality, originating in a crisis of mentality, bearing fruit in a crisis of morality, leading to social, economic, political, legal and religious crises (Gaol, SMML, & Stevanus, K., 2019). Likewise, the free sex behaviour of the millennial generation, which is a crisis of morality in the Indonesian nation, is rooted in a crisis of spirituality.

Millennial Generation Sex Education in Islamic Perspective

According to Abdullah Nasih Ulwan, Sex Education is a matter of teaching, understanding and explaining issues relating to sex, instincts and marriage to children as awareness, guidance on sexual life to carry out sexual functions as well as possible (Almuddin, M. H., Jamil, A. I., & Sa'ari, 2016).

Islam recognizes the importance of fulfilling human sexual needs and desires, so this issue is discussed in the Qur'an and Hadith seriously, about marriage and family life. In Islam, the marriage of a Muslim and Muslim does not only aim to get pious offspring or spiritual and psychological peace, but also the formation of commitments (contracts) as a whole with each other, an agreement witnessed by Allah SWT. Marriage love and happiness are part of the commitment. Married couples have a new social status, responsibility for themselves, their husband or wife, their children and for the surrounding community. A child can understand the problems of life, know what is halal and what is haram so that it behaves in Islam. b). They do not follow the will of lust (lust) and do not take the wrong path (adultery).

Parents have important responsibilities, as the Prophet Muhammad said in his hadith. The command of Allah to educate children as written in the Quran surah 66: 6 says "O you who believe, protect yourself and your family from the fires of hell whose fuel is man and stone; guardians of harsh, hard angels who do not disobey God for what He has commanded them and always do what they are commanded. " Parents have received a mandate from God to educate their children to the teachings of Islam". Abdullah Nasih Ulwan in his book on children's education in Islam said

that this surah was an order to conduct children's education with attention/supervision. The meaning of attention is devoting all of your full attention and following the development of the akidah and moral aspects of the child, watching and paying attention to mental and social readiness (Almuddin, M. H., Jamil, A. I., & Sa'ari, 2016).

Someone who is mandated by a child by God, then on the seventh day he congratulates his child, gives him a good name and shaves his hair when the child is six years old, then he gives education to his child, if he is nine years old, then he separates his child's bed. If the child is thirteen years old, he must be beaten if he does not want to do prayers and fasting. And if the child is sixteen years old, then he may marry the child, then hold the child with his hand and say to him, "I have raised you, taught you, and married you. I take refuge in Allah from your slander (caused) in the world and from the punishment (caused by) you in the hereafter ". If a father does not plan for his son's marriage after they enter puberty, and his son commits a sin, then the father is responsible for the sin "(HR. Imam Ibn Hibban).

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 or sex education early on to our children. This hadith teaches how manners 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.

Prayer is done in the form of permission for children who have not reached the age of tolerance in the form of giving tolerance to enter the parents' room except at three times, namely before dawn prayer, at noon, and after evening. As in Surah al-Nur verse 58, Allah says which means: "O you who believe, let the slaves (men and

women) you have and those who have not reached your age ask for your permission three times (in one day), that is before the morning prayer when you take off your clothes (outside) at midday, and after the evening prayer '. (That is) three genitals for you. There is no sin upon you and there is no sin on them other than (those three times). They serve you, some of you have needs for others. Thus Allah explains the verses for you. And Allah is All-knowing, All-Wise.

This is intended so that children know the laws relating to genitals, sexual relations and other people's circumstances. In this phase, the emphasis is asking for permission three times. When the child has reached the age of baligh, this term 'dzân is valid for all time. This special law contains extraordinary wisdom because the scene when parents are having intercourse if seen by children entering the age of baligh will greatly imprint on the child's mind, and will greatly affect the psychological development of the child

In another Hadith, it is stated that "From Ibn Abbas, from the Messenger of Allah: Verily he cursed women who resembled men and cursed men who resembled women". (HR: Bukhari, Abu Dawud) This era of globalization imports Western culture to the East cannot be avoided. And we can't run away to avoid it. And humans will unwittingly be influenced by different cultures, especially in children. As parents, we are required to set an example for our children. Including the way to dress and behave. We have now met many in a society that blends in proper and polite dress ethics. Lots of men today wear women's clothes, and vice versa. The gender that God gives is not important just for the sake of modernity and style. Like for example, necklaces that are usually worn by women are now also commonly worn by men. Or even hairstyles, lots of women with men's styles.

Sex education is more specific and following Islamic law. including instilling the soul of masculinity in boys and the soul of femininity in girls, 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.

Sex can also be discussed in the context of purification (taharah). At the age of 6 or 7 years, children are taught how to clean their genitals after small and large hadas. When children are 10 to 14 years old, the topic of Ghusl (bathing janabah) can be raised and explain when ghusl is performed, for example after a wet dream, after menstruation. We can tell the way the Messenger of Allah did ghusl, which starts with washing both hands and genitals, removing unclean, then doing ablution like ablution for prayer, except for both feet. Both are terminated until the end of the shower, then drain the water throughout the body three times and wash both feet on the part that is not exposed to water (between the toes).

CONCLUSION

Sex education for Millennials, as an effort to prevent or avoid free sex among Millennials, is very important for an educator, parents, and the Millennial Generation itself to know the development of Millennials. Thus, educators and parents can overcome the problems of the millennial generation children.

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 behaviour, 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. So that millennials 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 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.

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