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RESEARCH ARTICLE

THE CONCEPT OF SEX EDUCATION IN CONTEXT OF ISLAMIC CULTURE OF INDONESIA.

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Abstract

Sexual violence and sexual abuse has determined as important issues to discuss in recently era. So this kind of problem has to be overcome in so many ways of cares, one of them is through the education for children or adolescence. Certainly, this strategy will be very impinged with ethical values and norms specially in Indonesia that led to the dilemma as a challenge for the culture and Islamic education. This paper aims to introduce a local cultural wisdom of Indonesia, that is Jambi province as the part of the highest Islamic of Indonesian cultures to answer how is exactly sex education itself in the Islamic perspective through the study of local wisdom. This paper is based on literature and field research, the documentation and investigation source. The concept of moral philosophy applied in the local wisdom of Jambi culture are based on the Islamic law or *syariah* as a cultural core of Jambi Province which adhering to the customary proverb or used to called as "Seloko" "*Adat bersendikan syarak. Syarak bersendikan Kitabullah*". Jambi customary culture lived through into many Selokos and they has turned out to be quite moderate against the concept of sex education offered in Indonesia, but there are still had some limitations that must be considered in the concept of sex education itself.

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Introduction:-

The decadence of morals has came into a biggest issue in world, It might bring the world into a higher contemporary problem for education (Gough, 1999:84). There are some issues that the nation's moral problem faced that is becoming urgency to discuss those are at least about sexual abuses and or sexual violences which occurred in many places around the world especially in Indonesia country. Most of them we heard about sexual abuses reported in the media. Based on data taken from the website komnasperempuan.go.id in Catahu (endnote yearly) they recorded in 2016 there were 321,752 number of violence case are divided into various classifications ranging from the personal sphere, the public sphere, and the state (Komnas Perempuan, 2016). Based on that facts and the reality, there is has to be some ways to cope with such an emergency needs to be launched in some various efforts to be resolved, one of which is by way of giving a learning and more comprehensive education to the children, especially to the cultural education approach.

The implementation and development of literacy sex in in free countries or libertarian country, the case for instance in western countries, it probably will not encounter society attributes as primary obstacles such norms, values, cultural, and religion, because the countries itself is not restricted by such mentioned but more likely for the sake of morality, ethics, and health (Sieg, 2003; Lindberg, *et.al*, 2016; Etzioni, 1999). Otherwise it would not be happened

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in Indonesia as the part of eastern country, the sex education implementation of this is not easy to allow freely, there will be collisions of various aspects, especially on the aspect of society in which there are values and certain norms that have lived long life than the contemporary issues that emerged now. Indonesian culture is the part of the eastern culture where the society is typically collectivist (Susana, 2006:92), the society who bound by culture and religion should be preserved and become life guidance them anywhere anytime. Because in general as it is known that the discussion of sex is not something that can be discussed in a normal and free places because it was considered restricted or taboo thing to be discussed, especially to the children and or to adolescents.

Regarding to this issue in the particular concept would be living on dilemma as challenge for the religious society, especially Islam. Islam is such a *rahmatan lil 'Alamin* (bring blessing and prosperity for all the rest of the world) religion actually able to address the flow of modernity and challenges of human civilization that lately come to increase and growing rapidly, like ideas or new concepts of western culture entered into Indonesia, one of which is the concept is sex education or literacy sex itself. Of course, a new idea of this kind should be sought a way out so that the educational concept can be understood correctly and massively with proper limitations that do not emerge the conflict with aspects of Islamic norms and values in society. For that we need an assessment of the nature of purposive, precision, and proportionate about the position of sex education itself when viewed from aspect of culture, religion, and society. So we can know well the logical strategy of education can be applied both in the scope of the formal / school or informal/family.

This paper is essentially trying to seek, explore, and describe the customary culture of Jambi Province which stand on strong Islamic values and link it with the concept of sex education being offered. Therefore there are some point questions include: 1. What is the actual concept offered of Sex Education and its boundary-limits?, and 2. How Islamic customary of Jambi culture and society respond and understand the concept of sex education?

Method:-

This paper basically refers to methods of research libraries where library research itself is defined as research conducted to collect and analyze data from the library or documents, it included books, scientific magazines, newspapers and various sources of other libraries which serve as references of research needs (Arifullah, 2012). According to Ratna (2010), data collection in the library research should not use interviews, observations, questionnaires, discussion groups, and so on, including analysis of the biography. Each data cultivated and sought from its original source, so it can be identified at the same developmental changes in the next form. Based on that, the researcher gathered as a referral sources regarding the concept of sex education in Indonesia and the concept of customary culture in Jambi Province.

Sources of literature are used as a medium of analysis in this study is derived from a variety of documentation in the form of written manuscripts or books regarding to customary culture of Jambi which described in traditional expression/aphorism customary/traditional proverb or called "*seloko*". Given through the exploration of Jambi customary, *seloko* in this case can be seen as a reflection of Islamic values in socio-cultural activities of Jambi society. *Seloko* Jambi described as a tool or medium that has the function of social assortment, where the proverbs that can strengthen the values and norms, became guidance for citizens to determine the attitudes and behavior in order to their interaction (Somad, 2002).

Besides of that, this research also does explore the deeper study and that the ideas described in this paper in order to get clearly and strong data or information. The authors decided for interviewing or investigating several persons related theme and the focus of this paper. This article used data from a purposive sample where writer interviewed some islamic teachers who teach in The Qur'an School Between Magrib and Isya (Pengajian Antara Magrib dan Isya or PAMI) Nurul Hidayah, placed in Pasir Putih, Jambi City, Indonesia. They come with their original cultural background of Jambi, inhabitant as Jambi society, and also actively involved in educational activities in their neighborhood around and their occupation.

The Education, Society, and Cultural in Indonesia:-

The concept of education in Indonesia tend to be more geared to the typical character education strategies which put it into the overall education policy. The idea which was born since the beginning of the founder of the Indonesia independence has taken into notion that compulsory education policy aimed at shaping the character of the Indonesian nation (Koesoma A. 2012:1-2). A concept of morality approach which focuses on aspects of human intelligence from the aspect of intelligence or cognitive, affective or taste or creativity, connative or emotional or

spiritual, and psychomotor or kinesthetic (Gunawan, 2012:24-25). Based on Indonesian constitution state on Undang-Undang Dasar Republik Indonesia (UUD-RI) 1945 in section 31 point 3 and 5 about Education and Cultural, also empowered in educational regulation system within Undang-Undang No. 20/2003 section 2 stated, *“National education served to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become a person of faith and worship to The God Almighty, having a noble character, healthy, knowledgeable, skilled, creative, and be a citizen of a democratic and accountable”*. Here we know that the typical of education in Indonesia is the concept of education with emphasis on all aspects of the potential intelligence of individuals without exception, directed proportional, balanced and thoughtful.

The concept of education strategy in Indonesia must be in accordance with the philosophy of Indonesia which has a wide diversity of culture-social philosophy within. Indonesian is one of collective community based on eastern culture, according to Triandis (1999) who find and assume regarding between the community and the culture was divided into two groups, collectivism and individualism community, where individualism tend to western culture and collectivism tend to eastern culture. Collectivism community makes society with cultural identity or as a group they own their identity and assume that the relationship between people and their group is a sacred thing that should be kept as possible so that relationship does not fade. While individualism community is a society that upholds the autonomy or the nature of individualism, they are not bound by the rules of any group, all the consequences of life borne by each individual so that they are principled as long as not to disturb other people or other groups they are free to express themselves (Littlejohn & Foss, 2011:204). So, if we refers to the Triandis proposed in his concept, Indonesian society could be classified into collectivism community, it is because Indonesian society is always engaged with their culture strictly. The values, norms, ethics, tradition, customary law are they bonded with become the essence of their life (Gunawan, 2012:1). Therefore, the knowledge pertain cultural education itself be more important so the people could balance what they need, what they do, and how to do, the culture becomes a sort of the filtering to face the modernity.

Culture in Indonesia called ‘budaya’, the word ‘budaya’ refers to Sanskrit language ‘*buddhaya*’, the plural word from ‘*budhi*’ that means sense of mind. The term of culture or *budaya* based on social tradition is the form of sense of mind of human which created material (norms, beliefs, values) and non-material (art, language, tools, practice) result as the representative of some group or society identity used by them to socialize each other (Wiest, 2016:204-205). Meanwhile the term of customary often refers to culture definition because according to Indonesian dictionary (KBBI) definition of customary is the rules or act generally followed or done long time ago and has become some cumulative activity to perform society’s life as a habit or heredity of action where by it is contained material and non-material result such a norms, values, law, regulation which is one to another has always engaged as a system. In other words, the customary is the form of cultural product which regulate society activity as culture entity.

The Essence of Sex Education:-

Basically to provide an understanding neighbor definition of the concept of sex education is something that is quite difficult. Bruess and Green in Campos (2002:4) explained that for more than 20 years later they are still trying to find a precise definition of sex education, where during of it sex education is only described in the narrow sense that is only defined by a goal. According to them there may many things that make possible definition to portray sex education as a whole, at least when examined in a broader sense to the study makes sense. Therefore they concluded sex education can be defined as efforts to introduce sexual behavior normal given by parents, family, friends, teachers, adults, and mass media. Patricia Scille in Campos (2002) said that sex education means: Learning about factual information about all aspects of sex; Learning about sexuality itself; Learning about the type of sexual perversion and deviant sex; Learning more about how sexual behavior; Learning about sex as part of the natural human life.

The urgency in sex education effort rests on grounds of health and morality issue among people. A typical of sex education has its own differ character in that concept offered. For instance, in the West society the concept and praxis of sex education is to provide knowledge of safe sex are likely to provide training and teaching how to have sex safely thus spared the disease and pregnancy caused from sexual activity. This type might be high enough typically for individualism people, the education given is indeed tend to be free as long as it does not against with the humanity principles of some reason which covers aspects of human dignity and non-violence. Just take for note of course, a new idea sort of like sex education is an idea born from the free-thought (liberality) which arising as a

preventive and repressive action of the west country in order to prevent or manage health problems and social destruction activity (Sieg, 2003; Kraft, et.al, 2012).

Having a little contrast above course, the concept and praxis of sex education that is applied in Indonesia is quite significantly different from what is offered by the West culture. The people in Indonesia lived in complexity against their oriental culture and religion and always depended on them in every single aspect of their life and social activity. The concept and praxis of sex education in Indonesia would be more likely to emphasize the provision of teaching knowledge to prevent the sexual activity itself occurs or prefer to offer the concept and praxis of lust management and prevent activity of promiscuity (free sex preventing) through many way of approaching such as teaching, warning, giving awareness, and knowledge regarding with sexuality issues given to students as an effort to keep children free away from non-Islamic activity and shut everything possible towards illicit sexual relations (Roqib, 2008:274). Guidance on ethical values and norms is essential established early age as efforts to impart knowledge and insight into the ethics of sex necessary to do in early age or child, because psychologically, children will more quickly understand and remember what became to be the principal way of action until the child gets older.

According with this orientation, Clara Kriswanto in Roqib (2008:276) has collected the number of strategies of sex education for applying appropriately especially to the children and adolescent, who assumed: (1) to help children feeling safe and comfort with the body; (2) to give touch and hug to child so they can understand the true compassion of tenderness; (3) to help children to understand the difference of proper or illicit activity to show in public and what must not; (4) to teach children to know the entire of anatomy of the whole body and differences man and woman body; (5) to give some explanation about the human life and growth process with the appropriate and proper language; (6) to give the understanding about relational function of body mechanism properly in order to avoid feeling of shame and self-esteem; (7) to teach children to understand the proper name of the entire body; (8) to teach children to understand the concept of self and direct to ensure them to understand the sexuality is personality thing; (9) to encourage and to support the children self-disclosure condusively; (10) to give children the understanding about family scheme, structure (*nasab*), religion, and values so they can be aware the position of religion is flew through into all activity and to give understanding the islamic-law (*fiqh*) massively (*kaffah*) especially regarding the relationship between man and woman; (11) to facilitate child to wear a decent and proper suits appropriately with their sex and age.

Roqib (2008:276) in his article has noted, basically sex education strategy with any materials should be adapted to the purpose, the level of depth, age, level of knowledge and maturity of the child, culture, local traditions, and religions positive. Implementation this value to individuals whom are at the age of youth or children will be more easier to be responsive and responsible on information received. Stonehouse (2008) said childhood period is the golden age which is at this time the ability of a child's brain can be used maximally to absorb as much information (responsive) and this information can provide a good impact on those who take life responsibly (responsible) as self principle of life at the future. Surely this is related to the level of human biological, which increases the life of human beings, their needs will also be increasing as well, it shows that intelligence evolved year by year from nothing into something, from simple thought become more complex when a person grows older (Al-Hajj, 2009:30-31).

Making the good human living worth takes a proper education that depended on based age level and their needs will drive people into the figure of a noble morality, of course, it all starts from the base concept of education which is steady and measurable strategy that should have been started at an early age, including sex education. Giving the insight into the scope of knowledge about sexuality should start in early age with proportionally so that when the child grow adult he will get the proper knowledge about sexuality fully comprehensive that would lead to the purposive action and wise action.

Sex Education In the Context of Jambi Customary Culture Perspective:-

The Cultural and Customary of Jambi Province is one of among so many traditions or customs in Indonesia that enrich Indonesian cultural. A cultural which is deep of Islamic values, ethics, and laws that make its cultural is oriented by courtesy or proper behaviour (*adab*). It can say as a tagline or labeled of Jambi "*Jambi is City of Courtesy (Jambi Kota Beradab)*" adhering into Jambi's slogan. Refers to the documented book by Jambi Customary Institute (*Lembaga Adat Propinsi Jambi*) that noted the core culture of Jambi Customary over all is based on proverb "*Adat Bersendikan Syarak dan Syarak Bersendikan Kitabullah*—the customary law based on Islamic-law

(*syaria*) Islamic-law based on Al-Qur'an" which means a tagline that reflects values, ethics, and norms of cultural based on Islamic religion aspects which is not come by human creativities or ideas instead of the Creature or God-Ilahi (الله) and spread by Prophet Muhammad *sallahu 'alaihi wasallam* (peace be upon him) (Lembaga Adat Provinsi Jambi, 2003:2). This tagline has become cultural core of customary law of Jambi Province which has full-filled Islamic culture within, and considered as priority of *akhlakul karimah* or *akhlakul mahmudah* which stand on true Islamic principle and the true (*Shahih*) Islamic-law.

Proposition about the concept of Jambi customary cultural philosophy is arranged in the first regional consensus decision among the local society from the whole area where the City and County which is regional consensus (Musda) includes customary law, customary function, and the role of cultural figure. Based on these deliberations of consensus, the decision of Jambi Customary Institute (Somad, 2002:67-68) was officially established by the strengthened Regional Regulation (Perda) of Province in code number 11 / 1991 which the preamble of the regulation contains:

1. The customary tradition of society and customary institute lived in Jambi society considered as important role in social activity and they can manage every society activity directly;
2. The customary tradition of society and customary institute lived within tagline *bersendikan syarak dan syarak bersendikan kitabullah* as based philosophy concept of society cultural and can be used in every aspect as central of social activity of Jambi society, government, development, and it sustained national necessity;
3. The development of society customary and customary institute can not being out of the customary territory which constituted by Jambi government that called *Marga, Mendapo, Kampung*.

This orientation approach will be full-filled by Islamic philosophical nuances such as these make with the Jambi province with their socio-cultural customs that explores and promoting the principle of manners or etiquettes. *Adab* word can be understood as the soluble components and runs through every line of the aspects of the philosophy of life, behavior, or customary law. Basically, the philosophy of Jambi customary culture is very moderate towards progress and changing times, a culture is strong of tolerance, a culture that tends to accept with open minded any changes because due to the cultural philosophy of Jambi itself is rooted in Islamic ease practical, such as strong arguments as mentioned in the Qur'an, "*Allah desires ease for you, and He does not desire for you difficulty*" (Al-Baqarah [2]: 185) and added by Prophet Muhammad *sallahu 'alaihi wasallam* saying, "*Indeed, Allah desire you to get rukhsah as He likes to give hate on evil people*" (Hadith Ahmad 22/108, Ibnu Hibban 2742 from Ibnu Umar labelled as *shahih*). According to that information, therefore Islam really has flexibility to accept every new concept or perspective with their particular filtering where that concept has brought advantage function globally (*rahmatan lil 'alamin*), especially for encouraging education sake itself.

The cutomary culture of Jambi rests at the core of the culture that is in harmony with the principles of Islam and also emphasize the cultural philosophy of this kind should not be faltered by modernity dynamics of all the times, none of the cultural values of customary culture of Jambi contrary to the values of good and right, because the right value will always bring never be obsolete. The elements of globalization and modernization things course still provide a new color that influence values and traditional norms itself, but it can still be tolerable as long as not far adrift from the corridors and traditional Islamic philosophy in this case for Jambi Cultural. This is called the "long life core culture" should be held by any cultural agent which is for the entire of Jambi society.

As I have discussed above, the idea of sex education is born solely intended to guide the human character in the right direction, in other words so when children getting adult they do not perform acts of illicit activity or immoral, especially for sex activity abuse. Importance of proper teaching or decent education and proportionately is very necessary for knowing by everyone, especially for the children and adolescents, where the provision educational subject is adapted to the capacity of the age and the intelligence of children. Sex education here cannot be interpreted as a scourge idea as long as it would not go into some dilemmas. But it can admit by given the sometimes new ideas like this is hard to accept for some society with their culture because it has been life stigma and stereotypes toward words and meaning of sex itself.

According to the mayor concept of sex education offered (Roqib, 2008:5), so I make the relevant line of this work apart into three big points, those are: (1) help children to know and understand pertain biological and sexual anatomy, the boundaries, and role playing of man and woman should be properly in society. (2) preventing the children from the social and sexual abuses and violences. (3) decreasing the social humiliating, ashamefulness feeling, bullying, and worrying because of violations. These three will link into the sex education concept itself according

to the Islamic culture of Jambi customary through its core culture (Jambi's customary proverbs) as well as which pertained within perspective of society of Jambi Province.

Help children to know and understand the biological and sexual anatomy, the boundaries, and man and woman role playing in society:-

Followed by this point about giving the children the knowledge about biological things and sexual anatomy must be done proportionally and appropriately based on level of age and level of intelligence that had by the children. Step by step strategy may be considered as well when giving some information about biological things especially for sex things. It actually would not be contrary against with the idea of Islamic religion because in the Qur'an notes every single people in this world has been encouraged to know everything about their entire life and world as well, it said, *"And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created"* (Al-Israa [17]:70).

Islamic way always guide human life to develop the civilization although through the many aspect of challenge, we as muslim have to take into account that the existence of us is to bring the better life of the entire human being, life, and world, it usually called Islam is *rahmatan lil 'alamin* means affected and useful for the entire life aspect. Jambi customary culture depend on it as well, as the cultural agent, Jambi societies must know what is worth to do and what will it affect, this is the real concept of Islamic way, it has been depended on Islamic-law (*syarak:syariat/syariah*).

Provision of education that aims to provide a full awareness of the existence of the human and anatomy function biologically is one effort to give gratitude to the children. By knowing the existence and function of the body, children will be directed to get knowledge of good and true, by knowing the function of the whole body and the boundaries related among the organs of sexuality so it will prevent them to do sex violence or sex abuse activity over their sexual orientation. In Islam there is a term called *aurah* or boundaries of the body to show, literally *aurah* means the shame to look, but the simpler definition *aurah* means the part of the bodies should and should not to be disclosed (Ardiansyah, 2014). Man and woman have some different boundaries on this, where the women's *aurah* is the whole bodies except palm of hand and face and or some muslim scholars said just the eyes and where the man's *aurah* is from navel to the knees (Basyarahil, 2015).

Relates to teaching methods about sexuality information given to children or adolescents, the using of placement in appropriate language or diction is one of most important thing. The language takes important tools are used, it is very important to support this kind of learning method, one of the teachers PAMI, Abdul Razak said:

"this such a kind of orientation must be followed by a proper effective and efficient language, the used of language must be useful without careless, so it can be help children to understand what they have learned. Jambi cultural is used to be strong about using of language or diction choice in particular for explaining sexuality things, so in my opinion we have to use some symbols as representative of sexuality things when explaining not frankly we tell them the true word but the using of symbols is considering the good way for explaining" (interviewing, Mr. Abdul Razak July 27th 2016).

Then, children and adolescence must know appropriately the relationship between men and women in society, in the Jambi culture, man has taken as a leader and woman as a follower as the *seloko* said, *"Bini takluk kepada laki, alam berajo kepada khaliknyo. Rumah berajo kepada tengganai, anak berajo kepada bapak, kemenakan berajo kepada pemamak, bini berajo kepada laki"* (the wife is belonged upon her husband, the realm is belonged upon the Almighty. the house is owned by the owner the children is ruled by father the family is ruled by older the wives are ruled by husband) (Somad, 2002:189). With the appropriately understanding about role playing between men and women in the relationship, so the children might get some information pertain what should to do and what should not to do in society as their relationship behaviours.

Due to the fact this kind of education is fragile one, so we must be carefully to deliver something pertain it. The using of language must be done in appropriate way, the words used to explain about sexuality thing must be take care enough when giving to the children. In Jambi cultural the proper language is significant thing to be used, therefore they have to choose the right word to explain something to their kids so they can take pay enough to understand with their comprehension, the using of symbolic language or representative erotic word can be useful

when giving the children understanding about the sexuality things, they assume regarding the 'true word' will they get when they get older on their growth.

Preventing the children from the social and sexual abuses and violences:-

As we continue the first point about the knowledge impinge sexuality thing, boundaries, and the relationship then at this point is one of the reasons why the need of early sex education could be some important thing to discuss, especially for children (early childhood and or adolescents). As a form of associative strategies handling contemporary problems such as promiscuity, infectious diseases, unmarried pregnancy, and so on, where there are so of many sad cases caused by misused of the sexuality abuse or uncontrollable sexual desires. It needs a prevention (preventive) conducted early age where children are young (golden age) and they see themselves not mind too much contaminated from outside influence, the early sex education became an important choice as effort to do.

Mr. Abdul Razak added, "*The implementation of sex education is actually focused on preventing the children from violence and sexuality abuse, especially pertain to sex-body, the sexuality is more substantial for the girl. Giving them the nobly moral is some way to understand them about good deeds (akhlak). The cultural of Jambi province based on the good deeds understanding and manner function, the manner means how they could be self-esteem and prevent themselves from the violence and sex abuse boys or girls*" (interviewing, Mr. Abdul Razak July 27th 2016). Then, in *Seloko* of Jambi customary said, "*Hati nan bakutuk mato nan basetan, pikir dulu pendapatan, sesal kemudian idak beguno*" (souls fill in cursed and eyes fill in devil, think through before act, regretting next is a fool) (Somad, 2002:190) and "*Jangan bepikir sekali sudah, berhemat sekali habis* (do not take think a short, assume in a short) (Depdikbud, 1982:51).

That *seloko* indicated that in every action must be full by consideration or calculation. Think what is worth and what affect, because mind is sense of soul light if the mind is broken heart will be followed. As noble creature in this world among the others creatures we has gifted the capability to think, self-controlling, self-awareness, so they can minimize illicit activity that prohibited by Islamic way. Then this aphorism for describing how badly the position of the souls and eyes if they were abused. As human being we accidentally experience false way therefore we must manage the activity of souls so it can not be a dangerous that led us into inappropriate behaviours, the role of knowledge is important here to sustain the souls and mind into the right path, with the insight of understanding we can manage souls and eyes to the proper activity and make life worth by them so significantly we throw away souls fill in cursed and eyes fill in devil.

The others PAMI teacher said so, "*So, the education system nowadays fails to cover the modernity and advance of technology lately, that would be some factor reflected how bad the muslim generation on this era*" (interviewing mr. Maktimanto, August 12th 2015)

If we think through about what Mr. Maktimanto said above, that will be some point to understand that really there are some mayor factors that made our generation grew into an unexpected way. The existence of globalization and modernity has changed the human life, without good-self managing to filterize the impact of modernity that will be our own disaster in our future life. Understanding modernity goes rapidly brought human life in complexity, and surely it can affect the human system and education. The growth of gadget using such as internet, smartphone, tablet, new media, mass media, social media brought us into borderless life, so without the good-self managing the generation may come into a violence of digital natives done wrong. So as the preparing of it we must concern about how to manage our educational system so the case like we said before is not coming bigger and bigger as the threatening Islamic civilization.

One of the most becomed the thing of Islam is the *hijab*. *Hijab* or the veil is the thing to cover the women's upper body, this purpose of this way is intended to avoiding the violence to the women. It related of what discussed above about the education for the women to knows their boundraies of their body part and protect them to others such a this way. The women dressing in Islam is regulated to highly covered then it is so implied the the women is highly honoured in Islam itself. The *hijab* is the symbol that they must living in respectful of others and respect each other in privacies. Therefore the emphasize of the sex education is more prefer to educate the children to dressing well and nicely without unfashionable but with proportional and make it covered the body and do not show the privacy part or *aurah* to others without any purposed.

Giving sex education as early as possible is a form of preventive measures as a strategy to provide useful insights for the children so that when they grow their behavior in accordance with the humane and religious guidance, according to it Jambi *seloko* encouraged, “*menembak idak salah alamat, bajalan idak salah langkah*” (throw in the right position, walk in the right step) (Somad, 2002:184). The provision of sex education with right way or done properly served in proportion to the age or level of maturity and ability to think or understand of children will lead the mindset of children is well organized so that when they grow adult they was prevented from confronted by the fact lately tend to be destructive which leads to moral decadence, then armed with thorough knowledge that has been gained since he was kids or young would lead in awareness about right and wrong, proper or improper activity.

Decreasing the social humiliating, ashameness feeling, bullying, and worriying becaused of violations:-

The next point is where the sex education becomed strategies or methods which must be done if the unexpected problem has emerged. These kind of strategies oriented by solution and resolution, the strategies are such the repressive methods, so it means controlling what people do, especially by using force and make it right with some ways. The method is especially for the child who has been affected by sexual violence or sexual abuse. Regarding of this, Islam itself is taught to constantly remind them each other as brothers to be patient and give them such a lighting hope about life, as contained in the word of Qur'an noted “*I swear by the time, Most surely man is in loss, Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience*” (Al-‘Asr [103]-1-3). With this verse Qur'an muslims are always encourgaed to to remind each other that we are all as a muslim is one and unite to protect each others for God's sake, Allah *Subhanahu wa ta'ala* (The Most Glorified, The Most High). This is callled kind of relationship among muslims and God or *hablum minannas* and *hablum minallah*. According to that verse we are as a muslim have the obligation to our brother in faith to take patience or *sabr* and always keep worship and faith onto God (*tawakal*). These things will be the provision to every human being especially muslim through every single day with gratitude.

Through the sex education the parents, teachers, or mentor might can give something like the attentions and advices to the victim to tell what exactly supposed to do next. In Islamic way Prophet Muhammad *sallahu 'alaihi wasallam* said “*narrated by Abu Sa'id al Khudri ra. he said “I heard Rasulullah said, “for those who ever seen the violence, will they change it with their hands and if they incapable so with spoken, and if it is not with the heart. It is roguhly the lowest faith”* (Muslim) (an-Nabawi, 2001:104). According to that sentence we can describe that we has declared war to the violence in many ways it takes, with our acts, our words, or our pray or *duu'a*. I think that would be more effective uprooted by action or attitude, one of which is to give a good education to victims of sexual and violent abuse. The victims could continue to be accompanied by some friends so they did not loses confidence in themselves and perpetrator of sexual violence were punished in accordance with the age level and the level of the crimes he committed, so that similar incidents do not occur at the future.

Regarding to this point there are some aphorisms (*seloko*) noted, “*Tibo dibulat minta aek, tibo dilurah minta angin, sakit samo diubat, pening samo diureh*” (reach in agreed which served in water, reach to the leader who serve the wind, the sick is cured, dizzy is massaged) (Somad, 2002:187). “*Kok ado nan mati, diantar ke tanah nan layu, kok ado nan beutang, diantar ke lidah neraco, kok ado nan beduso, diantar ke pintu tobat, kok ado nan berumah tanggo, diantar balek ke rumah tanggo*” (ir there is death, it must be served to funeral, if there is some debt, it must be served in justice, if there is sinner he must be served to be repenting, family back to the family) (Somad, 2002:195). This aphorism means that every problem has a place to put and there are always have some solution to solve. This is kind of beliving from the whose has the faith in Islamic-way regarding to society of Jambi that made the Qur'an as a central guidance for every life practice. That *seloko* becomed the reflection of Jambi Islamic way to tell, because the Qur'an itself is a basic guidance to make the philosophy of this *seloko* itself

Conclusion:-

The purpose of the educational system is to change and to direct human morality, in attitude and behaviour. Basically the human being is the most powerful and perfection creatures than other creatures, the most perfection brings the postive and negative potential within as well. Therefore there is needed some education strategies which could bring this impact onto the good one. One of them is the sex education as the strategy to protect and bring children to know what the people is used to think that sex is a taboo thing to discuss with their children.

The discussion that has been compiled in such a way described above, we could conclude that the idea of sex education itself has two typical orientation. First, there are indications that the western conceptualize sex education as a strategy to overcome (repressive) diseases caused by sexual activity and reduce the level of abortion or sex

crimes or caused by sexual activity. although besides that they also tried to avoid (preventive) the level of sexual activity free (free sex) done outside of marriage. Another case in Indonesia, the concept of sex education tend to be more understanding and geared to be in such a way of preventive education based on the eastern morality such culture, norms, value, ethics, and religion where by the society tied with. As the one of biggest Islamic country in the world, Indonesia country tend to make the Islamic ways become the basic rule to dispose every policies, including the educational system. In Indonesia, sexual activity tend to be understood in legal marriage and only performed by individuals who have married and become a spouse. Therefore in aspect of sex education concept in Indonesia must be understood in such a way to prevent or avoid children or adolescent to do sexual activities in unmarried relationship. The strategy of sex education in Indonesia is more likely to be directed at efforts to introduce the concept of sex through the realm of morality and ethics, religions, cultures, and laws therein are values, norms, values, up to the conscience of humanity.

Jambi customary culture is basically quite tolerant of contemporary ideas coming, but must be filtered by Islamic philosophy, theoretical and pragmatic. Though there is some portion that is not fitted and must be rearranged on the basis of this kind of sex education concept itself based on core culture "*Adat Bersendikan Syarak Syarak Bersendikan Kitabullah*" which is to be understood that each element of customary culture of Jambi must be in accordance with the guidance of Shari'a (*syarak*) where sharia here is a law that is based on norms and values which held by Islam. The norms and values that are based on divine revelation (Qu'ran) and the word and manners of the Prophet Muhammad *sallahu 'alaihi wasallam* (Hadith), which essentially is in the province of Jambi customary in every cultural philosophy and action must dissolve and flow through life and social activities that acted by Jambi society should be oriented to the noble manner (*adab*) or morals as a reflection of Islamic culture.

That customary philosophy have created some proverb as the representative of customary cultural of Jambi itself, it dissolve and flow through and become a part of Jambi's law to social activity of Jambi society. The basic of philosophy essence like this should be served as a life guideline to live by every cultural agent of Jambi society. It become a filter for facing the current global modernity is happening today or in the future. Like the seloko stated, "*Adat nan dak lokang dek panas daklapuk dek ujan, titian toras betanggo batu, adat selingkung negeri, undang selingkung alam. Jalan berambah nan diturut baju bejait nan dipakai*" (the culture law which is never melted by days and rain, a strong way and clear, the customary law covered society, the law covered the realm, the right path way become the way and the fine cloth worn). Therefore, with such guideline like this could be sure that the society of Jambi Province keep going on what customary law have stated a long time ago, and stay along with their pride to embrace what the ethics, norm, values, religion, they must be done in every single aspect of their life.

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