

Analysis of Early Childhood Teacher Perceptions of Sex Education in an Islamic Perspective

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Abstract. This study aimed to obtain perceptions of early childhood teachers on sex education for young children, namely: (1) the urgency; (2) material; (3) cargo Islamic values; (4) the victims and perpetrators of sexual abuse; (5) planning and implementation; (6) the efforts of teachers in anticipation of sexual abuse; (7) constraints. The study used a descriptive method, with 45 respondents Bandung Raya early childhood teachers. The survey results were analyzed by an Islamic perspective related to sex education. Data were collected by questionnaire. Based on data analysis concluded that: most of the early childhood teachers looked very urgent sex education for children, and all the teachers take seriously the charge of Islamic values in sex education, but the perception of teachers about materials and strategies sex education refers to the theory of the West and only a small fraction charged Islamic values.

Keywords: teacher perception, sex education, early childhood, Islamic value

Introduction

Cases of child sexual abuse in the last decade are very alarming. For example, there are cases where young children are raped, killed and after death raped again. Ironically the culprit was still a teenager. Another case in one of the districts, early childhood being abused by his stepfather to fainting and sustaining injuries and tearing of the hymen. In addition, there are also cases where an early child is abused by a child who is still in elementary school because he often watches pornographic videos watched by his parents. There are many other cases of sexual abuse that occur, even the cases revealed are much smaller in number than the real. These cases of violence can be pathological when violence becomes an outbreak of disease is not incurable (Astuti, 2013).

Completing the above data, it was reported that until mid-June 2014 there were 459 cases. In Bandung, Surabaya, and Medan identified there are approximately 40 thousand children victims of sexual exploitation. In Southeast Asia, Indonesia has

the worst handling (Hadi, 2016). Based on the report of the Indonesian Child Protection Commission (KPAI), the Ministry of Child Protection for Child Protection (Sitepu, 2016) in 2013 noted that there had been 590 cases of sexual abuse in children (rape, sodomy, obscenity and pedophilia). Furthermore, it was also disclosed that the perpetrators of sexual abuse in adolescents and younger children, generally triggered pornographic video and liquor (LBH APIK Jakarta, 2005). A 2015 study of cases of sexual abuse in early childhood also found that perpetrators of sexual abuse in early childhood were triggered by pornographic videos via mobile phones and the internet (Erhamwilda et al, 2015). The most frequent victims of sexual abuse found in the study were girls. This is similar to Setiadi (2001) about victims of abuse that are dominated by women.

Faced with these facts, it is necessary to continuously develop various programs/ activities that are preventive and curative either by the government, non-government institution or society. The Ministry of PP-PA has planned and conducted reproductive

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health education activities for adolescents (Agustina Erni, 2016). Also, the integrated handling of victims has been done by P2TP2A in provinces and districts.

Research on cases of early childhood sexual abuse shows that child victim of sexual abuse are mostly children who are abandoned because their parents are busy working, lack of communication with children, bad relationships with parents, or neglected because the victim's father is rarely at home or Stay away from the child and his wife. Another interesting finding is that in many cases the father is hardly involved in the education of the child, or the responsibility of the child's education is more on the mother. On the other hand, there is still pro-contra on the need for sex education for children, and there are still many parents who view taboo to provide sex education, especially since sex education is equated with sexual education (Erhamwilda, et al., 2015).

Viewed from the curriculum of Early Childhood Education (PAUD) at Permendikbud Number 146 (Depdikbud, 2014), explicitly has not written the term sex education or the special competence of children in protecting themselves from sexual abuse. In addition to the teacher education curriculum is also no course that directly increases the competence of teachers in providing sex education for children. Lack of attention to sex education for children is also evident from the weak protection of children from sexual abuse by teachers and parents. For that, we need to know more comprehensively about the perception of PAUD teachers about the content and the strategy of sex education that needs to be done to children in early childhood institutions and parenting materials that teachers need to be given to parents.

Perception is a process to understand its environment including objects, people, and symbols or signs that involve cognitive processes (recognition). The cognitive process is the process by which the individual gives meaning through his interpretation of the stimulus that arises from certain objects, people, and symbols. (Gibson, 1996: 134). This study reveals the tendency of the perception of Muslim PAUD teachers towards sex education, which will be analyzed regarding Islamic values.

The Development of Child Sex

Sex development involves the formation of values, attitudes, feelings, interactions and

behaviors. The development of sex touches on the emotional, social, cultural and physical aspects, so what children learn, think and feel about sex will shape their sexual attitudes and behavior later on. In the sexual development of children, teachers need to understand and help the child's sexual development process take place in a healthy manner (Margaretha, 2016: 1).

Margaretha divided the child's sexual development stage into periods, namely: (1) The 0-2 year period, in which the baby begins to learn about love and trust through touch and hug; Are very responsive to physical touch and receive verbal/nonverbal messages that will shape their understanding of sexuality. (2) The 3-4 year period, in which the child's gender identity begins to develop; Children begin to understand the meaning that they are male or female; Exploring limbs with playmates as a natural thing; Children at this age begin to touch their genital organs; Arises the desire to know the body part of his playmate. (3) The 5-7 year period, in which the child begins to build the foundation of gender identity; Children explore the role of adults by playing the role as if they were adults with a particular status; Children tend to seek stronger relationships with same-sex parents; Exploring body parts at this age is also a natural thing; Children begin to understand gender differences better, but have not been too keen on the opposite sex; Began to understand the roles of men and women through parents or through the media.

Sexual Abuse in Children and Its Causes

The definition of sexual violence in children may be based on the English term, the word abuse, sexual (child): defined as contacts between a child and an adult or another person. Is being used for sexual stimulation of the adult or other people. Based on this definition, sexual abuse is the contact between a child and an adult or another person in power or has control over a child in which the child is used to practice the sexual activity of an adult or another person.

Forms of sexual abuse include: toying with the child's genitals, sexual relations, incest, rape, sodomy, exhibitionism, and commercial exploitation through prostitution or production of pornographic material. Many experts believe that sexual abuse is the least-reported type of mistreatment of children due to secrecy or "silent conspiracy" that often

characterizes cases of sexual abuse (Hobbins 2004, Jones & Worthington, 2005, London, Bruck & Ceci, 2005) in Santrock (2007: 172). Sexual harassment is a behavioral approach associated with verbal or physical sexual desire. Forms of child sexual abuse include: applying for or pressing a child for sexual activity, showing genitalia to a child, showing pornography to a child, having sexual intercourse with children, physical contact with the child's genitals (outside of medical measures) View child's genitals without physical contact, or use children to produce child pornography (Medline Plus, 2008; Martin J, etc., 1993).

Adults who are potentially child sexual abuse perpetrators, usually are people who have experienced traumatic sexual and physical violence during childhood (Lakhani, 2010). In the guidelines for the classification of diagnosis of mental disorders, *Diagnosis and Statistical Manual of Mental Disorders V (DSM-V*, American Psychiatry Association, 2013) stated that perpetrators of sexual abuse in children are categorized as persons with disorders of pedophilia sexual disorders. Victims who were sexually and physically as well as psychologically assaulted were most likely to suffer severe sexual distortions due to sadism. Research on sexual abuse finds that children can also be perpetrators of sexual abuse. The child is known to have sexually abused his siblings, classmates, and peers (Lakhani, 2010 in Margareth, 2016). The phenomenon of child sexual abuse by children often makes it difficult for various parties to identify and provide intervention because the general public is difficult to understand that children can engage in sexual abuse in other children. In the UK, approximately 90% of cases of child sexual abuse are perpetrated by persons known to children. They are identified as adults around children such as family, parents, neighbors, relatives, and family friends, as well as other adults (Skuse, et al., 2006 in Margareth, 2016). Children who sexually abuse other children half admitted to having experienced or witnessed domestic violence as well as neglect (Radford et al., 2011; Skuse et al., 2006 in Margareth 2016). It means children imitate the behavior of adults in their environment.

In general, the cause of children getting sexual abuse from the elderly is the negligence of the parents in supervising the child. Supervision becomes very loose when children play to neighbors while sleeping at home, when a child is with a mother's friend,

along with a driver, or due to a sick father's role in children's education. Mothers overestimate the nearest person and are less wary of close people who access pornography, be it adults, elderly, teenagers, and elementary school children (Erhamwilda, et al, 2015).

Islamic Sex Education for Early Childhood

The quality or absence of a person in adulthood is strongly influenced by the care and education process in childhood. There is no difference between men and women to be cautious and get the same reward according to their deeds referring to Qur'an Surat Al-Nahl: 97 (Anshar, Alshodiq, 2005: 2).

Theories and studies governing sex education for children are still very limited, because: (1) the beliefs of some scientists who view the unimportant sexual preparation of children to puberty; (2) moral sensitivity and public reluctance to the theme of sex education (Madani, 2003: 12)

One of the important efforts to prevent the increasing number of victims of sexual abuse in early childhood is to provide sex education that fits the culture and religious values adopted by children. This is in line with the nature of education as a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by him / herself, Nation and state (UU No 20 Year 2003 Sisdiknas). The implication is that sex education in children is given in order to help the child develop self-control through enhancement of spiritual power, so as to develop his potential sex properly, which is tangible noble character. The result is a child capable of behaving well to himself, to the opposite sex, and maintaining his honor according to the religious values he embraces.

In the treasury of Islamic education there are several terms of education, namely: *tarbiyah*, *ta'lim*, and *ta'dib*. The word *tarbiyah* comes from the word (1) *raba*, *yarbu* which means to grow and grow with the meaning to increase knowledge of the students and develop their potential; (2) *rabiya*, *yarba* which means to raise the soul and broaden the horizons; (3) *rabba*, *yarubbu* which means to mend, take control of affairs, guide, guard, and preserve. While the word *ta'lim* is a derivation of the word *'allama* which means

knowledge given to a person or transfer of knowledge that is intellectual nature. The word *ta'dib* derived from the word *addaba* which includes the meaning of oral education and character education (*akhlak*), and away from the habit of the despicable. The implications of these terms in sex education is the need for the development of learning processes that shape the child's personality. Mechanisms that can be done include: a) receiving information of good and bad values (receiving phenomena), b) responding to good values (responding), c) appreciating in the form of application of values of good (valuing), D) organizing different values by making decisions to choose good values (organization), e) internalizing good values so that it becomes a philosophy of life and makes it unaffected by externalizing factors.

Ulwan (1999: 4) reveals that sex education efforts that need to be done in children is to educate children to: (1) maintain the view by teaching ethics to ask permission to enter the parent's room; (2) have a shame/shy when the reproductive apparatus is seen by people; (3) to know the boundaries of *aurat* that may be seen and not to be seen by others; (4) dress according to their sex; (5) adhering to the ethics of good intercourse with same sex with the opposite sex; (6) avoid sexual stimulation. Child care from sexual stimulation can be done through the supervision of internal factors and external factors that include: (a). Avoiding a child who is *balig* from seeing the opposite sex who provides sexual stimulation, and forbids a child entering a room or room of the opposite sex; (B) provide separate rooms for boys and girls, (c) understand the ethics of early childhood viewing; (D) prevent children from watching stimulating images, and watching movies or soap operas that promote social freedom through television, mobile phones or other media, (e) preventing children from getting along with nude pictures, pornographic magazines, obscene stories and Erotic songs that invite sexual stimulation. The occurrence of deviation of sex in children is caused by two fundamental factors that are: (1) wrong sex education, because of the lack of understanding of educator about Islamic sex educator, so sex education only talk reproduction tool and its function but do not teach ethics of washing urinate, and big, thing -related to *aurat*; (2) false sex education factors include: father's ignorance of sex education, sexual stimulation in the family, untrained children seeking permission,

adjacent bed, impersonation of sexual behavior, not answering children's questions about sexuality accurately, Against information media, women's jewelry, indivisible bedroom, etc. (Madani, 2003: 47-61). It is similar to Roqib (2008) statement that is ... The wrong education can affect and the cause of Sexual deviation on their next phase of life. Early age sex education can be the mean of undeviating sexual apprehension and act, positively.

Methodology Research

This research uses a descriptive method to collect facts at this time (Syaodih, 2007: 75,82). The purpose of this study is limited to describe the perception of early childhood teachers about sex education for early childhood. The study population is teachers of *non-formal TK-RA-PAUD* Bandung Raya. Samples are drawn at random without discriminating educational background and teacher experience. Has participated as many as 45 responders. The data collection instrument uses a questionnaire that has been expertly skilled. Quantitative data analysis is calculated from the percentage. The conclusions were taken by analyzing teacher perceptions related to early childhood sex education component based on the concept of sex education in Islamic view.

Urgency of Sex Education for Early Childhood

As many as 98% of the respondents / early childhood teachers stated that sex education should be provided early on for reasons such as: (1) so that children know the difference between men and women physically, (2) so that children know which parts of the body are to be touched and not (3) to anticipate sexual harassment, (4) in order to care for genital health, (5) in order for the child to take care of himself from an early age, (6) in order for the child to know the limits of his interactions with other children, (7) in a view to guard against the amount of media that exposes sexual elements, (8) so that children know the boundaries of parts that others may see and should not be viewed by others.

Teachers' perceptions of the urgency of early childhood sex education are still biological and sociological-oriented but have yet to portray the Islamic ethics that it wants to shape to be an attitude.

Sex Education Material for Early Childhood

Teachers' perceptions of sex education materials can be sorted by the number of teachers who disclose: gender identification, genital names (49%), which body parts may be seen and not to be seen (44%), identify limbs (24, 4%), (4) behaviors against same-sex peers and different types (15.6%), how to care for vital organs (13%), dressed as men and as women (11%), familiar environment, Reproduction and function, the way that the child does not show the vital tool to the unauthorized person, what should and should not be done, the consequences of being unable to keep the organs (4.44%), telling the men's toilets with women's toilets (2.22%).

All teachers disclose is a matter of sex education, it's just that many teachers feel enough to provide sex education with sex and the name of genitals, but the name alone, its only knowledge of the term, which will vary between regions. Some respondents cannot distinguish between sex education for adolescents with early childhood and declare PAUD sex education materials are free sex, about menstruation and dreams. Thus, teachers' perceptions of sex education materials for children are still largely biologically oriented, with only a small portion of ethical and moral content.

The Value of Islam in Early Childhood Sex Education

All respondents, 45 teachers (100%) consider the importance of Islamic value in sex education, while the teacher's perception about the content of Islamic value is very varied. Most of the teachers (60%) rated the need to teach the subject of clothing and cover the nakedness that should be taught early on, how to mix with the opposite sex (13.3%), ethics knock on the entrance to parent's room (8.89%), keeping the vital tools not seen by others and not showing essential tools to others (4.44%). The rest of the respondents did not have a clear understanding of Islamic sex education.

Among respondents there are equating early childhood with adolescents so as to teach the ban on two-blind, there is only a moral and religious speaking in general, some say the Islamic content is to maintain views, but not clear what kind of early childhood, some Perceiving the Islamic load associated with *baligh*, and introduced *mahram* and not *mahram*.

In addition to this the content of Islamic values in early childhood sex education that has been appropriately expressed by a small percentage of PAUD teachers (2, 22%) are: separating blankets, although sleeping in one bed; Separating boys from girls in congregational prayers; defecate and urinate in the toilet; Boys must protect girls; Learn to use hijab, and dress modestly since childhood.

The data indicate that teachers consider the importance of Islamic content in sex education, but most do not know the content of Islamic value content in sex education for early childhood.

Characteristics of Children Prone to Sexual Abuse

Based on the results of data collection, teacher responses on the characteristics of children who are vulnerable to sexual abuse are very varied, including: lack of parental supervision, and watching movies are not accompanied (26, 67%); Lack of affection & concern from his parents (20%); Broken home (6, 67%); Using electronic media tools such as hand phone or games, computers etc. (2.22%); Less attention from parents, not only parents who work, but parents who lack knowledge so as not to provide understanding and protection to children (8.89%); Quiet (17.78%); Close to brothers, *baligh*, parents, children near anyone, often playing in other people's homes in unknown neighborhoods (2.22%); Cowardly, or fast-paced child (2.22%); His family was not intact, gained pressure in his family (2.22%); Street children (8.89%); Special needs (6.67%); Of families whose parents work and their children are cared for by caregivers (2.22%); Located in its location or slum neighborhood (2.22%); His appearance / dressing manner is striking or inviting attention, often watching things related to sex (2.22%); (15) a-social children (2.22%); Easily persuaded by others (6.67%); Drop-out or working parents (2.22%); No sex education (2.22%); No one drove or guarded them while they were doing their own activities (2.22%); Who rarely associate (2.22%); Dressed s kimpny, tightly dressed (4.44%); Play in a quiet place (2.22%); Less introduced about the parts of the body that should / should not be in touch, permissive (4.44%); Often play games, innocent children do not understand the cause of the consequences of sex acts because it is not given the same understanding of his parents, children who always open the genitalia even though the

early age does not close the possibility of open genitals to be lust boosters; Like to withdraw from the environment / association; Less able to express the language; Associate without guidance; Spoiled children; Lack of communication in the family; Not knowing how to fight suspects; Who in his house are too many people who are not family members.

This variation of teachers' perceptions of children prone to sexual abuse appears to be empirically based and the teacher's experience, thus conforming to the findings of previous researchers. Judging from the Islamic values of children prone to sexual abuse due to lack of functioning of parents in educating and supervising children. Based on the apparently cumulative data the opinions of the teachers are correct but seen per-teacher understanding was not yet comprehensive.

Characteristics of Perpetrators of Sexual Abuse in early childhood

Based on the results of the questionnaire, the characteristics of the perpetrators of sexual abuse in early childhood according to respondents' knowledge are: usually friendly, speech polite, persuade children who want to participate; Tend to be closer to the child; Character of perpetrators of sexual abuse cannot be seen at a glance because there are people who seem good but become perpetrators of sexual abuse; Pretending to be good, pretending to be attentive, seducing children gradually until starting to have physical contact with children through caresses or caresses; Perpetrators of teenagers usually they behave freely, not easy to be arranged and close to alcohol; Behaviors that children do not like, are forced to do things they do not know; Easy to be familiar with children, likes to give gifts to children; Out-of-school children tend to be free and socially free; Always wanted to be hugged, tend to be alone, have a mental disorder, tend to be quiet; No shame, lack of attention to people, teenagers associating with miscommunicating adults; The person who experienced the deviation in his sex; Unmarried elderly; Lack of faith and religious education, affected by pornography; Closed, sociable; Have background experience of sexual abuse / harassment; Loves a pornographic spectacle (but cannot be channeled; sometimes it is unclear its characteristics; holding a hidden limb, removing a vital tool; some are arguing only joking but holding certain areas; the offender is usually approaching the children and giving the lure of something; Lack of

self-confidence, some tend to be angry and tend to get angry, they usually claim to be friends / neighbors of their parents, paying attention to the child is excessive, the person tends to want to be close to a certain reason, his personality is strange, abnormal behavior / Aggressive), pedophilia, conversation that always leads to sex, approaching children & showing bad behavior in front of children to cause trauma to children, always hard on the child, no matter the importance of the existence of children.

The teachers' perceptions of the perpetrators mostly match the previous research, and the most widely expressed teachers are those who tend to pretend well, and approach the child with more attention, affection, but tend to excessive physical contact. In Islam, the perpetrator is a weak faith, and unable to control the passions.

Planning of Learning Sex Education for Early Childhood

There are 27 teachers (60%) have never planned sex education for early childhood. While 18 teachers (40%) claimed to have made RPPM / RPPH about sex education.

**Table 1
Planning of Learning Sex Education**

Teacher Activity	Frequency	Percentage
Planned Sex Education	27	60 %
Never Planned	18	40 %

The strategies, materials and tools of the evaluation are: (1) telling a part of the limb that is not to be touched, the video assessment tool on child protection (4.44%); (2) take two samples of children consisting of men and women, then introduced any body parts that may and should not be held by others, except by the mother (4.44%); (3) telling stories to distinguish between male and female sex (6.67%); (4) on the theme of "Self" sub-theme "My Body", discussed little about body parts that should not be held by anyone except parents (2.22%); (5) learning strategies: storytelling, the content of knowledge tells the story of someone who is disrespectfully clothed (2.22%), evaluation tools: anecdotal notes about behavioral changes and proper manner / behavior patterns; (7) with a model of a Barbie doll and then shown where the vagina and where the breasts (2.22%); (8) learning strategies: collage, dressing, complement

etc. (2.22%), learning content: differentiating boys and girls, evaluation tool: created worksheets and observations; (9) explain about the limb and its function (2.22%), the learning strategy: question and answer then developed to the content of learning according to question and answer with motion and song and with storytelling; (10) learning strategies: storytelling, question and answer, learning content: girl / boy's outline (2.22%), evaluation tool: children's picture attached to suit sex, conversation and role play if children Meet strangers, just know the names and what to do about the organs (22%).

When considering the data, it turns out 40% of teachers who make plans about sex education for early childhood by the method: storytelling, conversing, then there is a media use dolls, storytelling, and role play suitable for child age, but the story content too early for biological learning, which has not yet established Islamic attitudes and behavior. It still needs to be examined by teachers who convey material about their limbs, the name of the genitals and their functions, it is questionable whether the teacher conveys vulgarly so that it may lead to more curiosity in the child, and provide an explanation that is not appropriate for the child's age or not yet understandable to the child. The material about the genitals and differences in men's clothing with women is also quite important. In the selection of themes, it turns out that only one teacher, which links sex education materials with themes and sub-themes in early childhood learning. Thus, very few teachers perceive sex education as embedding Islamic values to establish proper and healthy attitudes and behaviors according to gender and role.

PAUD Teacher Efforts to Anticipate Sexual Abuse in Children

Seven teachers (16%) perceived themselves not to have anticipated sexual abuse in the AUD. While 38 people (84%) of teachers stated, anticipate the number of cases of sexual abuse in children early childhood.

Table 2
Teacher Efforts to Anticipate Sexual Abuse in Children

Teacher Effort	Frequency	Percentage
Anticipate Sexual Abuse	38	84 %
Never Anticipate Sexual Abuse	7	16 %

The contents and strategies according to teachers: (1) do not give clothes that are too open because it can be a stimulus for sexual harassment (2.22%); (2) cultivate shame /shy early on & Given genuine affection by parents (2.22%); (8) are more likely to invite children to dialogue / which communications are allowed and which should not be (2.22%); (9) provide home play activities with accompanied by family/ more supervised and cared for as needed by the child (2.22%); (10) gives a message of advice, such as any child whose limbs should not be held or seen by others (8, 89%); (11) reduce watch or play phone and watch things that describe sex (2.22%); (12) early on in early childhood are taught to better understand themselves when the theme "I" (4.44%), through motion and song (2.22%) and demonstrations (2.22%); (13) equip children with religious knowledge or martial arts. For children experiencing violence by parents, it can be through holding an active parenting communication event with parents to be properly guided in sex education in everyday life (2, 22%); (14) provide insights to the child so that the child can take care of himself, not easily believe in people who do not know (4.44%); (15) do not play unattended from the parents (4.44%); (16) watching short cartoons about the parts that may be in other people's feelings, through a short story / morning talk (2.22%); (17) tells how violence and what to do (2.22%); (18) children are prohibited not to freely defecate/ urinate in order to see the situation of place (2.22%); (19) to familiarize girls with *aurat* since childhood (2.22%); (20) accompanying students in toilet activities (2.22%); (21) supervise children more often and encourage children to share their activities when not together (2.22%); (22) keeping the child from being able to harm, providing surveillance and notifying the limbs that can stimulate child sex, as well as accompanying children to the adult scenes (2.22%); (23) children are equipped with knowledge about religion and morals (2.22%); (24) making identification cards for child pick up (2.22%); (25) tells of Aisha who experienced her first period (2.22%); (26) do not want to be given food / toys by people we do not know (2.22%); (27) provides counseling on your body and explains, about keeping the genitals of girls and boys. Provide counseling on how to love and care for your body (2.22%); (28) guide children when watching television, does not provide communication tools that

can damage the moral of children such as Hand phone (2.22%); (29) equip children with exemplary stories through storytelling, picture books, etc. (2.22%); (30) gives the child an understanding as early as possible about wearing good and proper clothes, not wanting to be held by our particular body by unknown persons (2.22%); (31) children are not allowed to go/leave the house alone (2.22%).

The data indicate the existence of effort efforts made that are very varied and not yet programmed clearly. This is in line with previous data showing more than half of teachers have no specific learning plan on sex education. In the perspective of Islamic values, the efforts of a small number of teachers are appropriate, keeping the child in view, teaching children with exemplary stories, teaching children to dress properly, teaching shame/shy, and encouraging children to be aware of strangers, and toilet training. The content is still there that require a change of perception, such as accompanying children to watch adult movie scenes, when the child should not be watching the movie for adults. Also, when viewed from the material, teachers do not have a clear benchmark for the level of developmental achievement (TPP) religious moral aspects related to the development of sex that must be achieved by children. Efforts to prevent children from becoming victims of sexual abuse with Islamic sex education should go through the stages of cultivation of values: (1) accept good and bad values; (2) responding to good values, (3) appreciating in the form of the application of good values, (4) organizing different values by making decisions to choose good values, (5) internalizing the values Both so as to be a philosophy of life and make it unaffected by outside factors.

Constraints Implementing Sex Education in Early Childhood

Based on the results of the questionnaire, the difficulties that may be faced by early childhood teachers in implementing sex education for early childhood are: the science of pre-school teachers who have not understood about sex education for children, honest delivery, how to convey it related to the age level that is still very early, In example, when the child is out of school because they cannot guide her and cannot tell which one is wrong & correct, it's harder to explain it because the parents feel to explain to their child, the difference in the parenting

pattern between school and student's family, Understanding of the child, the environment of the child is less conducive, communication with the parents, parenting, the views of parents (as well as teachers) about sex that still taboo, in conveying the theme or material appropriate for children because of the target of early childhood, Against parents, props or sources and appropriate methods applied, selection Content and how to explain so that children can understand it, parents who do not understand the need for sex education, the assumption that bring about the problem of sex in children at an early age, between teachers and parents no equal information about sex education to children, explain to children About sex education sometimes make teachers embarrassed and feel the time is not, parents cannot cooperate with school programs, children like less concentration, socialization of uneven sexual education (teachers, parents, community leaders), ignorance of parents/educators on behavior / The interaction of children with the environment, there is no clear standard of government, explain about sex in the real sense, too free at home, so the education that has been obtained at school becomes weak

Conclusions

Sex education is not just a preventive effort from reproductive health issues that are physical or biological, but build a correct mental attitude in behaving according to each sex based on moral values standards. The standard of moral values can be distinguished between the moral values of social and cultural values and moral values that refer to religious teachings. The implication in sex education is that those who base their moral values on the teachings of religion will make the rules of God as the foundation in shaping correct and healthy behavior according to their gender. In its implementation, religion-based sex education needs to develop also diverse programs, strategies, materials, methods, and media that start from the theory of experts and empirical fact-based.

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