

The experience of parents in providing Islamic sexual education to their children

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ABSTRACT

Cases of sexual violence against children are increasing this is due to the lack of sexual education from parents. This happens because they consider sexual education to be taboo and lack of experience in Islamic sexual education for children. The purpose of this study is to explore how parents experience in providing Islamic sexual education to their children. This study uses a qualitative method with a descriptive approach. This research was conducted by in-depth interviews with 11 participants, namely parents who have children aged 0-8 years in the Kalirandu sub-village determined by purposive sampling. Test the validity of the data using member check, thick description, and peer debriefing. In data analysis using software open code 4.03. This research has received an ethical permit from FKIK UMY with the number 034/EC-KEPK FKIK UMY/I/2022. This study shows that the experience of parents in providing Islamic sexual education to children starts from preparing themselves to face the role of parents to providing material on Islamic sexual health for children. Parents in giving their role are tired and confused in providing sexual education so they do some solutions and there are several factors that influence parents in providing Islamic sexual education to their children including the way parents communicate with children, the last education of parents, the negative influence of technology, The perception of sexual education in Islam is a taboo subject, a history of parental illness and the early age of parents' marriage. The experience of parents in providing Islamic sexual education to children affects the future of children, especially related to sexual deviant behavior. Therefore, parents need to prepare themselves in delivering the education so as to minimize the occurrence of risky sexual deviant behavior in children.

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1. Introduction

Children are the future generation who have become the obligation of parents to keep them through their growth and development period with a sense of security and comfort. Good experiences in childhood will optimize growth and development, while bad experiences can interfere with growth and development. The Office of Women's Empowerment, Child Protection and Population Control in the Special Region of Yogyakarta in 2020 noted that there were 1,266 victims with details of 441 victims of violence against children for details per region, namely Bantul 224. While in 2019 in the Special Region of Yogyakarta there were 1,477 victims, with details of 466 violence against children. This incident is the result of a lack of sexual education from an early age, basically all of it is taboo, but it depends on how parents convey it. So far, the delivery of understanding, delivery methods, use of inappropriate terms or parables from parents has resulted in children not having a proper sexual understanding (Aji et al., 2018). Sexual education is defined as an effort and planning in the process

of developing the potential to have reproductive knowledge, self-control, personality, biological, psychosocial and psychological changes, as a result of unique human growth and development regarding the function of reproductive organs by instilling morals, instilling ethics and commitment. Them selves so that risky sexual behavior deviations do not occur. Furthermore, Islam has taught all the guidelines of life from right and wrong, as well as in behavior. Allah SWT says in Surah Al-Ahzab verse 59:

غُفُورًا رَّحِيمًا يُذُنِّبْنَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ۚ ذَٰلِكُمْ يُؤَدِّنُ ۗ وَكَانَ اللَّهُ قُلًّا لَّأَرْوُجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُبَاهِيهَا النَّبِيُّ

Meaning: "Say to women who believe: "Let them hold their gaze, their genitals, and do not show their jewelry, except that (usually) visible from it, let them cover their breasts." The word of Allah SWT in the letter teaches to cover the genitals to protect yourself and keep away from risky behavior.

(Amirudin, 2017) says that sexual education is an effort to provide lessons, guidance and awareness and teach children about sexuality, so that children have a basic knowledge of life so that they become teenagers who know what is halal and haram, what is allowed and what cannot be done. Sexual education is very important for early childhood because it has a positive impact where as a teenager can distinguish between positive and negative things according to the norm so that children will be ready and adapt according to developments in the transition phase (Rofi'ah et al., 2020).

2. Methods

This study uses a qualitative method with a descriptive approach. Descriptive research is research that explains various questions such as what, who, how an event can occur, so that it can be studied in depth to find the results of the purpose of a study (Semiawan, 2020). This study explores how parents experience in providing Islamic sexual education to their children. This research was conducted in Yogyakarta, namely Kalirandu Hamlet, Bangunjiwo, Kasihan District, Bantul Regency. This research was conducted from January to April 2022. Participants in this study were 11 parents who had children aged 0-8 years with 2 fathers and 9 mother in Padukuhan Kalirandu who where muslim. The sampling technique used in this research is purposive sampling. Purposive sampling is a sampling technique with participants who meet the criteria and data sources with certain considerations according to the phenomenon (Sugiyono, 2018). The data collection method used in this study was in-depth interviews. Participants shared their experiences as parents in providing Islamic sexual education to their children. Interviews were conducted for 50-60 minutes at participants' homes by applying health protocols. Test the validity of the data using member check, thick description, and peer debriefing. In data analysis using software open code 4.03. This research has received an ethical permit from FKIK UMY with the number 034/EC-KEPK

3. Results/Findings

Participants in this study amounted to 11 people consisting of 10 mothers and 1 father with the following characteristics of participants:

Table 1. Participants' characteristics

Participant's code	Gender	Age	Children's age	Education	Occupation
I 1	Female	36	6	Elementary School	Housewife
I 2	Female	34	3	Bachelor	Housewife
I 3	Female	35	8	Bachelor	Teacher
I 4	Female	36	5	Elementary School	Housewife
I 5	Female	35	3	Middle School	Trader
I 6	Female	32	5	High School	Housewife
I 7	Female	29	4	High School	Housewife
I 8	Female	26	4	High School	Entrepreneur
I 9	Female	45	7	High School	Trader
I 10	Female	27	4	Bachelor	Marketing staff
I 11	Male	30	4	Bachelor	Tour guide

The results of the study indicate that the experience of parents in providing Islamic sexual education to children starts from preparing themselves to face the role of parents in providing Islamic

sexual education to children. These preparations include mental preparation before marriage, preparing Islamic sexual education materials, reading parenting books, finding the right environment and preparing costs. Parents then provide material on Islamic sexual health for children including reproductive material, providing material on sexual boundaries, providing material on how to cover aurat, separating children's beds and applying shame to children. Parents in giving their roles are confused, so the solution they do is cooperate with other people, rest, don't push themselves, be patient and let the children find out on their own.

3.1. Preparing for the Role of Parents in Providing Islamic Sexual Education to Children:

The results of the study show that parents prepare themselves to face the role of parents in providing Islamic sexual education to children by mentally preparing before marriage, material preparation, reading parenting books, finding the right environment and costs to meet the needs and facilitate children in providing sexual education maximally.

a) Mental preparation before marriage

The results showed that all participants realized the importance of preparing mentally before marriage and they had prepared mentally because the purpose of this preparation was to consider the future of the family when having descendants, parents can hold emotions so that they can reduce the risk of domestic violence, are more mature in responding to problems, and of course ready to educate children. Mental preparation is related to the initial age of parents' marriage, in this study the average age of the participants was in accordance with the criteria of sufficient age, namely from the age of 20 years to 30 years. This is supported by the participants' statements as follows:

"...so the point is, Ms. the old man before planning to get married he must be mentally prepared, ready in the sense that we are adults especially marriage is not an easy thing, our mentality must be formed from the beginning what kind of parents we want to be, we must be able to withstand emotions, must be prepared with a future that is tough and full of trials, so we have to be mentally prepared" (Informant 11, male 30 years old)

b) Preparing Islamic sexual education materials

The results showed that 11 of the participants had prepared sexual education materials because they considered it very important for parents as a provision in delivering education to their children. Parents who are ready in sexual education material before having children will certainly have a lot of provisions in conveying sexual education and vice versa. This aspect of preparing Islamic sexual education materials for children is related to the economic status and the last education of parents, in 11 participants 2 parents who had the last education of elementary school certainly prepared the material slightly, 1 family was equivalent to junior high school, 4 participants with a history of education equivalent to high school and 4 participants equivalent to S1. This is supported by the participant's statement as follows

"So, in conclusion, it is the readiness of parents to provide a decent life from an early age such as Islamic, sexual, general education, so given from the child as early as possible, Ms. religion for children when I was in college.

c) Reading parenting books

The results of the study show that parents who have prepared their insights in providing sexual education by finding out or reading books on how to educate children will be ready and have a view on how the parents will treat their children in the future and what parents have to say, what other people say, old do will be more prepared in every way. Of the 11 participants who had readiness before marriage by reading parenting books, only 2 families had prepared it. This is supported by the participants' statements as follows:

Yes, I was ready, Ms. I have read many books about parenting, about how to educate children, so let us be ready, so that we are not surprised. At least there is an image and readiness to have children, what kind of stress, what kind of trouble, so I used to read books a lot and youtube channel about parenting like that." (Informant 10, female, 27 years old)

The results showed that 9 participants did not prepare for sexual education by reading parenting books or other media on how to provide early sexual education to children because of limited time

and experience that could still be considered lacking. This is supported by the participant's statement as follows:

"I used to just flow, sis, there was no preparation, such as learning from YouTube, not even reading books about taking care of children, I didn't understand that kind of thing, Ms. (Informant 4, 36 years, female)

d) Looking for the right environment

The results showed that all participants realized that the environment affects children in the process of character building, especially in Islamic sexual education because an environment that does not have rules will definitely increase the risk of deviant sexual behavior than a good environment such as the example of a boarding school, therefore people Parents must prepare the best possible environment to keep children away from deviant sexual behavior. This is supported by participant statements as follows:

"I was in an environment where parents were drunkards, smokers, and some were gay, so I was afraid. So, I finally moved, I also asked my son if he still wants to stay or not, the child wants it, so let's go straight to the cottage, even if it's for a while, so we know the right environment." (Informant 5, 34 years old female)

e) Cost preparation

The results show that financial preparation in the form of costs is needed in Islamic sexual education for children because without sufficient funds parents cannot provide adequate facilities for children to seek knowledge and get proper facilities. Parents with less income or low economy certainly cannot provide facilities in seeking knowledge to the fullest. This is supported by the participants' statements as follows:

"Now for my second child, I'm more prepared to pay for school fees, so that later he gets a good school and I can monitor and learn from the internet so that I can increase my knowledge. If I watch YouTube, I'm also interested in science, like watching Doctor Oz Indonesia, it's so useful." (Informant 5, 35 years old, female)

The results showed that not all parents had prepared Islamic sexual education due to several factors such as lack of readiness in the economy, physical, management and even relationships between partners and other things. 11 participants including 5 families with less economic status before marriage there was no preparation in providing Islamic sexual education. This is supported by participant statements as follows:

"Yes, if I'm just running, sis, you can say that there is no preparation, sis, what's clear is that it's from your family's finances, actually. Then, my education is lacking, actually, I am aware, Ms. For now, I'm just leaving the children to surrender to schools and madrasas, Ms. (Informant 4, 36 years, female)

3.2. Providing Materials on Islamic Sexual Health for Children

The results of the study show that the provision of material on Islamic sexual health given by parents to children includes parents teaching reproductive material, sexual boundaries material, how to cover aurat, separate beds, and apply shame to children with the aim that children will get used to it from an early age, sense of courtesy and distinguish between right and wrong from an early age.

a) Reproductive materials given to children

The results showed that in Islamic sexual education for children, parents have provided reproductive material including material on menstruation, pregnancy, circumcision and after menstruation should not be close to men who are not mukhrim, with the aim that when the child understands the material the child will have provisions when they grow up and be more careful in doing something or risky sexual deviant behavior. This is supported by participant statements as follows:

Table 2. Reproductive Materials Given to Children

Coding	Quotes
Islamic sexual education material about circumcision	"...besides what I told you earlier about circumcision, such as how my father's experience was when circumcision was sick or not, how to clean after circumcision and the benefits of circumcision as well." (Informant 2, female, 34 years old)
Islamic sexual education material about pregnancy	"Have you ever asked, how did that person get pregnant, how did the baby get born, where did the baby come from, and what kind of clothes did you wear for the first time, so I like to laugh at myself, the question is funny. Then I answered, the pregnant person If you are married, you have a partner like your father and mother, then you are born through the female genitals, the first time you are born, you don't wear clothes like that, Ms. (Informant 7, female, 29 years old)s
Islamic sexual education material about menstruation	"At least it's related to menstruation, like how to put on sanitary pads, how to clean, at least they can know from the cellphone, sis, so that they don't really check" (Informant 2, female, 34 years old)
Islamic sexual education materials after menstruation limit the association	"Yes, for example, if my first child is menstruating, I can't be close to a boy who is already mature, sis, we're basically like that, it's dangerous, yes, I'm just warning that I'm afraid of inviting lust and having illicit relations, sis" (Informant 4 girls, 36 years)

b) Provide material about sexual boundaries

The results showed that parents have provided sexual education materials to children about sexual boundaries such as which body parts are allowed to be touched by others and which parts are absolutely not allowed to be touched by others. Children must be able to distinguish between these parts and who has the right to hold their bodies because parents think that the child's body is a self-esteem that must be protected. Parents also ask children how to respond when someone accidentally touches a prohibited body, such as shouting and asking for help from the environment. This is supported by the participants' statements as follows:

"Then, miss, there are parts of people that you shouldn't touch, such as the buttocks, front or chest, for example, if my child is still cute, I don't let people kiss my child, even though it's my own family. I won't allow my child too, if there is one. Those who want to kiss you just run away, sis. I teach this to your body, son. You have the right to refuse..." (Informant 10, female, 27 years old)

c) Provide material on how to cover aurat

The results showed that parents have taught children how to cover their genitals so that the child has a sense of shame with the hope that when he grows up the child can protect his body by covering his genitals and not causing lust, as well as boys, parents too. teach their own genitalia and women's genitalia because in order to care for and respect each other, parents have realized that those who have genitalia are not only girls, but men also have genitalia. This is supported by participant statements as follows:

"Here, Ms. the material that I have given is related to covering the genitals, taking a bath when changing clothes in the bathroom, if you are not dressed you cannot go out, men also have genitals, I will also explain that girls are different, for example, for woman, clothes must cover the hair or wear a headscarf like that." (Informant 3, female, 35 years old)

d) Separating the child's bed

The results showed that parents taught their children to separate the bed with the aim that the child was more independent and the child did not see the activities or activities of the parents which may not be the time for the child to see it. When children accidentally see parental activities that have not been their time to know, parents assume that what they see will be an example for them and the memories will always be stored in their minds and even they will think maybe their father hurt their mother or other negative thoughts. This is supported by participant statements as follows:

"I gave an example of separating the beds when my child is 3 years old so that they are independent and we have privacy, madam, I'm afraid the child will see what we are doing, even though it's not time for children to know, hehehe, I'm afraid it will have a negative impact on

their minds, what do you think? I think his father is hurting his mother or other negative thoughts, Ms." (Informant 3, female, 35 years old)

e) Applying shame to children

The results show that parents apply shame to children so that children know which parts must be protected or covered, have a sense of courtesy and do not act inappropriately in public, if shame is taught from an early age, the values of politeness and the limits of appropriate actions for children to remember until adulthood. This is supported by the participants' statements as follows:

"...not to be in any place to hold or scratch the genitals like that, so it must be in a closed place, I'm afraid that later my youngest child will also understand. I understand things that are embarrassing for people to see, for example, when he takes a bath he always changes his clothes are in the bathroom, even though he still doesn't properly wear his clothes, sometimes he comes out wearing pants that are backwards, or the front one is worn on the back, but yes, I corrected it inside" (Informant 5, female, 35 years old)

3.3. Confusion in Providing Islamic Sexual Education to Children

The results showed that in carrying out their role parents were confused. Therefore they did a solution by collaborating with other people such as taking turns with their husbands or vice versa, leaving children to teachers at schools and madrasas and entrusting children to babysitters with the agreement of partners and communicating everything. By doing that solution, they could provided Islamic sexual education even though it required other people. This is supported by participant statements as follows:

"Yes, I know, ma'am, the problem is with me. Hahaha. I don't know what to say, so basically I just flow spontaneously. Just follow the flow of life because I'm confused hehe" (Informant 6, female, 32 years old)

The results of the study indicate that the obstacles as above, parents have a way to overcome them, namely by working with other people. Parents in delivering Islamic sexual education need other parties to help and cooperate to ease the burden such as taking turns with their husbands in taking care of children, leaving children to teachers, entrusting children to babysisters in a way that parents can communicate everything in reaching an agreement. This can be seen in the participant statements below:

Table 3. Collaboration with others

Coding	Quotes
Taking turns in taking care of children	<i>Yes, I'll leave it to the father, Ms, if my father doesn't know what it can't do, what can you do, because I'm tired, I'll just communicate so that my father takes turns taking care of my younger brother..."</i> (Informant 7, 29 year old female)
Leaving over teacher	<i>"I want to explain to him but he is also busy working, at least I leave it to the school teacher if he is not at the madrasa, ma'am. So that my child can still receive Islamic sexual education even though my husband and I don't give it directly..."</i> (Informant 1, 36 years old female) <i>"...what's clearly from my family's finances, actually. Then, my education is lacking, actually, I am aware, Ms. For food, Ms. I leave the children in schools and madrasas, Ms."</i> (Informant 4, 36 years old female)
Leaving over babysitter	<i>"Yes, I hire someone to have a baby, Ms. or I leave it in the bude's place, sometimes I leave it in the simbah's place"</i> (Informant 2, 34-year-old woman)

The results showed that in addition to collaborating with other people, some parents seek convenience in overcoming obstacles in providing Islamic sexual education by facilitating children to use cellphones in addition to making it easier to find sources of information and easy access, but do not think about the negative impact of easy access, resources accessed by children. This can be seen in accordance with the statement below:

"The way to deal with it, I let them find out on their own via cellphone, so it's easy, nowadays everything is available by cellphone, so we don't have to worry about it, it's practical..." (Informant 5, female, 35 years old)

4. Discussion

The results of the study indicate that the experience of parents in providing Islamic sexual education requires sufficient experience and can be seen from the way parents can answer interview questions. The experience of parents in this study is very clear, as can be seen from how the participants explained and applied the attitude of setting an example to their children from an early age. This research is in line with (Kusumaningtyas, 2018) who said that parents have a lot of experience in providing reproductive health education to their children, which can be seen from several aspects such as religion and social norms such as considering sexual education as a taboo subject so that it becomes a consideration for parents in providing sexual education. Islamic sexual education in children from an early age, of course, parents consider appropriate media and methods such as book media that introduces the rules of women and men such as pictures of women wearing headscarves and men with short hair, while the methods provided are direct learning methods with parents and learning methods with teachers.

4.1. Preparing for the Role of Parents in Providing Islamic Sexual Education

a) Mental preparation before marriage

The results of the study indicate that mental preparation before marriage is needed for adolescents before becoming parents who are ready to give responsibility in all matters including Islamic sexual education for their offspring. Mental readiness before marriage is important to face its new role as a parent which has a significant relationship with child development. Parents who have prepared themselves to be able to raise children will increase their ability to raise children. The more mature the age of the wife and husband at marriage, the more mature their readiness to become parents and the better the psychosocial stimulation provided. This increases the chances of children's social development for the better and makes it easier for parents to provide Islamic sexual education to their children. This perception is in line with a research form (Iorga et al., 2021) which states that mental readiness before marriage is one of the keys to marital satisfaction. The emergence of maturity has some thoughts about what is needed when married and have children. The more mature the age of the wife and husband at the time of marriage, the more mature their readiness to become parents and the better the psychosocial stimulation provided. This increases the chances of the child's social development for the better and makes it easier for parents to provide Islamic sexual education to their children. This perception is in line with research by (Hidayati et al., 2018) which states that mental readiness is closely related to psychosocial aspects such as emotional reactions, positive encouragement, a comfortable atmosphere, affection shown by parents, means of growth and development and learning in the provision of sexual education Islamically.

b) Preparing Islamic sexual education materials

The results show that the preparation of Islamic sexual education materials is very important because educational materials are efforts made to plan the process of guidance and learning for children to develop and grow to form attitudes as independent, responsible, creative, knowledgeable, healthy and noble human beings, both physically and spiritually. This perception is in accordance with a research from (Rachmawati & Nurhidayah, 2020) who said that by preparing sexual education materials for children, they would be able to protect themselves when they grow up. Allah SWT says in the holy verse of the Qur'an Surah An-Nahl verse 78 as follows:

"And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and hearts, so that you may be grateful." (An-Nahl: 78)

The meaning of the verse above is that Allah SWT created humans without knowing any knowledge by giving the advantage of being able to hear, see and speak with the intention of studying and channeling knowledge for one's provision in carrying out life in accordance with Islamic rules.

c) Reading parenting books

The results showed that the readiness of parents in providing Islamic sexual education in collecting information including reading parenting books was included in the intellectual aspect of parents. In general, in this study, parents are still not well prepared before marriage, although intellectual readiness is an aspect that is no less important than other marriage readiness. The intelligence of parents is very important in the upbringing of children. The experience of parents in reading parenting

books is positively related to child development. Parenting books have a strong influence on the cognitive, language, social, emotional and overall development of children. Moreover, a research from (Awaru et al., 2020) explains that the application of parenting styles that provide warmth and control or commensurate demands on children is listed in various parenting books. Parents need information and practical solutions that can be applied to every family. This is the rationale that counseling programs related to parenting are still needed. This is considering the need for precise, simple and practical information but still based on scientific research, all of which will be obtained in parenting books.

d) Finding an appropriate environment

The results showed that environmental preparation was very influential in the feasibility of family and Islamic sexual education for children. Environmental readiness relates to social aspects that describe the ability to get along (socialization) in relation to parents and other people around them. Aspects of environmental readiness include first impressions of others, which is reflected in the appearance of speech and manners. The environment affects the process of entering knowledge into individuals who are in that environment. This happens because there is a reciprocal interaction or not which will be responded to as knowledge by each individual. A research by (Rabbitte & Enriquez, 2019) states that the environment is very influential in the development of children. If someone lives in a "localized" environment, of course, our family will also be affected by the negative impacts, at least they will become insensitive to appearance. In addition, stay away from media that causes children to be easily exposed to pornography and pornography from an early age.

e) Cost Preparation

The results show that before getting married we need to prepare costs by seeing whether our finances are able to cover the costs of living in the household and in the future when having children. Couples who get married often don't care about economic preparations. Economic readiness needs to be prepared to avoid problems after marriage. The impact of parents who do not prepare the costs for their families is often seen that many couples after marriage only burden their parents. This perception is in accordance with a research from (Yanti, 2019) which explains that generally economic factors occur due to matchmaking or dropping out of school because they do not have funds for education. The community assumes that child marriage can ease the burden on the family by having a child's husband who can provide for them. Parents often do not think about the impact of child marriage which will damage their children because of the absence of physical, economic and mental readiness. The Qur'an explains in Surah An-Nur verse 33 which means:

"Those who do not have the economic capacity are encouraged to restrain themselves and maintain their chastity. "Let those who have not been able to (marry) refrain, until Allah grants them the ability." (An-Nur: 33)

The meaning in this verse is aimed at men so as not to pressure their guardians to rush into marriage. A person who is unable to marry must maintain his chastity by fasting or other activities, until Allah gives them strength by His bounty and makes it easy for them to marry. If someone knows there is good in it, that is, knowing that they will be able to carry out their duties and obligations, able to take care of themselves, and able to carry out the guidance of their religion and give them a share of Allah's wealth.

4.2. Providing Materials on Islamic Sexual Health for Children:

The results of the study indicate that the role of parents in providing Islamic sexual education to children has several materials. Parents have the view that sexual education in children is important, but rather to identify gender as only male or female. Various materials that must be given by parents to children, one of which is an introduction that is in accordance with the age and stage of child development. This research is in line with a research from (Penamas & Buana, 2021) who explains that the distribution of education according to age, namely from 0-2 years of sexual nature that must be given is breastfeeding up to 2 years. 3-6 years old children are taught about parental closeness in order to have emotional and rational balance, ensure sexual identity, body boundaries, cover genitalia, separate beds and rules for men and women. 7-10 years old children are taught about manners and monitor social roles in the environment. 10-11 years, children have entered puberty and what needs to be taught is how to protect themselves from things that grow lust. The age of 14-16 years, is the

age of adolescence at this age children need to be taught about the ethics of associating with the opposite sex, and refraining from lust.

a) Reproductive materials given to children

The results of the study show that the role of parents in providing Islamic sexual education to children is very important in preventing sexual violence and the risk of sexual deviation. This is supported by a research from (Fauziyah, 2019) who states that sexual education is an effort to maintain, increase awareness and explanation of sexual problems given to children so that they can know sexuality, hold lust and get married in a ready manner. So that when children grow up and understand life, they will know the problems that are haram and halal and can carry out orders or prohibitions, know Islamic morals, good attitudes, restrain lust and do not act on their own. The materials provided in this study are as follows:

1) Islamic sexual education material about circumcision

The results showed that Islamic sexual education materials about circumcision had been given to parents with the aim and purpose of providing direction and sharing experiences to children regarding the benefits and obligations of cleaning a male genitalia, as said by Allah SWT in Surah An-Nisa' verse 125 which states as follows:

"And who is better in religion than one who sincerely submits to Allah, while he does good, and follows the straight religion of Abraham? And Allah has chosen Abraham to be (His) favorite." (An-Nisa' :125)

The meaning of the verse above is that whoever follows the teachings of the Abrahamic religion is someone who is loved by Allah SWT, such as imitating all actions including circumcision. This study is in line with the findings of (Verganingtia & Desstyia, 2022) which explains that circumcision is an example of the integration of local culture that contains Islamic values. The practice of circumcision is usually carried out by Muslims who are the majority religion adopted by the community. Male circumcision has been recognized by the World Health Organization (WHO) as beneficial for health and reducing the risk of venereal disease.

2) Islamic sexual education materials about pregnancy

The results of the study indicate that the Islamic sexual education that parents have given is about pregnancy, this material is very considering the increasing cases of unwanted pregnancies and so that children know the causes and effects of the process of pregnancy. Many children have a high curiosity about this, but not all parents provide this material transparently which causes children to find out for themselves which leads to negative things. The importance of sexual education material regarding pregnancy is closely related to the curiosity of a teenager who did not have provisions at an early age. This research is in line with the statement of (Rummy, 2017) who states that parents also have a very important role in the growth and development of children. Moral values, religion and social norms are introduced to children through interactions within the family. Dating triggers premarital sex that can lead to pregnancy. Adolescent pregnancy has a harmful impact on both the fetus and the teenager itself, such as anemia in pregnancy, high-risk childbirth, the birth of babies with low birth weight (LBW) and a higher risk of experiencing reproductive system disorders.

3) Islamic sexual education material about menstruation

The results show that the material that parents have given to children regarding menstruation explains that the meaning of menstruation itself means the period when dirty blood comes out of a woman's uterus due to the process of exfoliating the uterine wall which is marked by bleeding every month and when the menstrual period is over, it is necessary clean or clean themselves in the right way. The meaning of menstruation is also mentioned in the Qur'an sura Al-Baqarah verse 222 as follows:

"They asked about menstruation. Say: "Menstruation is an impurity". Therefore, buy yourself from women at the time of menstruation; and do not approach them until they are holy. If they are pure, then mix them in a place that is Allah's Verily Allah loves those who repent and loves those who purify themselves." (Al-Baqarah: 222).

4) Islamic sexual education materials after menstruation limit the association

The results of the study indicate that the Islamic sexual education that parents have given one of them limits the association because they are aware of one's sexual limitations and puberty. If parents do not provide these materials, it is possible that someone will marry underage because of promiscuity which results in pregnancy outside of marriage. Promiscuity also occurs because parents cannot afford to pay for education, so they demand that children drop out of school and eventually engage in promiscuity. This is also exacerbated by the lack of control from parents. Couples who marry young often experience socio-economic problems, a bleak family future due to dropping out of school, prone to divorce and domestic violence (KDRT). This research is in line with (Hos & Upe, 2018) who states that promiscuity among teenagers was caused by cultural shifts, lack of attention from parents, close friends, and the media from these various factors which had an impact on decreasing student achievement, dropping out of school and getting pregnant out of wedlock. Based on the opinion above, it can be concluded that the lack of parental supervision of children is because parents are busy working leaving in the morning and coming home late at night.

b) Provide material about sexual boundaries

The results showed that the importance of providing sexual education in the form of material about sexual boundaries to children, can teach that it is not just anyone who can touch it intentionally or not. Children will know over time and get used to taking care of themselves and who is allowed to touch themselves except others for certain purposes such as in health services. Proper sexual education will help children better understand the concept of themselves, so that the child will understand about himself. This is important to avoid sexual abuse of children. This research is in line with a research of (Asfaw et al., 2021) who explains that the prevention of sexual abuse in children is one of them by providing Islamic sexual education to children about sexual boundaries. Children's lack of understanding about abuse and violence makes children just keep quiet and don't tell their parents when they experience it. Therefore, conversation, guidance and direction regarding sexual boundaries is very important during a child's developmental period.

c) Provide material on how to cover aurat

The results of the study indicate that in Islamic sexual education for children, parents have provided material on how to cover the genitals. The importance of self-awareness to cover the genitals for early childhood is basically against the background that in adolescence they will experience periods of body shape development. Body parts and genitals are very important not to be exposed in public and private. The material on how to cover aurat also teaches children to have shame and manners as provisions when they grow up. In line with a research from (Suhasmis & Ismet, 2021) which states that it is important for early childhood to get material about the privileges of the age of genitalia. The purpose of giving this material is to instill a sense of shame in children so that they are accustomed to keeping their genitals and lowering their gaze and having good manners. Children must also understand the nature of other people (mahram) in order to limit the association freely. Covering the genitals or decorating ethics is conveyed to children in stages and is applicable so that children will cultivate a culture of polite clothing and cover and decorate properly.

d) Separating the child's bed

The results show that separating children's beds is very important, because in addition to teaching children to practice being independent, it can also familiarize children with privacy. A person's privacy is considered very important because with the existence of a child's privacy, they know the sexual boundaries and parts of the genitals that must be protected. A research from argues that parents teach children that the beds between boys and girls must be separated from an early age, because starting from the age of 7-10 years is the age when children experience rapid development. Children will begin to explore the world outside themselves. Separation of beds is carried out for children with siblings of different sexes, children will directly increase their awareness of gender differences. Hadith narrated by Abu Dawud explains that:

"Tell your children to pray when they are seven years old. And beat them when they are ten years old (if they do not want to pray). And separate their beds (male and female)."

e) Applying shame to children

The results showed that applying shame to children should be instilled from an early age. Do not habituate children even though they are still small naked in front of other people, such as going out of the bathroom, changing clothes and others. Getting used to children applying shame will get used to when they are adults by having a sense of manners. If the child's parents do not provide this material, it is likely that the child will do something indecent or do things that are not polite in public, such as revealing aurat anywhere. This research is in line with a research from (Fitriani, 2019) which states that parents must teach shame to children, otherwise the child's limbs will be visible to others. Where the main body parts are the buttocks, chest, thighs and genitals of children. Parents should teach shyness since the child was a baby by changing the child's clothes and diapers in a closed place. The application of shame must start at home because the child will not understand himself. Not just anyone can see parts of the body that should not be touched.

4.3. Confusion in Providing Islamic Sexual Education to Children

The results showed that parents in providing Islamic sexual education to them also experienced confusion about what they should convey. This confusion is related to the recent educational history of parents and experience in seeking parental readiness in providing Islamic sexual education to children. Experience as a source of knowledge is a way to obtain the truth of knowledge by repeating the knowledge gained in solving problems faced in the past. This research is in line with the research of (Maimunah, 2017) which states that education affects the learning process, the higher the level of individual education, it can be predicted that the easier it is for the individual to receive information. Higher education owned by individuals opens a discourse for individuals to get information from various media, and the more information that comes in, the more knowledge is gained so that parents are not confused or lack material in delivering Islamic sexual education. The results showed that in overcoming the confusion of what to convey in providing Islamic sexual education to children, they needed help from other parties, such as alternating between husband and wife, leaving it to teachers at schools and madrasas and leaving it to babysitters and relatives. Parents certainly have a goal to realize the ideals and goodness of children in adulthood, this can be seen below:

1) Take turns in parenting

The results showed that in taking care of children, parents often felt tired and limited time between their wives and husbands. Parents who are busy working more often discuss between partners to divide their time in providing Islamic sexual education to their children. Children will also get emotional affection in a balanced way when taking turns taking care of children. The importance of this emotional balance is related to the realistic or logical aspect in the development of children's knowledge. This research is in line with the argument of (Tanjung, 2020) who explained that parental cooperation can be carried out in the process of learning Islamic sexual education for children at home. Parents can ensure that learning continues well by being committed and able to work together in realizing their goals. Taking turns in taking care of children is the choice of parents due to work demands and limited time. Parents try to create a comfortable environment for the good of their children.

2) Submission to the teacher

The results showed that parents often thought that leaving their children to the teacher was the most appropriate and very common thing. The busyness of each parent makes parents more trusting of teachers in providing Islamic sexual education to children. The involvement of parents both in kindergarten or madrasah schools as well as at home is good enough, but needs to be improved, especially in training children's independence by giving parental love while at home. This research is in line with the argument of (Purwandari et al., 2018) which states that the background of parents seen from work as well as age and education makes there are various ways of educating children in Islamic sexual education. That parents have a different sense of affection and expect children to grow up with sufficient knowledge, especially Islamic sexual knowledge without providing education directly from parents.

3) Submission to the babysister

The results of the study indicate that giving Islamic sexual education to children is often considered a trivial thing, so many parents trust their children more to the baby sister. In terms of education and

work, parents are mostly involved in the upbringing of children such as baby sisters or grandmothers or other siblings. The lack of time and work demands make it a consideration for parents to take care of their children by entrusting them to baby sisters with the aim of getting full care without parents or often called second parents. This research is in line with (Joodaki et al., 2020) who said that the first source of education about sexual education was the family, especially mothers but often indicated a lack of information or lack of skills to teach valuable content to children. In addition, the feeling of shame that causes negligence in transferring experience and knowledge by parents, even in schools too, parents and educators do not have the necessary information about sexual behavior and problems related to Islamic sexual education. Parents may not know how to talk about such things to their children.

The results showed that in addition to collaborating with other parties, parents had a solution within the time constraints when providing natural sexual education to children by facilitating children by providing cellphones or freeing children to buy books or other media to find out for themselves. Sources of sexual education originating from the mass media, apart from being seen as having various ease of access, openness in providing various information and knowledge about sex for teenagers, are also seen as the most important sources making it easier for children to understand various knowledge related to sexuality. This research is in line with (Putra, 2018) which states that the presentation of information and knowledge in the mass media which is often judged to be outspoken or clear is able to provide understanding for children and adolescents, this reason makes the mass media a source that is often used to obtain sexual education. Although the media is considered more open and clear in reviewing information and knowledge related to anything sexual, teenagers also see if the source is from the mass media, especially the internet, sometimes the truth is still questionable.

5. Conclusion

The conclusion obtained from the results of research on the experience of parents in providing Islamic sexual education to children there are 3 major themes, namely:

1. Preparing to face the role of parents in providing Islamic sexual education to children including mental preparation before marriage, preparing Islamic sexual education materials, reading parenting books, finding the right environment and preparing costs.
2. Providing material on Islamic sexual health for children including reproductive material, providing material on sexual boundaries, providing material on how to cover aurat, separating children's beds and applying shame to children.
3. Confusion in providing Islamic sexual education to children and the solution to this problem is to cooperate with other people, rest, don't push yourself, be patient and let children find out on their own.
4. Based on research experience regarding the experience of parents in providing Islamic sexual education to children, it provides the expected suggestions:
 - a. For Parents
Parents need to prepare material about education Islamic sexuality to children, knowledge of how to provide sexual education, what material should be given according to the child's age, so that when providing Islamic sexual education to children it can be conveyed, effective and can be applied early on so as to avoid risky sexual behavior.
 - b. For the Nursing Profession
The results of this study can be used as a basis for developing a program plan to educate parents so that they are able to provide Islamic sexual education to their children.
 - c. For Further Researchers
This research is expected to be developed again with dig deeper into the experiences of parents in providing Islamic sexual education to children, especially with male participants.

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