

# INDONESIAN MOSLEM MOTHER'S STYLE OF COMMUNICATION UPON SEXUAL EDUCATION FOR BOYS IN THEIR EARLY AGE

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**ABSTRACT.** In two informants, it was found that they have a tendency to have different communication styles depending on the stage of sex education they give to their boys at an early age. They adopt an assertive communication style for the information they share. However, they change to apply a non-assertive communication style when they feel they have no understanding toward the information they convey or the child asks a question and they are unknown to the answer. Finally, they can also become aggressive when they force their children to follow directions regarding sex education they provide.

**KEYWORDS:** Moslem, Sex Education, Mother

## 1 INTRODUCTION

The rise of sexual violence cases that have emerged to the public seems to be a frightening event for many parties. Now the wider community seems to no longer feel the freedom to feel safe when carrying out daily activities. Considering that cases of sexual violence can happen to anyone, regardless of gender, age, and economic status and can happen anywhere, both in the public and private spheres (Pranita, 2020). Cases of sexual violence are usually only experienced by women as victims, but currently many men are victims of various ages. Because everyone has the potential to become a perpetrator or victim of sexual violence, as is the case with men (Pranita, 2020).

While there are data presented that the number of victims on women is quite high, the reality is that the data on men victims are the same. In the Report of the Quantitative Study of the Barometer of Gender Equality issued by the Indonesia Judicial Research Society (IJRS) and INFID in 2020, there were 33% of men who claimed to have experienced sexual violence, especially sexual harassment. Then, based on a survey conducted by the Coalition for Safe Public Spaces (KRPA) which involved 62,224 respondents stated, 1 in 10 men became victims of harassment in public spaces. While the data described by the Indonesian Child Protection Commission (KPAI), victims of sexual violence in 2018 were mostly boys, namely 60%, and girls 40% (IJRS, 2021).

In 2017, sexual violence behaviour afflicted children in the age category of 13-17 years, where the data on male victims was higher than female. Male victims of 8.3% and female victims of 4.1% were submitted by the Ministry of Women's and Children's Empowerment (IJRS, 2021). Another survey in 2021 conducted by the Indonesian Child Protection Commission (KPAI) revealed that at least 207 children were victims of sexual violence against children aged 3-17 years, 71 of whom were boys (Astunggoro, 2021). This sexual violence afflicts people from various levels of education. The data states that victims at the age of early childhood education (PAUD) or kindergarten (TK) are 4%, at elementary school age at 32%, at junior high school age at 36%, and at high school age at 28%. of the total cases that occurred (Astunggoro, 2021).

There are various forms of sexual violence perpetrated by the perpetrator. For children, the usual forms of sexual violence usually include actions such as touching and kissing sexual organs whether wearing clothes or not, acts of rape to sexual penetration (entering the mouth using objects or body parts), showing or showing pornographic media/objects, showing genitals, performing sexual activities intentionally in front of children, and not protecting and preventing children from witnessing sexual activities carried out by others (Noviana, 2015).

Doing out these sexual violence activities, the perpetrators are based on various motives. However, the motive that most often occurs when cases of sexual violence occur is because the perpetrator cannot contain his excessive sexual desire, so he takes it out on others. Even so, sexual violence is not only done because they have excessive sexual desire, but the perpetrator uses 'sex' as a form of expression of power (power) and feminization of the victim because of the weakening and inferiorization of self and body values (Yulius, 2019). However, in reality, every case of sexual violence that occurs can be different.

Data related to sexual violence cases are mostly found in South Tangerang City, Banten province, Indonesia. Based on data compiled by the Integrated Service Center for the Empowerment of Women and Children (P2TP2A), it was stated that there were there were 70 cases in the report on cases of violence against children and women during the pandemic local lockdown period in South Tangerang City. Then in the period of data accumulated in January – July 2021 (P2TP2A) there were 89 cases of violence against children and women consisting of 20 cases for boys, 36 cases for girls, and 33 cases for adult women. Where in April 2021 violence against children and women peaked at 23 cases. The majority of the forms of violence that occur are 'sexual' and 'emotional', where there are three areas in South Tangerang City that have a high enough violence rate, namely the Pamulang, Ciputat, and Pondok Aren areas (Rianti, 2021). From the data and cases that have been described, it can be said that some areas in South Tangerang City are still one of the locations that are not yet friendly to children and women, especially the problem of sexual crimes.

To reduce the occurrence of cases of sexual violence, prevention steps are needed, one of which is through sex education. Sex education should be given to children from an early age because it has various benefits, namely it can prevent sexual abuse and violence behavior. Sex education given from an early age can prevent sexual acts that can injure children (Senja, 2020). This happens, because sex education will teach them to understand and know about which body parts should not be touched or seen by others (Shafira, 2019). Because cases of sexual crimes against children can occur because they do not know and understand what the intent of the actions taken by the perpetrators is (Senja, 2020).

In Presidential Regulation (Perpres) No. 60 Year 2013, early childhood is calculated from newborns to children who are not yet 6 years old (Harismi, 2020). Meanwhile, according to Law No. 20 Year 2003, early childhood is children aged 0-6 years. This age is also known as the golden age because it is one of the phases of human life that cannot be repeated. This period is also called the 'critical period' in life, because early childhood will determine the next child's development. These developments include physical, cognitive, language, emotional-social abilities, creativity, and other basic developments. So that this period can also influence and determine how a person will behave with their social environment (Mulyani, 2018).

Providing sex education to children from an early age is the responsibility of all parties involved in their growth and development process, one of which is parents. Parents have an important role in providing and teaching sex education to children considering that the family is the child's first educator before entering the social community. Because the personality and behaviour of a child in the social environment is very much determined by how parents educate their children (Erni, 2017). Parents should also be able to understand the difference between 'sex' and 'sexuality'. 'Sex' is related to gender, while 'sexuality' relates to things biologically, socially, psychologically, and culturally (Senja, 2020). Although providing sex education is the responsibility of both parents, mothers are considered to have a strategic role as the first agent for children to teach anything, including sex education that is appropriate, true to norms and religion in the community (Fitri, 2019).

Unfortunately, discussions about sex education in Indonesia are still considered taboo. There are people who interpret it as something that comes from religious beliefs. However, according to Athar (2018), there is no prohibition of such things in Islam. The thing that holds parents back from the issue of sexual education for children is culture (Athar, 2018). Parallel with the majority population of South Tangerang City based on data from the Ministry of Religion of the Republic of Indonesia (2022). Based on the data collected, the number of adherents of Islam in South Tangerang City is 1,166,211 (Ministry of Religion of the Republic of Indonesia, 2022).

The taboo and sensitive image of discussions related to sex education in Indonesia is in reality supported through the formation of public perceptions that consider sex education to have more negative impacts than positive ones, thus strengthening the reasons of rejection in sex education in the community (Nadhira, 2020). According to Study International, the picture related to sex education in

Indonesia is still seen as extracurricular knowledge. This is what makes many people, especially parents, get confused and don't know how to provide proper sex education to their children. In Indonesia itself, generally the provision of sex education is only a warning about the dangers of having sex before marriage, but it is not explained why it is dangerous (Sagita, 2020). Then it is supported through the provision of sex education in the realm of education such as in schools that teach aspects of reproductive health, but is only limited to threats not to have sex before marriage, while materials related to consent or other issues such as gender issues are still very minimal to give (Nadhira, 2020).

The latest study from the Global Education Monitoring (GEM) Report recommended for every country in the world to implement sex education comprehensively (CNN, 2019). Comprehensive sexual education itself is a form of learning that involves the cognitive, emotional, physical, and social functions of human sexual behavior. Meanwhile, in Indonesia, the method of sexual education applied is not yet comprehensive and still abstinence only. Namely, there are taboos that prohibit a person from having sex before marriage, seem threatening, but not covering the use of safe contraceptives, as well as other explanations related to reproductive health. Moreover, the application of the abstinence only method only involves problems related to sexually transmitted diseases and HIV as a reason for someone to behave in abstinence (sexual behavior that does not involve a partner) (Egieara, 2020).

Sex-related education is important, especially for boys. Because boys are also vulnerable to being victims, and at the same time they have the potential to become perpetrators of sexual harassment and violence (IJRS, 2021). However, especially in cases where men are victims, in fact, they still have not received more attention because they are considered minimally victims of behaviors such as sexual harassment and violence, so they are not so exposed due to many victims who choose to remain silent (IJRS, 2021). This is due to the patriarchal culture that has taken root in society. Where the patriarchal social system often places men as the main power holders, dominates in all aspects, has a superior leadership role, has authority, morals, and social rights (CNN, 2021). In addition, due to the pattern of education and socialization related to identical gender expression between boys (masculinity), it emphasizes that boys must have a strong, tough, aggressive, competitive nature, while girls are taught the opposite (Yulius, 2019). This image of men is also considered as toxic masculinity.

Looking at the explanations and cases that have been described above, this research is important to conduct, especially in providing education to boys because it departs from the researchers' concerns about the rise of cases of sexual crimes such as sexual harassment and violence in Indonesia that befall boys as victims. but at the same time there are many cases where men are the perpetrators. Then, the lack of understanding possessed by parents such as mothers regarding sexual education and the cultural influence of the wider community which considers it taboo so that many parents such as mothers are reluctant to talk about and provide sexual education to their children as early as possible. Researchers will focus on how the mother's communication style in sex education to boys aged 5-6 years. This research importance is also considering that based on social phenomena that occur, many parents, especially mothers, do not have an understanding and are confused about communicating, especially providing sex education to their children from an early age.

Based on the identification of the problems that have been described, the research question in this study is "How is Indonesian moslem mother's style of communication upon sexual education for boys in their early age?" Researchers use descriptive qualitative methods to analyze, describe, then explain in depth and detail based on the activities of social phenomena. One that are raised and occur in the surrounding community about how the communication style of Muslim mothers in sex education for boys at an early age (5-6 years) in South Tangerang City by describing the actual conditions based on facts obtained through informants in the field through existing event.

In this study, the criteria for the selected sources or informants, namely a Moslem mother; have a boy aged 5-6 years, understand the messages related to sex education given starting from the introduction of the parts, functions, and differences of the reproductive organs, the introduction of toilet training (BAK & BAB), body privacy belonging to oneself and others; have an understanding and provide sex-related education to their boys who have an age range of 1-6 years; and resides in South Tangerang City.

The reasons why the researcher used some of the criteria for the informants above are: First, mothers are used because they are considered to have a strategic role as the first teacher for children in slamic view. Mother could in charge of providing any knowledge and education including sex education, while the use of early childhood 5-6 years is the choice of researchers to provide sex

education because it is important to do because it is the initial period of growth and development both physically, cognitively, language, emotional, creativity, and other basic developments and is also called a golden period in human life. Second, the reason for the election of South Tangerang City because it has a high number of cases of violence against children especially dominated by sexual violence, so it can be said that these areas are still not friendly to children. child.

To answer the problems in research by seeking and digging information in depth, researchers used structured interviews. Where the researcher will prepare and provide structured questions based on the order according to the guidelines that have been made to the informants that are adapted to the concept of discussion in the study. To construct the argument in this study, the researcher will first discuss moslem family communication as a basis before discussing the mother as the main communicator of the moslem family. After that, the researcher will present communication styles related to mothers as communicators and sex education for boys at an early age. Sex education for boys at an early age discusses the goals and stages of sex education for boys at an early age. To then explain the findings in this study.

## **2 LITERATURE STUDIES**

### **2.1 Moslem Family Communication**

Sedwig as cited in Sumakul (2015) family communication is an organizational process that includes aspects of words, gestures, voice intonation, actions in creating images, feelings, and mutual understanding (Sumakul, 2015). Family communication has the main goal of being able to create and maintain harmonious relationships between members, so that communication can be effective (Sumakul, 2015). Communication in the family is also used to be able to talk about everything openly, both pleasant and unpleasant, and ready to resolve conflicts in the family through communication that is based on patience, honesty, and openness to one another (Sumakul, 2015). There are 5 other ways that can be done to achieve effective family communication, namely: Respect, Empathy, Audible, Clear, Precise, and Humble (Sambuga, 2014).

In the Islamic perspective, communication within the family is divided into several parts, such as between husband and wife, parents and children, and between siblings. In this study, researchers focused on communication between parents and children. According to Samsinar (2020) parent-child communication is very crucial in building the child's character and keeping children away from negative things. This is then also extracted from Q.S As-Saffat/37-102. Where the verse is considered to provide a reference on how to communicate between children and parents. The verse said to use language that expresses affection, as exemplified by Prophet Ibrahim AS. Prophet Ibrahim is also said to not impose his will and give children the opportunity to express their opinions (S. Samsinar, 2019).

### **2.2 Mother as the Main Communicator in Moslem Family**

Associated with the communication process in the family, parents such as fathers and mothers have a role as communicators by providing a source of messages to their children as recipients of messages (communicants). Where from the communication process carried out, parents must contribute positively so that they can achieve the desired goals together, and it is hoped that children as recipients of messages can experience changes in knowledge (Baharuddin, 2019).

However, mothers are the focus of this research because for early childhood, mothers are their first place to get information related to themselves and their social life. Moreover, in Islamic belief, mothers are the first school for their children. Mothers are an important role in the growth and development of their children (Parhan, 2020).

### **2.3 Style of Communication**

Communication that is carried out within the family, of course, cannot be separated from the influence of the communication style played between parents and children. There are 3 communication styles that can be used by parents in communicating messages to their children, namely (Istiyanto, 2017):

Table 1: Style of Communication

Assertive Style	Non Assertive Style	Aggressive Style
<p>The style with characteristics that can express feelings and self-esteem based on ethical thinking. This style provides care, dignity and respect. People with this style will speak appropriately and directly to the core of the conversation without attacking or insulting others without hurting the feelings of the other person (Larasati, 2019).</p>	<p>This style is the opposite of the assertive style and can be categorized as negative in relationship development. Non-assertive style leads to feelings of fear and indecision, self-denial, and more advantageous for others. This communication style is known as a communication style that is not assertive both towards oneself and others. People with this style tend to apologize and have a hesitant attitude when speaking. In addition, they tend to choose silence if they feel sure when they are wrong (Larasati, 2019).</p>	<p>This style will dominate in interactions with other people both verbally and non-verbally. This style is also very ineffective to use because of the coercion of the rights of others. This style is self-centered, which only focuses and prioritizes the rights, interests, opinions, needs, feelings of oneself, and ignores the rights of others. In the application of this style, people have the assumption that they are the most righteous, so that his behavior will lead to hostility and arrogance. And will not care how the other person feels (Larasati, 2019).</p>

## 2.4 Sex Education for Boys in Their Early Age

Sex education is a lesson given related to sexuality (Erni, 2017). It should be noted that 'sex' is related to gender, while 'sexuality' is related to things biologically, socially, psychologically, and culturally (Senja, 2020). The sex education taught relates to the gender between men and women, then teaches about politeness and courtesy, or things that are liked and disliked by the life of the wider community. So that it is hoped that every individual like a child can learn to respect themselves and others (Erni, 2017). Because sex education seeks to provide knowledge in order to have responsible sexual behavior (Habibie, 2017).

Sex education given to early childhood is not actually about how to have sexual relations which is often connoted as pornographic content, but rather leads to the introduction of their reproductive organs (Erni, 2017). There are several ways that can be applied by parents such as mothers in providing sex education to early childhood which begins through several stages, including (Erni, 2017):

1. Introducing the reproductive organs of children;
2. Provide information related to the function of the reproductive organs owned;
3. Introducing the differences in reproductive organs between men and women, thus helping children to be able to recognize their identity;
4. Teach toilet training, in which children have started to clean their own genitals both during urination or defecation, so that children can be independent;
5. If the child has passed toilet training, then inform that not everyone is allowed to touch the parts of their reproductive organs;
6. Teach children about body privacy more deeply, which tells children which body parts are allowed to be touched by other people or not, and who are allowed to touch them;
7. If children already know more about their reproductive organs, usually children will tend to be more critical and their curiosity will increase by asking various kinds of things related to reproduction.

Therefore, the role of parents such as mothers is needed to explain to the child in a comprehensive manner but still use simple language and methods so that it is easily understood by the child. Sex education must be taught from an early age, because it seems that human sexual curiosity at an early age is developing. Where this development is called psychosexual, one of the theories put forward by

Sigmund Freud. Psychosexual theories believe that personalities develop through various stages of childhood, in which they sometimes seek pleasure-energy in certain erogenous areas. Psychosexual energy or libido is believed to be the driving force behind behavior (Habibie, 2017).

From this explanation related to the 'communication style', the explication of the research conducted by the researcher is to see how the communication style in conveying messages that is successful and effective is carried out by moslem mothers as the main communicators in the family when providing sex education to their sons from an early age ( 5-6 years) so that they have an understanding of sex education itself. The form of this communication style will be seen and known through the answers given by the informant to the questions that have been provided by the researcher in the interview guide. So it can be seen that the communication style conveyed by the mother enters into one or more of the communication styles in the family, whether assertive, non-assertive, or aggressive.

### 3 RESULTS

The three Muslim mothers who became informants in this study stated that they taught their boys at an early age sex education according to their age. However, two out of three stated that they had little understanding of sex education and nonetheless, had taught it to their children based on their level of knowledge. Informants usually use the internet to learn about sex education issues, because they have no education of it from their parents. Informants still hold the points of traditional masculinity, such as men must have masculine traits, cannot be feminine, but must be able to treat their partners well and respect them.

This study also found that the informants started giving sex education messages to boys at an early age at the age of 3-4 years. This is because, they believe that at the age of entering kindergarten, children are ready to learn more about basic sexual issues such as the introduction of privacy of one's own body, toilet training, protection of the privacy of one's own body. The informants also instilled religious values into their children when they talked about the issue of sex education. Only one informant also inserted social values in the process of sex education.

For the communication style of the informants, the researcher can summarize it in the following table:.

Table 2: Style of Communication Results

<b>Description</b>	<b>Informant 1</b>	<b>Informant 2</b>	<b>Informant 3</b>
<b>Receiving and listening actively, openly, right to the heart of the conversation when delivering sex education messages.</b>	Have received and listened actively, openly, right to the point of the conversation (not long-winded) while giving sex education messages	Have received and listened actively, openly, right to the point of the conversation (not long-winded) while giving sex education messages	Have received and listened actively, openly, but not right to the point of the conversation (not long-winded) while giving sex education messages because of the condition of children's grasping power that cannot be explained with just one picture
<b>Having feelings of fear, doubt, and hesitation when delivering sex education messages.</b>	Never have feelings of fear, doubt, and hesitation while giving sex education messages	Ever had feelings of fear, doubt, and hesitation when giving sex education messages. This condition occurs when children sometimes still violate the	Ever had feelings of fear, doubt, and hesitation when giving sex education messages. This condition occurs because the child has a fairly high curiosity and the informant

<b>Scolding, forcing to obey orders when delivering sex education messages</b>	Never scold and force to obey orders while giving sex education messages. Tend to provide education	boundaries of what was previously conveyed Ever scolded, but did not force to obey orders while giving sex education messages. The scolding condition occurs when children violate the privacy boundaries of other people's bodies, especially the opposite sex when playing like hugging	feels that he does not have much knowledge Ever scolded, but did not force to obey orders while giving sex education messages. The condition of scolding occurs when children do things that are not good. Anger shown to children is in the form of silent treatment, and is more vented to partners.
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Based on the statements of the informants, researcher found that the communication style of each mother in providing sex education was not something stagnant. In two informants, it was found that they have a tendency to have different communication styles depending on the stage of sex education they give to their boys at an early age. They adopt an assertive communication style for the information they share. However, they change to apply a non-assertive communication style when they feel they have no understanding toward the information they convey or the child asks a question and they are unknown to the answer. Finally, they can also become aggressive when they force their children to follow directions regarding sex education they provide.

One informant only adopted an assertive communication style. This informant's readiness in dealing with various situations in providing sex education is because he already has experience with his older children. Thus, the issue of doubt and coercion can be avoided. The communication style is applied to certain topics that occur based on the situation and conditions both for children as communicants and mothers as communicators.

#### 4 CONCLUSION

To achieve an assertive style, the three informant agrees that they have various ways to educate them selves such as two-way communication by regularly conducting joint discussions, communicating information, being honest and finding answers together if they do not know the answers to the questions asked, and practicing directly from what is conveyed. so that children have a real picture and not only understand the material by utilizing all available and diverse media information today such as the internet and social media.

It can also be concluded that currently the three mother informants in this study, are no longer consider sexual education as a taboo subject, but is considered as a knowledge that must be taught to their children, especially boys in order to avoid unwanted behavior such as deviance. or sexual violence, whether they become victims or perpetrators in the future, can have responsible sexual behavior, and can manage and channel their sexual behavior appropriately. Which is in line with the goals of sex education in early childhood.

The three mother informants also share the same opinion in term of teaching. They all agree that boys need to learn maintaining their chastity to the opposite sex, respect, love, and be gentle to the opposite sex by not committing or legalizing any form of violence including sexual violence, as well as knowing what limits are allowed according to Islamic values.

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