

**Cultural Acculturation and Sexual Education Reflections of *Ketupat Jembut* in Tegalsari City  
Semarang**

**Muhammad Hamdan Mukafi**

Dosen

Program Studi Sastra Indonesia, Departemen Susastra, Universitas Diponegoro  
Kota Semarang, Jawa Tengah, Indonesia  
**muhammadhamdanmukafi@gmail.com**

**Abigail Clarence Gwyneth Velodyne\***

Mahasiswa

Program Studi Sastra Indonesia, Departemen Susastra, Universitas Diponegoro  
Kota Semarang, Jawa Tengah, Indonesia  
**abiclarence14@gmail.com**

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**Abstract**

*It is common to hear the word *Ketupat*, especially when celebrating *Eid al-Fitir* after a month of fasting during Ramadan. In the Javanese Islamic tradition, *Ketupat* is often interpreted as a symbol of acknowledging mistakes and asking for forgiveness. Related to this, the people of Semarang City, especially the Tegalsari area, expanded the meaning by creating to *Ketupat Jembut*. Looking at the name, previous studies on *Ketupat* that interpret it as a sacred and holy tradition also require further understanding, especially in finding the relationship between the sacred context and the taboo and vulgar in people's views. However, this study looks at how Muslim communities in various regions perform cultural acculturation in positive view of it. By conducting interviews and direct observations of the Tegalsari community, this research found positive perspectives on the emergence and development of the *Ketupat Jembut* tradition. The meaning of these observations relates elements of myth, arbitrary, and epistemes that arise from something vulgar, but are related to the context of sexual education and sufism. The normalization of the word *jembut* leads to peace of heart and purity of soul as the function of sufism in sexual education. Moreover, the finding of the name *Ketupat jembut* also intersects with the understanding of the honor of sexuality for women as subjects and men as participants.*

**Keywords:** *Ketupat jembut, myths, arbitrary, epistemes, tasawuf, sexual education*

**Abstrak**

Sudah umum rasanya mendengar kata *Ketupat*, utamanya ketika menjalankan Hari Raya Idul Fitri setelah sebulan berpuasa Ramadhan. Dalam tradisi Jawa, *Ketupat* seringkali diartikan sebagai simbol dari pengakuan kesalahan dan permohonan maaf agar diikhlasakan semua kesalahan tersebut. Terkait hal itu, masyarakat Kota Semarang, utamanya daerah Tegalsari memperluas makna *Ketupat* tersebut dengan melahirkan *Ketupat Jembut*. Melihat nama tersebut penelitian-penelitian terdahulu tentang *Ketupat* yang memaknainya sebagai tradisi sakral dan suci pun memerlukan pemahaman lebih lanjut, utamanya dalam menemukan hubungan antara konteks yang suci dengan yang tabu dan vulgar dalam pandangan masyarakat. Namun demikian, penelitian ini melihat bagaimana masyarakat muslim di berbagai daerah melakukan akulturasi kebudayaan dan memungkinkan pandangan positif terhadapnya. Dengan melakukan wawancara dan observasi langsung ke masyarakat Tegalsari, penelitian ini menemukan beberapa cara pandang positif terhadap lahir dan berjalannya tradisi *Ketupat Jembut*.

Pemaknaan dari observasi tersebut mengaitkan unsur mitos, arbitrary, dan epistemes yang muncul dari sesuatu yang vulgar, namun justru berkaitan dengan konteks edukasi seksual dan tasawuf. Normalisasi pada kata jembut mengarah pada kedamaian hati dan kesucian jiwa sebagaimana dijelaskan mengenai fungsi tasawuf dalam edukasi seksual. Lebih dari itu, temuan nama Ketupat jembut juga beririsan dengan pemahaman atas kehormatan seksualitas bagi perempuan sebagai subjek dan laki-laki sebagai penyertanya.

**Kata Kunci:** Ketupat jembut, mitos, *arbitrary*, *epistemes*, tasawuf, edukasi seksual

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## 1. Introduction

Indonesia is one of the countries with a majority Muslim population with various festivals including the Syawalan Tradition. Celebrated after Eid al-Fitr, this tradition uses certain characteristics as a form of sacred custom. The fundamental root of Syawalan marks the successful realization of the passions that Muslims have restrained during the month of Ramadan by controlling worldly desires. Syawal is not only a tradition that accompanies Ramadan, but there is a magnet in which there is an element of kinship, the creation of peace again and mutual apologies between families, or the surrounding environment. Another sign to welcome Syawalan is by giving zakat fitrah as a form of self-purification from all human desires a year before entering the month of Ramadan. When the month of Shawwal finally comes as a sign of victory, zakat fitrah also has a function as a purification of the spirit of Muslims.

Java, as one of the centers of the spread of Islam has a rich tradition of Syawalan celebration. If traced back to the colonial era, the Syawalan tradition has also become a way of unifying the nation's ideology that escaped the suspicion of the colonizers. The same thing happened in the city of Semarang, which has long been one of the port cities that opened up to the arrival of "explorers", including the Dutch and Japanese.

The development of the meaning of the elements in the Syawalan tradition can also change dynamically. This is influenced by the various transformations of Syawalan celebrations, especially in the city of Semarang, for example in the form of sedekah laut. Until then, the transformation led to a form of cultural openness in Semarang City, namely the presentation of *Ketupat Jembut*.

*Ketupat Jembut* has the same shape as *Ketupat* in general, the only difference is the filling that is put in the *Ketupat*. Reflecting on the common form of *Ketupat*, which is rice clenched in coconut leaves without any side dishes, *Ketupat Jembut* comes with urap (coconut sauce) and bean sprouts.

In the aftermath of the war, Semarang's economy was in a slump and the people at the time were experiencing a severe crisis. Considering this, Opor Ayam, which is usually served with *Ketupat*, needs to be eliminated. However, a sacred day like Syawalan is still celebrated simply through serving *Ketupat Jembut*. This *Ketupat* then signifies the gratitude of the people of Semarang City during the

economic downturn. According to Linnaja et al. (2023), *Ketupat* was first introduced by Sunan Kalijaga in the 15th-16th centuries during the period of spreading Islam in the regions, especially near Mt. Lawu. Then, Linnaja et al. (2023) also explained that this tradition became a habit and in its development spread to several regions of the archipelago. The day of Eid was used by the Walisongo to implement a day of gametan, which was applied in the form of a culinary *Ketupat*. The philosophy of *Ketupat*, which is shaped like a rectangle, describes the papat lima pancer qibla, which means that wherever people travel, they will eventually return to the path of Allah (Linnaja et al., 2023).

In line with the concept mentioned by Linnaja above, the presence of *Ketupat Jembut* often presents a question with a statement, especially regarding the vulgar context of the word jembut. The word is closely associated with genital hair. However, the word *Ketupat*, which comes with the tradition of self-purification, is confronted with a vulgar context.

In this regard, researchers see the dynamics of meaning that need to be studied through the times, which are also based on the development of science. The development of science that follows the flow of globalization, sexual education needs to erode everything that is considered taboo in Indonesia. Especially if this targets the naming of a 'strange' culinary. This is indeed closely related to globalization, which absorbs more information about sexual intercourse. Sexual education is not only related to sexual intercourse, but also to knowing more about how to protect yourself, recognize reproductive organs, and maintain reproductive health to avoid various natural diseases.

The fundamental value of *Ketupat* and the need for urgency of sexual education, *Ketupat Jembut* needs to be studied to become a bridge to how intellectual values can be born through a system of cultural acculturation. This research will also discuss how *Ketupat Jembut* can be a philosophy of purity to reflect the sexual education of the Indonesian people.

Exploring a tradition cannot be separated from the meanings that are born as the purpose of the tradition. In this regard, this research utilizes Levi Strauss's views on mythology, science, and how they are connected through narrative symbolism. Strauss (2001) says that myths are often complex problems that are discovered through a narrative - which exists as a series of symbolic narratives. Strauss (2001) also emphasized that from these symbolic narratives, humans process the solution to a problem. Thus, myth becomes a method to convey knowledge to process life in its time.

Concerning time, Strauss (2001) explains that myths have a dynamic nature - it is not surprising that there will be various interpretations at different times. Concerning symbolic meanings, myths according to Strauss (2001) also intend to simplify a problem through symbolic representation. This can mainly be found along with the times. Ancient narratives can intersect and resonate with modern scientific concepts (Strauss, 2001).

Looking at Levi Strauss's perspective, the production of *Ketupat Jembut* in the culture of Eid celebration in Semarang City also does not escape the resonance of the meaning of a myth with modernization. Linnaja (2023) explains that *Ketupat Jembut* is a food tradition similar to *Ketupat* in general, made of rice, but has a filling of bean sprouts and coconut sauce. Through Linnaja's

explanation, it appears that there are dynamics that are trying to be constructed into the *Ketupat* through the presence of bean sprouts and coconut sauce. This dynamic by Linnaja (2023) is said to have started in the 1950s, which tried to give a breadth of meaning to the *Ketupat* with a filling that resembles pubic hair (*jembut*).

Linnaja (2023) found symbolic meaning through the presence of the word *jembut* that accompanies the *Ketupat*, namely purity, fertility, and prosperity. Linnaja (2023) also explains that the coconut sauce in *Ketupat Jembut* symbolizes faith and patience along with the presence of chili which underlies passion and courage. Linnaja's findings are in line with a popular discourse presented by Michel Foucault. In discourse, there is the concept of epistemes, which is a series of forms that produce knowledge - so that an understanding is achieved (dynamic meaning that lives a time) (Foucault, 2002). With the existence of epistemes, a community group flows perspectives on the world to achieve legitimized knowledge. This is in line with the *Ketupat Jembut* tradition that continues to be produced and believed in its meaning by the people of Semarang City. In fact, Linnaja (2023) also explains that the distribution of *Ketupat Jembut* to children as a symbol of passing on tradition to the next generation also reflects the importance of education on traditional and religious values to the younger generation.

Referring to Linnaja's findings and the mythological context that surrounds *Ketupat Jembut*, the discourse on the meaning of the tradition still opens up new possibilities. Foucault (2002) explains that the process of meaning is also related to the context of a time period so that a production of cultural meaning can become the identity of an era. One of the things that can process meaning is an understanding of contextual needs and the development of knowledge. In this case, scientific knowledge is not neutral, but is influenced by systems of power and control (Foucault, 2002). The influence referred to here can also be arbitrary, as long as it has a foundation. Foucault (2002) explains that arbitrary meaning is created through cultural practices and approval of the results of these practices. Thus, the arbitration that is formed is not an arbitrariness, but a processed interpretation of an observation that gives birth to new knowledge.

## 2. Method

This article is written through a field research, by observing how *Ketupat Jembut* is culturally processed by the community. Furthermore, through interviews, symbolic data were found that led to a larger discussion about the values that are raised through the tradition. Furthermore, the philosophical, Sufism and meaning relationships that accompany these data are analyzed.

## 3. Discussion

Discussing the *Ketupat Jembut* in Levi Strauss' myth study cannot escape the development of intellectual currents. More than that, the contextual discourse of the word *jembut* also needs to be studied on how the impact of something vulgar can be a reflection of sexual education.

### A. Intellectual Values of *Ketupat Jembut* Through Cultural Acculturation

*Ketupat* is known as a must-have snack during Eid, served with opor and appetizing fried sambal. Generally, *Ketupat* is famous from Java Island as it was introduced by Sunan Kudus to spread Islam through food science methods that were easy to accept among the people at that time. Javanese people have the intelligence of rhetoric, especially in telling a philosophy of objects. It is known that *Ketupat* has the philosophical meaning of admitting mistakes and forgiving each other between humans. The philosophical meaning arises from the symbolic elements that make up a *Ketupat*, such as a *Ketupat* wrapped in young coconut leaves or janur. Janur has the meaning of jatining nur in Indonesian, meaning 'conscience'. The woven janur itself means 'tying the rope of friendship' because of the very complex factors of society. Then, rice is described as 'human lust'.

Based on its shape, the *Ketupat* is woven like a series of quadrangles that mark the four wind directions. Meanwhile, the *Ketupat* has an axis that is rooted in the concept of lima pancer which signifies the Qibla direction for prayer. So, *Ketupat* itself for the Javanese community is described as human lust in the form of rice that has been enveloped by conscience by admitting mistakes and forgiving other human mistakes. The perfection of this meaning is passed in carrying out the Eid al-Fitr prayer service as a victory welcome for the arrival of the dressing of purity after fasting during Ramadan.

*Ketupat* itself is full of mythological values. There are various myths about Eid *Ketupat*, one of which is to entertain small children who come from another world. *Ketupat* is prepared and hung on the porch of the house to entertain children who have died so that they do not feel jealous and forgotten because they are in another world. The myth was revealed through Herlambang (2021) who interviewed one of the elderly in Karang Ayu Market, Semarang. Another myth is mentioned as an offering to Dewi Sri, the goddess of rice, a form of gratitude for a fertile harvest so that people can enjoy special snacks during Eid.

Over the years, the variety of *Ketupat* in Java, especially in Semarang City, has evolved along with the situation and conditions that eventually led to the term *Ketupat Jembut*. in the middle of the Semarang community. More about how *Ketupat Jembut* became known to the people of Semarang, can be known from the cultural acculturation that entered the Tegalsari area. The Tegalsari community, as taken as one of the reflections in this research, is one of the communities that gave birth to *Ketupat Jembut*.

Tegalsari is a neighborhood in Semarang. Located near Jalan Sriwijaya, Tegalsari is famous for its breadfruit and small river springs. The people of Tegalsari are characterized as having a harsh and rude personality due to the lack of education or can be called ndeso. The term ndeso was affirmed by the community group represented by Suparmi, one of the community leaders in Tegalsari. However, the harsh nature of the Tegalsari community is only a surface image. Suparmi explained that the kinship

among the community is so strong that almost all of them are called family, whether biologically or not. This is especially reflected in the plurality of Tegalsari's culture.

It is not surprising that in Tegalsari a mix of cultures can be seen, especially in the context of religious communities. Seen in Tegalsari, the balance of Christian, Catholic, Muslim, and Confucian communities can coexist peacefully. Cahyani and Rizal (2022) capture the meaning of this peace as an application of Islam rahmatan lil 'alamin. Moreover, these religious differences also enrich cultural celebrations. Eid al-Fitr as a religious celebration has also developed as a cultural space. Rahmawati and Haryanto (2020) consider Eid al-Fitr, Halal bi Halal, (and *Ketupat* as its accompaniment), as a construction of harmony that is open to all religious communities, not only for Muslim communities. People in Tegalsari, no matter what religion they are, all participate in the tradition of friendship which ultimately creates family values.

These family values are related to *Ketupat Jembut* according to Suparmi, When Eid al-Fitr, precisely through the syawalan tradition, which was around the 60s, the whole community participated in the activity. Maghfiroh and Nurhayati (2023) found the link between *Ketupat* and the meaning of kinship is closely related to the spiritual and familial closeness of a community, especially in maintaining spiritual communication with families who have passed away. The *Ketupat Jembut* tradition that has been maintained since the 60s in Tegalsari shows this spiritual meaning based on kinship. It is not surprising that this can strengthen the relationship of residents, especially by very openly gathering, and rotating from house to house. Kurniawan (2017) emphasizes this as a method of friendship that can continue to unite the community. This is especially true when the meaning of *Ketupat Jembut* participates in the participatory interaction of every community.

At that time, as Suparmi explained, the Tegalsari community also produced *Ketupat Jembut* for the needs of all circles. In the process of making it, especially the mothers who work in the kitchen, say the phrase *Ketupat Jembut* easily and frontally. Because of the factors of rough nature and limited views regarding something called vulgarity, this frontal attitude can also occur. Jannah and Sholeh (2021) say this freedom of speech is legitimate as long as it is not intending to hurt the feelings of the interlocutor. By speaking frontally and openly, regarding the jembut that accompanies the *Ketupat*, it shows that there is an effort to position purity in all domains, even those that are considered vulgar.

Suparmi also explained that the jembut simile on the *Ketupat* in the Tegalsari area represents the bond of brotherhood. In line with Anandari and Afriyanto's (2022) explanation that this brotherhood context opens multicultural relationships and supports a strong order in society. Syukur (2020) in this case is honesty that has been implemented in society to create a harmonious living environment. Moreover, the spicy and savory taste of *Ketupat Jembut* is a description of the hard and rough nature of the Tegalsari community.

“The people in the neighborhood are atypical, even rude. But the brotherhood is close because they are all considered family. Especially during Lebaran kupat, it must be crowded because people love *Ketupat jembut*. The taboo words in Tegalsari are common because not many

people in the village get the education they deserve. The only people who go to school are those who have money”

(Narasumber 1)

The word *jembut* is often referred to as taboo diction, but arbitration of the word can give birth to positive expectations as Linnaja has found. Setyawati and Sumekto (2022) revealed that positive expectations are often related to strong self-beliefs. The confidence that can emerge through *Ketupat Jembut* is positively related to spiritual values and religiosity that are closely related to Islam and Eid al-Fitr. Given this context, directing the meaning of *Ketupat Jembut* intends to present a new perception. Setyawati and Sumekto (2022) assert that positive expectations can influence an individual's perception of an object or event. One perspective that tries to be explored more dynamically is the obscurity of the word *jembut* and how it often becomes a medium for swearing. It is important to understand that swearing is not just a rant, but also an expression of emotions that arise in certain situations (Setyawati and Sumekto, 2022).

Situationally, *Ketupat Jembut* is something that can be considered vulgar, but it can also achieve a positive meaning as it is used to introduce traditions in Semarang City. For a long time, Sunan Kudus has processed this method of introducing tradition with the method of entrepreneurship. Amaruli (2017) explains that in creating cultural contact and entrepreneurship, Sunan Kudus understood the concept of *ngaji* as an attitude to continue learning and thinking creatively. The extent of *jembut* creativity in *Ketupat* will be understood in various contexts. Thus, Anwar (2023) also provides a bright spot in this regard, namely by explaining that the use of vulgar language can have a certain purpose and has various forms that can be found. One of the purposes related to the cultural system and the dynamics of meaning is the philosophical view, which in this case can be traced further through the concept of *Tasawwuf*. Arvionita et al. (2023) revealed that Sufism emphasizes the role of religion as a way to achieve peace of life and peace of mind. Thus, the mythological value and the dynamics of the meaning of *Ketupat Jembut* may process peace of life and peace of mind. The arbitration of the peace of life and peace of mind requires a cultural approach that also intersects with a period of time where *Ketupat Jembut* is still part of the tradition of the people of Semarang City during Eid al-Fitr.

The tradition that lives in Tegalsari as well as reflected in the people of Semarang City in general has given birth to an episteme. People believe in the meanings that live in *Ketupat Jembut* so as not to make the presence of the word *jembut* something taboo. It is also reflected in Suparmi's words that the level of education has an influence here. The innocence of the Tegalsari community is an example of a culture of normality over something taboo.

This normality is in contact with the many traditions in Semarang City, especially Tegalsari. However, it does not make the high-concept Samawi religious cultures feel inferior when saying the word *jembut*. As a result, the meeting of various cultures that creates a gathering of friendship has also become a way to familiarize oneself with a system of meaning called vulgarity. This habituation can spark a higher meaning, especially in aligning the concept of chastity with sexual education.

## B. Concept of Fitrah for Sexual Education Through *Ketupat Jembut*

Sunan Kudus spread the teachings of Islam through an entrepreneurship system with snack objects that were easily absorbed by the Javanese community. Andriyani (2019), stated that in Islamic teachings food is a basic source of human life so that humans carry out the duties of the caliphate. The Quran contains instructions regarding nutritious food, including the term Halalan Tayyiban. Halal is the first requirement for nutritious food according to the Quran which has a double meaning, meaning that it is not prohibited by fiqh and is obtained from halal food or does not violate the law. The second requirement of food is Thayyib or good, which is healthy, balanced, and safe for consumption. Halal and Thayyiban food is nothing but human needs to obtain energy, support growth and development, and maintain health.

The supporting elements in *Ketupat* contain the value of fitrah which fundamentally means 'purity, patience, and fertility'. In this case, it is related to the human life itself while undergoing the month of Ramadan, by restraining lust to attain purity. The word fitri in the celebration of Eid al-Fitr in the month of Shawwal, after Ramadan, comes from the same word fitrah, meaning 'pure occurrence'. Moreover, the word fitri is the same as khilqah which means 'creation'. All aspects of life such as eating, drinking, and sleeping fulfill the criteria in the concept of fitrah itself. The state of fitrah is the original, sinless state of a human being. The series of words 'Eid' implies confessing sins and not repeating the sins that have been committed (Ghafur in Qoda, 2021). In line with this expression, the confession of sin becomes a way for all past mistakes to be dissolved because of the accumulation of goodness that processes purity.

Purity in *Ketupat* is depicted through white rice as if the human soul returns clean after undergoing the month of Ramadan by restraining all worldly desires. More fully, admitting sins and apologizing to each other. Patience in the concept of fitrah is a depiction for humans during the month of Ramadan to wait for breaking the fast. Patience to restrain anger and patience to go through the process of self-cleansing during Eid al-Fitr.

The existence of the word fitrah is what returns the word jembut as a purity. There is a resonating process that makes fitrah and jembut process each other's meaning. Since the beginning, humans have been created naked and in the process, the growth of genital hair is a necessity, something that is fitrah. By looking at this context, the mention of the word jembut and the habituation to it is something that is fitrah, holy.

When the word jembut is still perceived as something taboo, which is vulgar, then actually humans have not reached the stage of fitrah in Sufism. In this case, Sufism carries the view of tranquility



and peace of mind. These two values of Sufism invite humans to be ordinary about everything, because essentially everything, including *jembut*, is His undoubted creation.

The vulgar form of *Ketupat Jembut* does not necessarily mean disgusting and dirty. The ingredients used have their meanings, such as the spicy and red-colored chili sauce urap which means courage. The grated coconut used symbolizes the strength of faith and patience, if it is associated with Eid and post-war, or in the 50s-60s this coconut has a strong meaning of how humans must restrain their lust during the month of Ramadan and have a strong hope in Allah to liberate Semarang City from the colonizers. The bean sprouts used contain prayers for prosperity and fertility, hoping that the people of Semarang City will feel peaceful after the war and Semarang will become a fertile and ever-growing city.

The term *jembut* is arbitrary and boldly expressed to reflect the sexual education that parents want to convey to their children. The sprouts that stick out and are irregular like the shape of some *jembut* are implicitly expressed because sexual education for children was still taboo at that time. The lack of sexual education for children in ancient times led to ignorance about the reproductive system, especially in women. One of the cases is a mother who was born in the 80s, she told in detail that menstruation is blood that comes out as a sign of death.

*“When I was in junior high school, I normally had my period, but when it came out, I thought I was going to die until I screamed for help, the funny thing is that I was menstruating but I didn't know it because my parents at that time never taught me that women experience menstruation.”*

(Narasumber 2)

The nature of the *Ketupat*, which is dynamic nature, is flexible to be interpreted with a variety of myths and education including *Ketupat Jembut* being a picture for a woman if menstruation indicates that adolescent girls are experiencing growth and the womb is fertile. Sambal urap on *Ketupat Jembut* can also be interpreted as a form of menstrual blood because it is red in color. Bean sprouts that complete the *Ketupat Jembut* filling also has a meaning that accompanies other meanings, namely as a woman's *jembut*. Implicitly, in this case, the janur that covers the *Ketupat* signifies how women must protect themselves in terms of their virginity. Janur is a sign of women covering their aurat. The rice filled in the *Ketupat* illustrates that adolescents entering menstruation will consciously take care of themselves to maintain beauty so that the perspective of beauty as a woman is reflected in the white color of the rice.

The meaning that accompanies *Ketupat Jembut* is also not without basis and significance. In the study and strategic action of IMTK FTUI (2022), it discusses how there are strict limitations on the dissemination of sexual education to female adolescents because of the surrounding factors, namely; (1) There is no transparent information about sexual education from parents. The reality is that sexual education does not revolve around the issue of sexual relations but how a teenager must be prepared to maintain personal hygiene when *aqil baligh*, a simple example is how to dispose of sanitary napkins

properly, how to clean the genitals to avoid disease, maintain body fragrance because the *aqil baligh* factor makes the scent of the body in adolescents change, and how adolescents respect themselves in the process of changing body shape, face, and hormones; (2) Cultural and religious norms are strict about discussing sexual topics, basically in Indonesia, especially the Javanese area, the majority of people are Muslim.

Islamic law, based on the Sunnah and the Quran, provides clear guidelines regarding sexual behavior. From an Islamic perspective, concepts such as cohabitation, homosexual relationships, sexual intercourse, and the freedom to decide when to lose virginity are considered inappropriate for inclusion in a child sex education program.

However, sex education that takes into account religious understanding can be conducted without contradicting these values. Misunderstandings about what actions are considered haram can lead to prejudice against sexuality. Therefore, providing sex education needs to be in line with children's right to information about sexual health.

Religion is not necessarily strict in informing sexual education to adolescents, another factor that influences how conservative cultural mindsets create a sensitive atmosphere when it comes to sexuality in adolescents. The risk refers to adolescents feeling vulnerable and may be reluctant to talk about it for fear of being shamed or judged.

Avoiding open conversations about sexuality can lead to misunderstandings, especially due to stigma and shame, which can inhibit sexual discussions at the household level, including with adolescents and adults. To overcome these problems, it is necessary to consider cultural diversity and consider sex education in the context of cultural realities.

This is explained through the concept of *fitrah* which is met with the word *jembut* in the *Syawalan Ketupat Jembut* tradition. Through this fundamental understanding, sexuality education has been closely related to the perspective of Sufism which reconciles and purifies the mind.

#### **4. Conclusion (15% dari keseluruhan artikel)**

A multicultural approach in education eliminates discrimination based on gender, caste, religion, sexuality, and culture and helps create awareness of cultural diversity. This allows the education system to reflect greater cultural diversity through sex education.

The awareness of the sacredness of normalizing the word *jembut* can reflect how Sufism awareness is born in sexual education. The continuation of this normalization can open up a wider understanding of values in society that do not always have to be viewed in the context of taboos and vulgarity.

Furthermore, this research opens up opportunities to expand an open perspective, purification of the soul, and peace of heart for everything that is considered disgusting, vulgar, and taboo. Of course, this is based on the many norms in Indonesia that view all three in such a way.

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