



THEOLOGICAL AND CULTURAL STUDIES ON INCEST FOR YOUTH CHRISTIAN

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Abstract: Incest is an iceberg phenomenon that is muted as it involves cultural, legal, economic, moral, psychological and human rights, where one and the other are interrelated, making it difficult to describe it. The purpose of this research is to observe the problem of incest from theological and cultural studies broadly concerning aspects of human life, both economic, social, educational, and biblical truth. The method used descriptive qualitative with theme analysis which will produce perspectives on incest broadly from cultural and theological studies based on Imago Dei's self-image, holiness and family according to God's design, the Creator of the household as a divine institution based on the Bible as the truth that absolute. The Old Testament records the emergence of cases of incest in the lives of the figures of faith which have the potential to cause ambiguity in adolescents, if Christian Education does not design the theme of incest in the curriculum as the context of teaching texts about holiness.

Keywords: self-image, incest, holiness, family, youth

INTRODUCTION

Inbreeding among the elite of Ancient Egypt occurred because of their belief as descendants of gods, so that their next offspring must also be the result of marriage to another. Bogin, a biological anthropologist at Loughborough University measured the height of 259 mummies which showed that the average male height was around 161 cm in 1550-1070 BC, while in 2925-2575 BC the average was 169.9 cm. The height of women in 712-332 BC averaged 155.6 cm and during the early dynasty around 159.5 cm. Meanwhile, the average height of the kings of Ancient Egypt were around 166 cm and the women were around 156.7 cm.¹ Based on studies in the medical field, one of the effects of inbreeding is body stunting, as incest opens the way for the acceptance of destructive recessive alleles which are expressed phenotypically, while phenotype is a description of physical characteristics including height, eye color, history of disease, behavior, character and other general traits.²

The results of the study sample of 43 incest cases (36 women and 7 men) with an age range of 4–40 years indicated that two-thirds of the victims were under 18 years of age. Father-child incest (34.9%) was the most common type, followed by sibling incest (14%). Among 75% of perpetrators are family members and relatives, 25% of them are not relatives but have a close relationship with the victim.³ National

Commission for Women and Children (Komnas Perempuan Anak) noted that in Indonesia in 2019 there were 2,341 cases of violence against girls, consisting of 770 cases of incest, followed by 571 cases of sexual violence, 536 cases of physical violence, 319 cases of psychological violence, 145 cases of economic violence.⁴

Regarding sexual violence in the personal domain, the perpetrators with the largest number, namely 1,320 cases, were boyfriends, biological fathers were 618 cases, and stepfathers were 469 cases. For perpetrators of biological fathers, this figure has almost doubled from 2018, which were 365 cases of biological fathers, the number of perpetrators of stepfathers has increased dramatically from 163 cases.⁵ The Trauma Center Protection House (RPTC) of the Social Welfare Service during 2009-2015 recorded incest cases with the third rank, which was 11%, while in the first position were 64% cases of domestic violence, in the second position were 18% cases of neglect.⁶

The World Health Organization classifies incest as a silent health emergency. This case is considered a case that does not result in widespread death like the spreading Covid-19 pandemic. It is considered an offense in Somalia, Singapore and Norway, but is not banned in France, Belgium, the Netherlands, Portugal, Spain, Russia, Japan, China and Brazil. The Netherlands as a country that does not prohibit incest adheres to the doctrine of separation between the state and the

¹Mentari Desiani Pramudita, "Pernikahan 'Sedarah' Telah Terjadi Sejak Zaman Mesir Kuno," *Intisari*.

²Andreas Wilson Setiawan; Ajeng Quamila, "Apa Yang Terjadi Pada Anak Dari Hubungan Perkawinan Sedarah?," *Hello Sehat*, last modified 2020, <https://hellosehat.com/hidup-sehat/fakta-unik/penyakit-hasil-incest-perkawinan-sedarah/>.

³Ali Yildirim et al., "Evaluation of Social and Demographic Characteristics of Incest Cases in a University Hospital in Turkey," *Medical Science Monitor* 20, no. April (2014): 693–697.

⁴CNN Indonesia, "Inses Kasus Kekerasan Seksual Terbanyak Pada Anak Perempuan," *Cnnindonesia.Com*, 2020, <https://www.cnnindonesia.com/nasional/20200224173721-12-477607/inses-kasus-kekerasan-seksual-terbanyak-pada-anak-perempuan>.

⁵Fey, "Inses Kasus Kekerasan Seksual Terbanyak Pada Perempuan," *CNN*.

⁶Tateki Yoga Tursilarini, "Inses: Kekerasan Seksual Dalam Rumahtangga Terhadap Anak Perempuan," *Jurnal PKS* 15, no. 2 (2016): 165–178.

church, so that the state does not interfere in the internal affairs of the church or religion and vice versa, as the church does not interfere in state affairs.⁷ Church teaching that is based on truth cannot interfere with government policies and decisions against applicable regulations or laws. What is the Bible truth about incest? How is incest viewed from the customary cultural norms, morals, ethics, and laws in Indonesia? What is the viewpoint of the church towards developing cases of incest in society?

METHOD

The method used descriptive qualitative research with an analysis of the theme of incest in terms of cultural, economic, social, educational studies as the cause and examines Bible truth from both the perspectives of Biblical and Systematic Theological so that it can draw the conclusions to devise a proposal as solution for church education services and religious institutions in maturing Christian youth's faith with holiness as the basis of their lives and in building Christian households.

RESULT

The Bible is the absolute truth and the standard of morality, ethics, decency, and the life of Christians of which relevance is still valid to respond to the problems of human life both personally and in social life. The stories of Bible characters illustrate this reality both as an example and as a warning. The goal of the exegesis of the Old Testament and the theological study of the Bible on the law of holiness is to shed light on cases of incest. Study of the concept of *Imago Dei*, family and church to strengthen beliefs about God's

design in the creation of humans and the formation of the family as the first divine institution established with the church responsible for fostering faith.

FINDINGS AND DISCUSSION

OT Exegesis

Incest is a physical relationship between father and daughter, a boy and father's mistress, in-laws and daughter/son-in-law, a man and his biological sister (brother or sister), with sister-in-law, mother-in-law, and wife's younger sister as recorded in Leviticus 20:21 that when a man takes his brother's wife, it is an abomination (abhorrent: detestable thing) and a violation of the rights of his brother who is childless.⁸ The story of incest in Lot's life (Genesis 19:30-38) was the result of the scheme of his two daughters with the motivation to purify his father's lineage so that Moab and Ammon were born as a nation that was proud of the purity of blood in him as well as the heirs. In the life history of Moab and Ammon who did not welcome Moses with bread and water as well as the hiring of Balaam son of Peor to curse Moses (Deuteronomy 23:4) is an illustration of his arrogant attitude which led Moses to the decision, "No Ammonite or Moabite or any of their descendants may enter the assembly of the Lord, not even in the tenth generation... Do not seek a treaty of friendship with them as long as you live" (Deut. 23:3,6).⁹

The cause of Lot's incest was stirred by an environmental situation in which there were no other men with them, while they felt responsible for prolonging their father's lineage. Another recorded case of incest occurred in Abram who married Sarai as his biological sister from the same father (Terah's daughter), but from different mother (Gen. 20:12,13). Nahor (Gen.

⁷Vifi Swarianata; Bambang Sugiri; Nurini Aprilianda, "Kriminalisasi Inses (Hubungan Seksual Sedarah) Dalam Perspektif Pembaharuan Hukum Pidana," *Jurnal Hukum* (2016): 1–24.

⁸Rita Wahyu, "Incest."

⁹William Dyrness, *Tema-Tema Dalam Teologi Perjanjian Lama* (Malang: Gandum Mas, 1993), 163.

11:29), Reuben (Gen. 35:22; 49:4), Amram (Ex. 6:20), Judah (Gen. 38:16-18; 1Ch. 2:4), Amnon (2Sa 13:14), Absalom (2Sa 16:21,22); Israel (Amos 2:7); Herod (Matt. 14:3,4; Mark 6:17,18; Luke 3:19).¹⁰ Early instructions in the Old Testament regarding marriage rules contained a decree ensuring offspring from marriage within close relatives, but in the end it was also banned (Gen. 24; see also Lev. 18: 6-18).

The New Testament considers incest as fornication as the warning was emphasized in 1 Cor 5:1, so association with immoral people is prohibited (1 Cor 5:9) which applies to one's own circle (1 Cor 5:11). Moreover, binding themselves to become one flesh with them (1 Cor 6:16) will not receive God's kingdom (1 Cor 6:9). Fornication is contrary to the sound teaching (1 Tim 1:10) which is stated in Heb 12:16 that obscenity is a lowly passion like Esau who sold his birthright for a plate of food.

The Apostle Peter was aware of the lewd lust that lures people who have just escaped from error (2 Ptr 2:18). Obscene acts are associated with drunkenness with wine (Rev 17:2) and lust (Rev 18:3) which result in weeping and wailing when they see the smoke of the burning fire. (Rev 18:9)

Fornication comes from the heart (Mat 15:19; Mark 7:21) and must be avoided (Acts 15:20, 29; 21:25). Paul urges you not to live in fornication and lust (Rom 13:13) as the body is not for fornication, but for God, and God is for the body (1 Cor 6:13) by affirming that your body is a member of Christ (1 Cor 6:15). Paul warned "Abstain yourself from fornication (Greek, *hamartema*) as a comparison of the dangers of fornication, which is other sins committed by humans that occur outside of themselves, but those who commit fornication, sin against themselves." (1

Cor 6:18). The solution to avoid fornication is that every man should have his own wife and every woman has her own husband (1 Cor 7:2).

Gal. 5:19 records fornication (Greek *porneia: sexual intercourse with close relatives*; or incest Lev. 18) including one of the acts of the flesh which is also called improper among the saints (Eph. 5:3), so that fornication must be put to death (Col 3:5; 1 Thes 4:3; Jude 1:7) in order to achieve holiness of life.

The theology of the law of holiness (Lev. 18:6-17; Lev. 20:17-21)

The law of holiness announced in Leviticus chapters 18 and 20 is the starting point for the enforcement of the prohibition of incest. This special law against sexual immorality between close relatives was enacted as an attempt to separate God's people from other nations such as the Canaanites who were considered to be morally corrupt.

The case of Lot's incest with his two daughters at that time was not a mere violation of the law of holiness, but rather an issue related to the patriarchal system, in which Lot's condition at the time was something that happened beyond his control (Gen. 30:33) under the influence of wine (Gen. 30:35). This recording contains an intentional element to discredit Lot's daughters, while his father as a man is considered to know nothing about this event due to the patriarchal culture that influences the writing of the Bible with an androcentric patriarchal domination.

The law of holiness in marriage had not been announced as a rule at that time. There was even a levirate marriage regulation (Deut. 25:5-10) which stipulated that a man to marry his brother's widow to prolong the offspring, such as the case of Onan who married Tamar even though he did not carry out his duties properly so that Tamar did not give birth to children from their marriage. Tamar's disappointment grew because Judah as father-in-law did not give up Shela (his

¹⁰ Orville J. Nave, *Nave's Topical Bible: A Digest of The Holy Scriptures* (Tennessee: The Southwestern Company, 1921).

youngest son) as a substitute for marrying her, so Tamar disguised herself to trick Judah into sleeping with her until she became pregnant and gave birth (Gen. 38:11-18).

The culture of marrying close relatives still existed when Isaac was looking for a future wife from his relatives, as Abraham's message to his servant (Gen. 24:4), so that Isaac married Rebekah (Gen. 24:15, 67), so did Jacob with Leah and Rachel (Gen. 29:23,30) and Reboam (2 Chron. 11:18). In conclusion, incest in the Old Testament from the book of Genesis and Exodus was not a violation as the application of the law of holiness had not been declared, it was different from the period after the decree was declared.

Systematic Theology: *Imago Dei*

According to Gruchy, *imago dei* is an egalitarian concept in which each person is created in God's image and dignified regardless of race, gender, religion, without conditions that is undisputable.¹¹ Tiyono considers *Imago Dei* as a human privilege that has intellect, feelings, thoughts, judgment, vision, and human essence itself compared to other creations.¹² Gen. 1:26-28 notes the nature of humans created by God as creatures who like to fellowship with their Creator who uses the word 'We' as evidence that humans are essentially able to enjoy fellowship with God and fellowship with others (Gen. 1:27). Because according to Quamila at al most mammals and certain plants have evolved with the aim of avoiding inbreeding, including cherries which have evolved complex biochemistry to ensure that their flowers cannot be fertilized by their own group or other genetically similar creation

¹¹ John W. de Gruchy, *Suatu Teologi Bagi Tata Dunia Yang Adil Agama Kristen & Demokrasi*, 2006.

¹² Dolf Tiyono; Binsar M. Hutasoit, "Memahami *Imago Dei* Sebagai 'Golden Seed'," *Epigraphe* 1, no. 1 (2017): 38-55.

Animals such as lions, primates, and dogs will drive the young males from the group to avoid inbreeding with their female siblings.¹³ Likewise, human equality with the sea and sky animals blessed by God so that they will multiply to fill their habitation.¹⁴

Humans were created as the noblest of all creations (Gen. 5:1) as *Imago Dei* was reminded again of the events of Noah that humans were created slightly lower than Angels, crowned with glory and honor, and sovereignty over other God's creations (Ps. 8:5-6). Humans as the only creatures that were created as a result of divine consideration (Gen. 1:26) in order to be able to communicate directly with God (Gen. 1:28).¹⁵

Systematic Theology: the family

Human fellowship with each other is recorded in parallel form of two sentences (Gen. 1:27) which are "in the image of God" with "male and female". This indicates that God's intention is that there are men and women from all to lead to "two as one" in a household consisting of a man as a husband and a woman as a wife, where both of them are connoisseurs of communion that contains secrets which radiates the

¹³ Quamila, "Apa Yang Terjadi Pada Anak Dari Hubungan Perkawinan Sedarah?"

¹⁴ J. Keat Wiles. *Keluarga Pada Mulanya Hingga Dalam Tuhan*. Diklat Kuliah Etika Rumah Tangga Kristen. Untuk kalangan sendiri. Semarang: STBI, 1986, 3.

¹⁵ Paul Sands. *The Imago Dei* as Vocation. *Evangelical Quarterly*. Jan2010, Vol. 82 Issue 1, p28-41. 14p.
<https://web.a.ebscohost.com/abstract?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=00143367&AN=47409506&h=cYLHq0FkWkshicYlLkqsHbgbJooo21HGLxaVJc3PYY%2byrIHVV6lnGTH9nxvmtuP%2f%2bJOBZrsO2lctjiwiU8I%2fCg%3d%3d&crl=c&resultNs=AdminWebAuth&resultLocal=ErrCrINotAuth&crlh ashurl=login.aspx%3fdirect%3dtrue%26profile%3dehost%26scope%3dsite%26authtype%3dcrawler%26jrnl%3d00143367%26AN%3d47409506> diunduh 1 Juli 2020.

image of God.¹⁶ The family or household is the first institution established by God to declare that God has power over everything and humans as God's representatives in this world (Gen. 1:28) including for the task of maintaining the household he built with all family members in it. The increasing numbers of divorces that destroy households results in children as victims. According to Kartono, the causes of juvenile delinquency include the quality of the household that forms delinquent adolescent personality, in addition to the death of the father or mother, divorce, living apart from parents, polygamy, and conflict.¹⁷

The story of Eve's creation (Gen. 2:18) begins with the consideration that it is not good for humans to live alone, meaning that there is a potential for problems if Adam only lives alone, so that the family built as a forum for fellowship is the solution.¹⁸

Incest illustrates the rift of the husband-wife relationship and the low morale of the father as the perpetrator. According to Weinberg, incest occurs along with a decline in parental morale due to an imbalance in the responsibilities of each husband or wife in carrying out their duties.¹⁹ Equality is tested when the husband has power over his wife or vice versa (Gen. 3:16b) which is a violation of God's commandments.

Cultural Studies: Patriarchal System and Gender Discrimination

Gender is an inherent trait in men and

¹⁶J. Keat Wiles, *Keluarga: Pada Mulanya Hingga Dalam Tuhan*. Semarang (Semarang: Sekolah Tinggi Teologi Baptis Indonesia, 1986), 11.

¹⁷Kartini Kartono, *Kenakalan Remaja – Patologi Sosial 2* (Jakarta: PT Raja Grafindo Persada, 2003), 59.

¹⁸Wiles, *Keluarga: Pada Mulanya Hingga Dalam Tuhan*. Semarang.

¹⁹Tursilarini, "Inses: Kekerasan Seksual Dalam Rumahtangga Terhadap Anak Perempuan."

women that is built socially and culturally, in which these characteristics can be exchanged or changed from time to time and also differ from one place to another. In the context of a culture with a patrilineal relationship system, incest as a form of sexual violence is considered normal in the context of a society that seems to justify patriarchal social construction.²⁰ Whereas, one form of unpleasant behavior is incest against daughters.

The outbreak of incest cases, according to Hawari, shows the condition of the people who are sick with the perpetrators of their fathers and uncles against victims who are even accused of reporting events that never happened. Children have the right to get protection and other rights to life such as to grow, develop and perform optimally in accordance with their human dignity. The outbreak of incest cases, according to Tursilarini, indicates the sickening condition of the people with the perpetrators of their fathers and uncles against victims who are even accused of reporting events that never happened.²¹ Children have the right to get protection and other rights to life such as to grow, develop and perform optimally in accordance with their human dignity.

The home or domestic domain is a safe place for children, but with the fact that girls as subordinates actually experience acts of violence due to abuse of authority on the part of men who are considered superior in patriarchal culture.

Incest is considered by society as a sexual crime that is taboo to talk about even though its existence is like an

²⁰Rahmanirwana Fushshilat1 Sonza and Cipta Apsari Nurliana, "PATRIARCHAL SOCIAL SYSTEM AS THE ROOT OF SEXUAL VIOLENCE AGAINST WOMEN," *Prosiding Penelitian dan Pengabdian kepada Masyarakat* (2020), <http://jurnal.unpad.ac.id/prosiding/article/view/27455/pdf>.

²¹Tursilarini, "Inses: Kekerasan Seksual Dalam Rumahtangga Terhadap Anak Perempuan."

iceberg phenomenon that only appears to be a small part on the surface. It generally occurs over a relatively long period of time and is related to a conditioned ongoing process, e.g. a conducive home due to the absence of the mother or other family members for a long period of time or certain times, as the mother works outside the house from morning to evening, or works outside the region or even abroad.

From the findings of Suharto's investigation, in general, incest occurs due to lifestyle factors, upbringing, economic factors, parental negligence, lack of control, threats, coercion, the perpetrator's morality, fraud or deception.²² Tateki quoted Sheffield who termed the ideology of sexuality as sexual terrorism which is a male ideological system capable of frightening women to dominate and control them which is manifested by violence.²³ This view considers women to have the alluring and seducing sexual characteristics, thus giving men the chance to control, intimidate and punish them sexually, as a result of which the female genitalia becomes the target of violence, such as female fetal killing, rape, female-genital mutilation, etc.

Legal Studies

Article 285 of the Criminal Code (KUHP) on the crime of rape carries a maximum prison sentence of twelve years. This provision indicates that the criminal act could only be committed by a man against a woman who was committed on the basis of coercion or certain threats made by the perpetrator against the victim.

The constitution No. 23 of 2002 Article 81 paragraph (1) defines rape as an act of intentionally committing violence to

force a child to have intercourse with him continuously or repeatedly which is subject to legal sanctions, is punished with imprisonment for a maximum of 15 (fifteen) years and a minimum of 3 years and a maximum fine of Rp. 300,000,000.00 (three hundred million) and a minimum of Rp. 60,000,000.00 (sixty million rupiah). Article 81 (2) the criminal provisions referred to in paragraph (1) apply to anyone who intentionally commits deception, a series of lies, or induces a child to have intercourse with him or with another person.

Based on 2018 KPAI data, unrevealed cases of violence are generally caused by: first, the culture of society that adheres to the view that family problems are internal issues, which are taboo to discuss or report to other parties. Second, legal blindness or the victim's ignorance that for his/her protection, it is defined by the Law of the Republic of Indonesia No. 35 of 2014 Article 4 and Article 13 that every child while in the care of parents, guardians, or any other party responsible for upbringing, has the right receive protection from discrimination, economic and sexual exploitation, neglect, cruelty, violence and persecution, injustice, and other mistreatment.²⁴ Third, legal handling and resolution which requires complaint offenses from victims and witnesses, accompanied by post mortem results with costs to be borne by the victim and sometimes accusations of incest occur by mutual agreement (without coercion).

Psychological Studies

The act of imprisoning perpetrators of incest is the most well-understood system of repression in this country, but more effective preventive measures can be taken by functioning educational institutions, religious institutions and the social environment

²²Sulastrri, "Kekerasan Seksual Terhadap Anak Indonesia," *Jurnal Psikologi Malahayat* 1, no. 2 (2018): 24.

²³Tursilarini, "Inses: Kekerasan Seksual Dalam Rumah Tangga Terhadap Anak Perempuan."

²⁴Sulastrri, "Kekerasan Seksual Terhadap Anak Indonesia."

closest to the subject in their daily lives. If teachers were careful and cared about their students, it would be easy to detect changes in attitude and behavior that occur as a result of incest, such as tending to be reserved, introverted, quiet, cold, apathetic, pessimistic, prejudiced, and a decline in academic achievement. The consequences will be imprinted in the child's subconscious until he/she grows up and even throughout his/her life.²⁵ The silent reaction of an incest victim does not mean that women tolerate violence, but the behavior that does not resist or does not immediately share it to others, is a decision they take to reduce the greater risk of intimidation that will generally accompany incest behavior.

Lacan with his psychoanalytic approach has traced the relation between incest and the available language in the social structure, in which incest is considered a form of deviation that cannot be separated between the individual and his environment. Lacan understands this condition since the subject is infantile and calls it the mirror phase, in which this phase is an identification process for the subject to try to recognize himself through external things outside the body (self), to get what is called a gestalt (self image). A person or subject begins to understand that in him/her there is not only "I" that he /she has personally but there is "I" socially. Behavior related to the language covering it is the product of social structures. This leads to cases of incest not to be easily detected and even the method of solution remains the same, which is with a system of repression against the body. Lacan agrees with Freud regarding the existence of an odipus complex in the subject in the adult life, in which humans are intervened by culture in the selection of sexual objects and this is related to the

²⁵ Tursilarini, "Inses: Kekerasan Seksual Dalam Rumah Tangga Terhadap Anak Perempuan."

oedipus complex which is a feeling filled with fear of losing pleasure experienced by the subject over obstacles or impediments from greater thing which is social structure.²⁶

Incest is a deviation of sexual orientation that occurs due to weak and ineffective social control and control as a learning about social norms. The attitude of the human mind in the perspective of social control theory is divided into internal and external controls.²⁷ Where internal control is a person's ability to restrain himself from achieving his needs by violating the law including self-control, good self-concept, strong ego, proliferating super ego, goal orientation, and correct understanding of norms.²⁸

Economic Studies

In general, cases of incest do not get a legal settlement due to the family's financial condition which makes it impossible to hire a lawyer, so that the victim's family has no access to a settlement by obtaining legal justice and social assistance for the victim. In addition, the victim's psychological and emotional condition is fearful and high enough dependent to fulfill the needs such as school tuitions, living expenses for the perpetrator, so that under threat the child is unable to fight or resist the act of his father or those who are considered a source of fulfilling his/her material needs.

Fuadi also analyzed economic factors as one of the causes of incest due to the condition of economic dependence facilitated by the perpetrators, so that the perpetrators easily navigated their plans through gifts promised to the victims as

²⁶ Andi Tyas Surya Nugraha, "Represi Terhadap Incest (Kajian Mengenai Kasus Incest Di Kabupaten Aran Pandang)," *Jurnal Sosiologi Agama* 9, no. 2 (2017): 93.

²⁷ Romli Atmasasmita, *Bunga Rampai Kriminologi* (Jakarta: Rajawali, 1984).

²⁸ Aprilianda, "Kriminalisasi Inses (Hubungan Seksual Sedarah) Dalam Perspektif Pembaharuan Hukum Pidana."

targets, as well as the morality of the perpetrators who contributed.²⁹ Factors of poverty and tenuous ties in the surrounding environment, such as the distance between houses that are far apart and secrecy as a support for the occurrence of incest. Family disorganization is also a chance for incest to occur with other family members which positions girls as passive, vulnerable and prone to being victims of violence.

Social changes in the era of disruption have an impact on children's problems in the form of neglect, exploitation, child trafficking, discrimination, physical, psychological and sexual violence. As is generally the case for housewives who work to meet the economic needs of the family, while the husband as the head of the family stays at home by taking over the wife's role as a trigger for incest, due to a conducive situation and the demands of the husband's sexual needs which cannot be fulfilled due to the absence of his wife at home.

Educational Studies

In the condition of a society with limited information about incest in the era of information technology, it is expected that the role of mass media will educate about vigilance against incest and the guarantee of legal protection for the community as well as laws regarding criminal prosecution of incest perpetrators. Environmental awareness built from education will have an effect on reducing or declining the number of sexual violence and handling of victims by positioning children as a top priority for the recovery process both physically, psychologically (trauma) and socially. Victims of incest sexual violence receive multiple violence, both physically and socially in the form of exile, ostracism, expulsion, as was the case in Bengkulu. Through the custom wash village procession, victims can no longer enjoy

their right to obtain formal education at school. In addition to holding the status of being the party to blame or being cornered due to complaints that are considered to open the family's disgrace. The results of an interview with the incest victim (Pj, 15 years old from Seluma Regency) conducted by her biological father revealed that her future was bleak as she dropped out of school when she was supposed to be taking final exam at the junior high school.³⁰

According to Goffman³¹ about social stigma theory, women as a vulnerable group bear stigma when their lives do not match the social identity attached by society to whatever they experience including sexual, physical, harassment, psychological or subordination behavior.³² According to Fuadi (2011) the factors that cause sexual violence against children, which is the negligence of parents regarding the growth and development and association of children as subjects of sexual violence; and the low morality and mentality of the offender who cannot control his lust for sexual behavior. Out of 15 cases of sexual violence were caused by parenting that neglected children's development in which parents should apply authoritative parenting that prioritize support, attachment to children, giving behavioral directions with open communication. Meanwhile, permissive parenting as a form of parenting with very loose control aspects and freedom without control (Hurlock, 2001) is a chance for incest to occur as parents do not provide children with advice and warnings of threatening dangers, and so on.³³

³⁰ Tursilarini, "Inses: Kekerasan Seksual Dalam Rumahtangga Terhadap Anak Perempuan."

³¹ Tateki, "Inses: Kekerasan Seksual Dalam Rumahtangga Terhadap Anak Perempuan," *Jurnal PKS* 15, no. 2, hlm. 172.

³² Sulastri, "Kekerasan Seksual Terhadap Anak Indonesi."

³³ Ibid.

²⁹ Sulastri, "Kekerasan Seksual Terhadap Anak Indonesi."

Youth Christian Religious Education in the Church

Teens need to understand some family patterns that appear prone to abusive behavior towards children:³⁴

1. Dysfunctional families, characterized by extreme physical reactions to ordinary activities and an emotionally unstable atmosphere at home. Signs are neglect, abandonment and substance abuse.
2. Chaotic families, characterized by parents often handing over their responsibilities to underage children
3. Enmeshed families, characterized by closed patterns and isolation from societal influences
4. Sexualized families have a family climate where there is open sexual behavior and talk between family members, including pornography, nudity or sexual acts of parents that children see. Also, the opposite extreme, i.e., families that never educate children on age-appropriate sexual topics, can also lead to children not understanding the behavior of adults who misbehave with them.

There is a great need for education, understanding and counseling training for pastors, medical workers, students, teachers with regard to information on incest. Here is the role of Christian education to help victims of incest:³⁵

1. There is a need for special learning about incest for the pastors of the congregation, one of whose duties is as a counselor.
2. Incest victims should be counseled to heal their misconceptions about God and themselves.

³⁴ Juliana Demasure Karlijn, "Safe at Home?: About Incest and Spirituality," *Research Gate* (2018), https://www.researchgate.net/publication/352056594_Safe_at_Home_About_Incest_and_Spirituality.

³⁵ C.S. Vemon Julia, "Incest Victims Need Your Help," *Ministry International Journal for Pastors*, last modified 1989, <https://www.ministrymagazine.org/archive/1989/01/incest-victims-need-your-help>.

3. The church needs to help incest victims find healing by:

- a. giving quality time to the victim immediately and regularly so as to create confidence in the victim that the church really has a serious interest in providing help
- b. provide assistance in a gentle manner and pay attention to all the details of the story told by the victim
- c. empathize with the conditions experienced by the victim
- d. a counselor is sought who can be trusted by the victim, and as much as possible there is a third party in the counseling process. This is done so that there is no trauma if there are only two people in the same room.
- e. If necessary recommend a trained therapist or counselor.

Incest is a manifestation of the distorted truth about the concept of man as the image of God in the family for the role of the father as the head of the family who is responsible for parenting and setting an example. In this case the pastoral role of a father as a guide and educator in the midst of the family is required to state the truth in real life as God's representative for his children.³⁶ The religious climate in the family must be nurtured.

Middleton³⁷ defines education as cultural learning where Christian religious education is challenged to express a life that experiences God's love and becomes different from life in this world (Romans 12:1-2). Teenagers are facing a wave of uncertainty over the cross-cultural experience that is experienced as a result of their existence in the midst of cyber domination and the

³⁶ der Wal J. Van, "Pastoral Care in Situations of Incest in a Christian Family," *Christian Library*, last modified 2023, <https://www.christianstudylibrary.org/article/pastoral-care-situations-incest-christian-family>.

³⁷ Lawrence O. Richards, *Youth Ministry: Its Renewal in the Local Church* (Michigan: Zondervan Publishing House, 1976).

development of information technology and the massive advancement of IoT. The task of spiritual education for youth in planting the seeds of the word for the growth of belief in the truth of God's Word as a guideline of truth is a priority in church ministry. In addition to Christian youth, they also need to experience assistance in building self-image and self-concept in ways that are appropriate to their conditions and existence in the midst of the industrial revolution 4.0 and ahead of the era of supersmart society 5.0 while still maintaining communication through the following methods: (1) understanding their lifestyle in their culture and recognizing the values and impacts they will experience, (2) effectively linking the Bible with the youth lifestyle so that both facilitate the formation of Christian values to encourage their self-actualization in real life experiences. Therefore, Christian youth becomes a trend-setter for other youth at school, in their community, in their circle of relatives, extended family, residence and community in the real world and cyberspace.

Christian youth as generation Z must believe that they are *Imago Dei* who live in the midst of a digitalized culture with an abundance of information, so they are called *homo informaticus*.

The duties and roles of the family, church and Christian religious educational institutions as educators must be able to act as a facilitator, moderator, mediator, inspiration, storyteller, friend, intercessor in his struggles and life experiences.³⁸ Due to crises and threats to his self-concept and integrity as a Christian teenager who faces temptations and challenges,

³⁸Paulus Eko Kristianto, "Menjadi Homo Informaticus: Pendidikan Agama Kristen Untuk Remaja Di Era Kecerdasan Buatan," in *Prosiding Seminar Nasional Dan Call for Papers "Membangun Indonesia Di Era Revolusi Industri 4.0* (Jakarta: Universitas Kristen Indonesia, 2018), 137–149.

Richards offers a cultural approach³⁹ in three ways: first, understanding culture to bridge the approach; second, understanding culture to expand the concept of education to generation Z with 7 main characteristics formulated by Stillman & Stillman (2017: xvii-xix) as *figital, hyper-customization, realistic, fear of missing out (fomo), weconomist, do it yourself (diy)*, and stimulated.⁴⁰ Third, understand the culture of their life purpose as an effective preparation for spiritual education which is primarily to achieve the unity of faith and true knowledge to reach full maturity, and a level of growth that is in accordance with the fullness of Christ (Eph 4:13). The theological framework for Christian youth education services must include, theological foundations, personal implications, and service applications with the topic of theological study as the main basis, which is regarding God, the Bible, humans, sin, salvation and the community of faith, which is the church⁴¹ and its implications for personal life that affect society or other youth communities as the output of basic life guidelines.⁴²

CONCLUSION

The settlement of incest victims will be more effective if all elements of society work in an integrated manner, starting from government agencies, women's and children's social welfare institutions, the mass media, law enforcement officials, the community, educational institutions and also religious institutions. The sickening condition of society with rampant cases

³⁹Lawrence O. Richards, *Youth Ministry: Its Renewal in the Local Church*.

⁴⁰Kristianto, "Menjadi Homo Informaticus: Pendidikan Agama Kristen Untuk Remaja Di Era Kecerdasan Buatan."

⁴¹Richard R. Dunn; Mark H. Senter III. *Reaching, Reaching A Generation for Christ* (Chicago: Moody Press, 1997).

⁴²Robert E. Clark; Lin Johnson; Allyn K. Sloat, *Christian Education: Foundations for the Future* (Chicago: Moody Press, 1991).

of incest cannot be separated from the nonexistence of the church's role in the midst of darkness and blindness to the truth as happened in Sodom and Gomorrah (Genesis 18:20) with the crimes and moral depravity that has instigated God's wrath.

Incest occurs due to the chance that perpetrators, potential victims, potential victims and a conducive environment have, so that the church can play a role through organizing good coaching programs in schools, other youth communities such as Karang Taruna and certainly churches with digital literacy, other ways that are appropriate with the interest of teenagers who are developing in their era. Apart from being able to take part in the curative process for incest victims with various conditions that allow it to be carried out are such as online systems, hotlines, complaints, counselling, shelter homes, etc. Christian households must be a safe place for children with the presence of parents as parties who are responsible for their respective roles, while also being able to work together with the church as agents of change in accordance with the nature and purpose of God's creation.

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