



Implementation of Islamic Values-Based Body Safety Education to Promote Awareness of Private Body Parts in Early Childhood

Lindy Nelda Fitria Anindia Indriani^{1*}, Utia Virli Susanti²

¹Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

² Institut Agama Islam Diniyyah Pekanbaru, Indonesia

*Corresponding Author Email: lindynfai@gmail.com

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Abstract

Body safety education is important to introduce in early childhood as an effort to develop children's understanding of private body parts, bodily boundaries, and self-protection from inappropriate touch. This study aims to describe the implementation of Islamic values-based body safety education in introducing private body parts in early childhood. The study employed a descriptive qualitative approach. Data were collected through observation, interviews, and monitoring of the educational activities. The activities were conducted interactively using picture-based media, animated videos, songs, question-and-answer sessions, and simple examples of situations related to body safety. Islamic values were integrated through the introduction of the concepts of *awrah* (covering the parts of the body that should be protected), self-respect, modesty (*baya'*), and the body as a trust (*amanah*). The findings indicate that the educational activities helped children recognize private body parts, understand appropriate and inappropriate touch boundaries, and identify actions they could take when encountering situations that made them feel uncomfortable. Children also demonstrated greater confidence in saying no and understood the importance of sharing their experiences with trusted adults. The use of engaging media and two-way communication facilitated children's understanding of the materials in accordance with the characteristics of early childhood.

[Edukasi body safety penting dikenalkan sejak usia dini sebagai upaya membangun pemahaman anak mengenai area privasi, batasan tubuh, dan perlindungan diri dari sentuhan yang tidak tepat. Penelitian ini bertujuan untuk mendeskripsikan implementasi edukasi body safety berbasis nilai-nilai Islam dalam mengenalkan area privasi pada anak usia dini. Penelitian menggunakan pendekatan kualitatif deskriptif. Data diperoleh melalui observasi, wawancara dan pengamatan selama pelaksanaan kegiatan edukasi. Kegiatan dilakukan secara interaktif melalui media gambar, video animasi, nyanyian, tanya jawab, serta pemberian

contoh situasi sederhana yang berkaitan dengan keamanan tubuh. Nilai-nilai Islam diintegrasikan melalui pengenalan konsep menjaga aurat, kebormatan diri, rasa malu (haya'), dan tubuh sebagai amanah. Hasil penelitian menunjukkan bahwa kegiatan edukasi membantu anak mengenali bagian tubuh yang bersifat pribadi, memahami batasan sentuhan, serta mengetahui tindakan yang dapat dilakukan ketika menghadapi situasi yang membuat tidak nyaman. Anak juga menunjukkan keberanian untuk mengatakan tidak dan memahami pentingnya menyampaikan pengalaman kepada orang dewasa yang dipercaya. Penggunaan media yang menarik dan komunikasi dua arah membuat materi lebih mudah dipahami sesuai karakteristik anak usia dini.]

Keywords: Body Safety; Private Body Parts; Early Childhood; Islamic Values.

Introduction

Education serves as an essential means of supporting children in developing the knowledge, skills, attitudes, and character necessary for everyday life. In early childhood education, the provision of knowledge should be appropriately aligned with children's developmental stages, including knowledge about the body, personal boundaries, and ways of maintaining bodily safety. Sexuality education for children is not limited to biological aspects; rather, it can be directed toward fostering children's awareness of their bodies, promoting personal hygiene, developing an understanding of personal boundaries, strengthening self-protection skills, and preventing sexual abuse (Pratiwi et al., 2023).

As society continues to evolve, the need for knowledge has expanded to encompass a wide range of issues, including sexuality education. Although sexuality education remains a sensitive and, in some contexts, taboo topic within Indonesian society, it constitutes an important area of knowledge for individuals of all ages, including children. Growing attention to sexuality education has been driven, in part, by the increasing prevalence of sexual violence cases in recent years. This situation highlights the need for appropriate and developmentally responsive education from an early age as one of the preventive efforts to protect children from sexual violence (Nurbaiti et al., 2022).

This is consistent with Appendix I of Minister of Education and Culture Regulation No. 146 of 2014, which includes indicators for children aged 4-6 years to recognize body parts that should be protected and to understand how to protect themselves from various forms of violence, including sexual violence and bullying. In general, sexuality education involves providing children with an understanding of the male and female body, as well as the psychological aspects associated with it. Therefore, within early childhood education, such content needs to be introduced through simple, age-appropriate approaches that are aligned with children's developmental levels (Pratiwi et al., 2023).

Sexual violence against children remains a serious concern in Indonesia. Data indicate that between January and May 28, 2023, a total of 9,645 cases of violence and criminal offenses against women and children were recorded, of which 4,280 involved sexual violence against children, followed by physical violence with 3,152 cases and psychological violence with 3,053 cases. In West Nusa Tenggara, cases of violence against women and children are also relatively high, with 418 cases reported in 2022. These figures demonstrate that sexual violence against children remains an issue requiring sustained attention and continuous preventive efforts (Nurholik Azizah, 2024).

Another example is a case that occurred in early 2024 in Pekanbaru, Riau, where a kindergarten child was alleged to have sexually abused a classmate, resulting in psychological trauma to the victim. This case highlights the importance of implementing preventive measures from an early age, particularly given that sexual violence is often described as an "iceberg phenomenon," in which reported and detected cases represent only a small proportion of the actual number of incidents occurring in society (Listriyati et al., 2024). These data indicate that sexual violence against children remains a significant concern, underscoring the importance of introducing personal safety education

from an early age. Children have limited capacity to recognize and assess potentially risky situations and therefore require knowledge and skills that can help them identify unsafe behaviors. Research on body safety education in early childhood suggests that introducing the concept of body safety can serve as an effective approach to helping children recognize private body parts and understand how to protect themselves from potential sexual abuse (Misriaton et al., 2026).

As individuals who are still undergoing developmental processes, children are particularly vulnerable and therefore require protection, supervision, and guidance from adults. Sexual violence can occur in various settings, both within the family and in the broader community, and may involve different forms of sexual behavior carried out without consent or against the victim's will. This condition underscores the importance of examining the factors contributing to sexual violence, its potential consequences, and effective protection measures to prevent and address sexual violence against children (Iza Agna Batian & Hartanto, 2024).

Early Childhood have a high level of curiosity and frequently ask questions about various aspects of their lives, including sexuality. At this stage of development, children begin to recognize their bodies and may become aware of sensations associated with their genital areas. However, in many Eastern cultural contexts, discussions of sexuality are still considered taboo, as they are often associated primarily with adult sexual relationships. At the same time, the increasing accessibility of information through various media has made it easier for children to encounter information that may not be appropriate for their developmental age. Therefore, parents and educators play an important role in providing sexuality education that is appropriate and responsive to children's developmental needs. In early childhood, such education can be introduced through learning about body parts and their functions, recognizing physical differences between boys and girls, and understanding which parts of the body are private as an initial step toward developing self-protection skills and reducing the risk of sexual exploitation and abuse (Soesilo, 2021).

Body safety education can be implemented by introducing children to private body parts, establishing boundaries concerning their bodies, distinguishing between safe and unsafe touch, and developing their ability to say "no" to behaviors or interactions that make them feel uncomfortable. Children should also be encouraged to move away from situations they perceive as unsafe and to communicate their experiences to a trusted adult. This approach is important because the purpose of personal safety education is not to provide children with sexual knowledge that is inappropriate for their age, but rather to foster a simple and developmentally appropriate understanding of their bodies and personal safety (Misriaton et al., 2026).

Research by Nuamphan et al (2025) indicates that the implementation of a Body Safety Training program can enhance self-protection skills among preschool-aged children. The program supports children in recognizing safe and unsafe situations, saying "no" to inappropriate behaviors or interactions, taking appropriate self-protective actions, and reporting potentially harmful situations to a trusted adult. These findings suggest that body safety education is important not only for providing children with knowledge about private body parts but also for developing practical skills that they can apply when encountering potentially unsafe situations.

Islamic values can serve as a foundation for introducing the concept of privacy and personal boundaries to children through habituation in maintaining the awrah, respecting one's own body and the bodies of others, and understanding that certain parts of the body should be protected and kept private. Religion-based sexuality education can also be directed toward fostering a sense of responsibility for one's body and encouraging behaviors that are consistent with religious norms. Studies on the implementation of religion-based sexuality education in early childhood education settings in Indonesia indicate that sexuality education can be delivered through religious approaches.

However, much of the existing research on this topic has employed qualitative approaches to describe its implementation in early childhood education institutions (Binantari et al., 2025).

From an Islamic perspective, introducing children to their bodies and sexuality education in early childhood should not be limited to knowledge about body parts but should also contribute to the development of proper conduct (*adab*) in caring for oneself and respecting bodily boundaries. Such education can be introduced through simple habituation practices, such as teaching children to keep private body parts protected, understand appropriate boundaries in interactions with others, and develop the habit of asking for permission in certain situations. (Latifah et al., 2023) demonstrate that sexuality education from an Islamic perspective should be introduced from an early age, including through teaching children which body parts may or may not be touched by others and developing the habit of asking permission before entering their parents' private spaces.

Consistent with the importance of introducing children to their bodies and personal boundaries (Cacciatore et al., 2024) found that children aged 3-6 years had relatively limited knowledge of sexuality, although their ability to identify genital body parts and demonstrate safety skills was comparatively more developed. The study also identified an association between children's ability to recognize genital body parts and their safety skills. These findings suggest that introducing children to body parts and private areas from an early age is important as a foundation for helping them understand and protect their bodies. Therefore, education about private areas should be delivered in a simple and developmentally appropriate manner so that such knowledge can contribute to the development of children's self-protection skills.

Introducing private areas through body safety education is particularly relevant to Islamic education because it helps children understand that the body is something that should be respected and protected. Thus, the concept of body safety should not be viewed solely as an effort to prevent sexual violence but also as part of fostering children's *adab* and sense of responsibility toward themselves. This approach is consistent with the findings of Aliati et al (2025) which indicate that sexuality education can be introduced to young children through approaches grounded in Islamic values. The relationship between body safety and Islamic values can also be understood in terms of the need to integrate knowledge of bodily protection with the development of children's attitudes and character. Body safety education provides children with knowledge about bodily boundaries and personal safety, while Islamic values provide a moral foundation for teaching children to respect, protect, and care for their bodies appropriately. Research on the integration of media into Islamic sexuality education for young children indicates that sexuality education can be developed by incorporating Islamic values into the learning process, thereby enabling self-protection content to be delivered within an educational context that is consistent with children's religious environment (Sasono et al., 2022).

This approach is increasingly relevant in Islamic early childhood education institutions, as personal safety education does not need to be implemented as a standalone component but can be integrated with religious practices and habituation that children are already familiar with in their everyday lives. Research involving Raudhatul Athfal educators indicates that sexuality education in early childhood can encompass topics such as the functions of body organs, personal hygiene, and protection from sexual violence, using methods that are adapted to children's developmental characteristics (Pratiwi et al., 2023).

In addition to educational institutions, strengthening body safety education also requires the active involvement of parents. Hokmabadi et al. (2022) found that self-protection education provided to mothers could improve preschool children's knowledge and skills in preventing sexual violence. These findings suggest that children need consistent support across their environments to develop an understanding of bodily boundaries and strategies for self-protection. Therefore, body safety

education in early childhood education institutions is important not only as a component of classroom learning but also as an effort that should be supported by parents. Such collaboration can reinforce children's understanding of private areas, bodily boundaries, and self-protection skills in their everyday lives

Previous studies have demonstrated the growing body of research on sexuality education, body safety, and Islamic-based sexuality education in early childhood. Misriaton et al.. (2026), in particular, examined the implementation of body safety education as an approach to preventing sexual abuse among young children using a descriptive qualitative design. Meanwhile, Sasono et al. (2022) investigated the integration of media into Islamic sexuality education for young children, whereas Pratiwi et al. (2023) examined the themes, methods, and perceptions of Raudhatul Athfal educators regarding sexuality education in early childhood. Although these studies have provided valuable insights into the importance of body protection education and religion-based sexuality education, there remains a need for more specific investigation into how Islamic values-based body safety education can be implemented to introduce the concept of private areas to young children. Existing research on body safety has predominantly emphasized the prevention of sexual abuse, whereas studies on Islamic-based sexuality education have generally addressed the integration of religious values at a broader level.

Therefore, the present study seeks to bridge these two areas by focusing on the implementation of Islamic values-based body safety education in introducing private areas to young children. In this study, Islamic values are not merely treated as supplementary content but serve as a foundational framework for developing children's understanding of the importance of protecting their bodies, respecting personal boundaries, and engaging in behaviors consistent with the principles of *adab* introduced through Islamic education. Based on the foregoing discussion, this study aims to describe the implementation of Islamic values-based body safety education in introducing the concept of private areas to young children. The study is expected to provide an overview of the educational process, the ways in which private areas are introduced to children, children's responses to the activities, and the integration of Islamic values into personal safety education in early childhood.

Method

This study employed a descriptive qualitative approach to describe the implementation of Islamic values-based body safety education in introducing the concept of private areas to young children. A descriptive qualitative approach can be used to obtain an in-depth description of an educational process based on conditions observed directly in the field (Hidayah & Arbarini, 2025). The study was conducted at TK Nurul Hikmah on July 27, 2026. The participants consisted of 12 young children who took part in the body safety education activities. The research data focused on the implementation process of the activities, children's understanding of private areas, their responses during the activities, and the integration of Islamic values into personal safety education. Data were collected through observation, interviews, and documentation. Observation was conducted to examine children's behaviors and responses during the activities, while interviews were conducted to obtain information from teachers regarding the implementation of the activities and children's responses. Documentation was used as supporting evidence for the research activities. The use of observation, interviews, and documentation is also commonly employed in qualitative research in early childhood education to obtain direct data on learning processes and children's behaviors (Qomariah et al., 2025).

The data obtained were analyzed qualitatively through the stages of data collection, data reduction, data display, and conclusion drawing. Data from observations, interviews, and

documentation were organized according to the research focus and subsequently presented descriptively to provide an overview of the implementation of Islamic values-based body safety education in introducing the concept of private areas to young children. This analytical procedure has also been employed in qualitative research involving young children to interpret data obtained from observations, interviews, and documentation (Amelia & Sumarni, 2022). Data trustworthiness was established through methodological triangulation by comparing the findings obtained from observations and interviews. Triangulation was employed to enhance the credibility of the data by examining the consistency of information obtained through different data collection techniques (Hidayah & Arbarini, 2025).

Result and Discussion

Children's Understanding of Private Body Parts

Based on the observations and interviews, children's understanding of private areas was identified as an important aspect that needs to be introduced gradually. At the beginning of the activities, some children were still unable to distinguish between body parts that are private and those that may be seen or touched by others. The children tended to understand their bodies primarily in terms of their everyday functions and had not yet fully developed an understanding of the concept of privacy and bodily boundaries. The observation results indicated that children found it easier to understand the concept of private areas when the material was presented using concrete examples. The children were guided to identify specific body parts through pictures and simple explanations, followed by questions about which body parts should be protected. After receiving the explanation, the children began to demonstrate an ability to identify private body parts and understand that these parts should not be touched by just anyone.

The interview findings with the educators further supported these observations. The educators explained that introducing children to their bodies and personal boundaries needs to be conducted repeatedly because children differ in their ability to understand the material. Children require simple language and examples that are closely related to their everyday experiences so that abstract concepts such as "privacy" can be understood more easily. These findings are consistent with the study by Frasiska and Vitaloka (2026) which examined the effect of sexuality education on five-year-old children's understanding of safe and unsafe touch. The study employed participant observation, in-depth interviews with teachers and parents, and documentation of learning activities to explore children's experiences and responses to the learning process. The findings highlight the importance of developmentally appropriate education in fostering children's understanding of bodily boundaries and personal safety. These findings are also consistent with Çıtak-Tunç et al. (2023) who reported that body safety training can help improve children's ability to recognize situations related to self protection. Thus, the findings of this study indicate that introducing children to private areas can serve as an initial step in developing body safety skills. Children need to first develop an understanding of their own bodies before being guided to understand bodily boundaries, safe and unsafe touch, and appropriate actions to take when they encounter situations that make them feel uncomfortable.

The Use of Pictures, Animated Videos, and Songs in Body Safety Education

The observation results indicated that the use of pictures, animated videos, and songs elicited more active responses from the children than the delivery of material through verbal explanations alone. The children appeared to be more focused when presented with pictures and videos and found it easier to follow the learning material when information was accompanied by movements and

reinforced through repetition in songs. The use of these media also appeared to help children understand concepts that were previously relatively abstract. Concepts such as private areas, bodily boundaries, and self-protection could be conveyed through visual illustrations that children could directly observe. The children were then given opportunities to respond based on what they saw and heard. Based on the interview findings, the educators considered visual and audiovisual media helpful in facilitating the delivery of the learning material, given that early childhood require concrete learning experiences. The educators also reported that videos and pictures made the learning activities more engaging, thereby helping children maintain their attention throughout the activities. These findings are further supported by Frasiska and Vitaloka (2026) who implemented sexuality education using animated videos with young children in an Islamic educational setting. The results indicated that animated videos can help improve children's understanding of self-protection and bodily boundaries. The use of such media also enables sexuality education to be delivered in a child-friendly manner while remaining consistent with religious values.

This study has a strong connection with the findings of the aforementioned research, as both demonstrate that audiovisual media can serve as an effective means of simplifying sexuality education for young children. However, unlike the previous study, the present study does not rely solely on animated videos but combines them with pictures, songs, and two-way communication. This combination provides children with more varied learning experiences, enabling them to receive and process information through observing, listening, responding, and repetition. Thus, media used in body safety education serve not merely as instructional aids but as an integral component of the pedagogical strategy for transforming abstract concepts of bodily protection into concrete and accessible information that can be readily understood by early childhood.

Children's Understanding of Safe Touch and Unsafe Touch

One of the important findings of this study was the emerging development of children's understanding of the distinction between safe touch and unsafe touch. Based on the observations, children were presented with several simple examples of situations involving physical touch in everyday life. They were then encouraged to determine appropriate responses when confronted with actions that made them feel uncomfortable. During the activity, children were introduced to three primary responses: saying "no," moving away from the situation, and reporting the incident to a trusted adult, such as a parent or teacher. The observations indicated that some children were able to recall and repeat these responses after being provided with examples. This finding suggests the emergence of an initial understanding that children have the right to refuse physical interactions that make them feel uncomfortable.

The interviews with educators further indicated that providing concrete examples of situations was particularly helpful for children, as the concepts of safe touch and unsafe touch are difficult to understand when presented solely as definitions. Children need to be provided with simple illustrations that are relevant to their everyday experiences so that they can connect the learning material with real life situations. This finding is highly relevant to the study by Frasiska and Vitaloka (2026) which specifically examined five-year-old children's understanding of the concepts of safe and unsafe touch. The study positioned sexuality education as an effort to foster children's awareness of bodily boundaries and personal safety. The findings of this study indicate that children's understanding of safe touch and unsafe touch cannot be assessed solely based on their ability to identify or verbalize these terms. Children also need to understand the appropriate responses to situations that they perceive as unsafe. Therefore, the effectiveness of body safety education in this study is more appropriately assessed based on children's ability to recognize potentially unsafe

situations and identify appropriate self-protection responses, rather than merely their ability to memorize the names of body parts.

Two Way Communication and Children's Confidence in Self-Protection

The implementation of the educational activities demonstrated that two-way communication played an important role in helping children understand the learning material. Based on the observations, children were given opportunities to answer questions, point to pictures, express their opinions, and respond to examples of situations presented during the activities. This learning approach enabled children to become not merely recipients of information but also active participants in the learning process. When children were asked what they should do if someone touched their private body parts without permission, several children were able to identify appropriate responses, such as saying “no,” moving away, and reporting the incident to a trusted adult. Although the responses varied among children, their ability to provide these responses indicated the development of an emerging understanding of self protection.

The interview findings also highlighted the importance of establishing open communication with children. Educators emphasized that children need to feel that they are allowed to talk about their bodies and experiences that make them feel uncomfortable. Thus, body safety education involves not only providing information but also creating a learning environment in which children feel safe and confident to communicate about their experiences. These findings are consistent with Frasiska and Vitaloka (2026) who used interviews with teachers and parents to explore children's experiences and responses to sexuality education. This approach demonstrates that the involvement of both educational and family environments plays an important role in developing children's understanding of bodily boundaries and personal safety. Thus, two-way communication in this study can be understood as a strategy for fostering children's confidence in self-protection. Children are not merely told what is right and wrong but are also given opportunities to speak, answer questions, ask questions, and express their feelings. This process is important because self-protection skills become more meaningful when children have the confidence to communicate when they feel unsafe.

Integration of Islamic Values and Children's Engagement in Body Safety Education

Body safety education in this study was not delivered separately from Islamic character education. Based on observations and interviews, body protection materials were integrated with Islamic values, including maintaining *awrah*, practicing modesty, respecting oneself and others, and understanding the body as a trust (*amanah*) that must be protected. This integration positioned body safety education within the broader framework of Islamic moral and character development rather than presenting it merely as information about bodily protection. The integration of Islamic values was implemented using simple language and approaches appropriate to the developmental characteristics of early childhood. Children were not exposed to complex discussions of sexuality; instead, they were guided to understand that taking care of their bodies is part of good behavior and personal responsibility. In this way, education about bodily boundaries could be introduced as part of moral development and everyday habituation. Concepts such as maintaining *awrah*, modesty, self-respect, and respect for others served as accessible entry points for explaining why children need to protect their private body parts.

Interviews with educators indicated that the Islamic values-based approach helped connect body safety materials with values that had already been introduced to the children. The concepts of *awrah*, modesty, and self-respect provided a familiar framework through which children could understand the importance of protecting their private body parts. Thus, Islamic values functioned not merely as additional content but as a contextual framework that gave meaning to body safety education. This

finding is consistent with Pratiwi and Ismail (2023), who developed an Islamic sexual education curriculum for early childhood education. Their study emphasized the importance of age-appropriate curricula that address physical, emotional, social, skill-related, and attitudinal dimensions within a religious framework. Similarly, Aliati et al. (2025), through the development of the SAMERA model, demonstrated that sexuality education from an Islamic perspective can be systematically introduced to children aged 5-6 years. The model was reported to be feasible and effective in improving children's understanding of sexuality from an Islamic perspective. These findings support the argument that Islamic values can provide an appropriate conceptual framework for introducing body safety concepts to young children in ways that are consistent with their developmental and cultural contexts.

In addition to the integration of Islamic values, observations showed that children responded positively and actively participated throughout the educational activities. Their engagement was reflected in their attention to the learning media, participation in singing activities, ability to follow instructions, willingness to answer questions, and involvement when presented with simple situations related to body safety. During the activities, children did not merely sit and listen to explanations; they followed movements, observed visual materials, pointed to body parts depicted in pictures, and responded to questions posed by the educator. These behaviors indicate that the learning process facilitated meaningful interaction among the educational content, educators, learning media, and children. Interviews with educators further indicated that learning activities involving direct participation were more readily accepted by children than one-way explanations. Early childhood learners require varied and interactive activities to maintain their attention and engagement throughout the learning process. Therefore, the use of visual media, animated videos, songs, questions and answers, demonstrations, and simple situational examples became important components in supporting the implementation of body safety education.



Figure 1. Implementation and Children's Engagement in Islamic Values-Based Body Safety Education

These findings are in line with Sulaiman et al. (2024), who found that the use of animated videos in early childhood sexual education could improve children's understanding of self-protection and bodily boundaries. Their study also highlighted the importance of the educational environment in

delivering materials related to child protection. In the present study, the positive responses and active participation of children suggest that sensitive topics such as body safety can be introduced in an engaging and developmentally appropriate manner when the content is presented through familiar values and child-friendly learning strategies.

Overall, the findings indicate that the effectiveness of body safety education in early childhood depends not only on the content being introduced but also on the value framework and pedagogical strategies used to communicate it. The integration of Islamic values provided children with a familiar moral context for understanding bodily boundaries and personal responsibility, while interactive learning activities helped create a safe, engaging, and accessible learning environment. Body safety education can therefore be positioned as part of early childhood character education, in which protecting the body, respecting oneself and others, and recognizing personal boundaries are introduced as dimensions of responsible and ethical behavior.

Key Findings and Positioning of the Study

Based on the overall findings from observations and interviews, this study reveals that body safety education grounded in Islamic values provides a learning experience that helps children understand three key aspects: identifying private body parts, distinguishing between safe and unsafe touch, and practicing self-protection measures. The first finding indicates that children require a concrete introduction to private body parts, as the concept of bodily boundaries does not fully develop spontaneously. The second finding shows that the use of visual aids, animated videos, and songs helps transform abstract concepts into information that is easier to comprehend. The third finding demonstrates that two-way communication enables children to practice how to respond when facing unsafe situations.

This study is closely linked to the work of Frasiska and Vitaloka (2026), particularly regarding children's understanding of safe and unsafe touch. However, this study adopts a broader focus; it goes beyond merely examining children's comprehension of safe versus unsafe touch by integrating audiovisual media, interactive communication, the identification of private body parts, and Islamic values into a single educational process. The study by Frasiska and Vitaloka (2026) employed a qualitative approach utilizing observation, interviews, and documentation thereby serving as a relevant methodological point of comparison for the present research. Meanwhile, the study by Sulaiman et al. (2024) confirms the effectiveness of animated videos in helping children understand self-protection and bodily boundaries, whereas Aliati et al. (Aliati et al., 2025) demonstrate that concepts of sexuality can be taught to children through learning models grounded in an Islamic perspective. Pratiwi et al. (2023) also highlight the importance of designing Islamic sex education that aligns with children's developmental stages. Thus, this research is positioned at the intersection of body safety education, child-friendly learning media, two-way communication, and Islamic values. This integration demonstrates that body safety education for young children can be directed not only toward imparting knowledge about the body but also toward fostering an awareness of privacy, the courage to voice discomfort, self-protection skills, and the habituation of Islamic values from an early age.

Conclusion

The implementation of Islamic values-based body safety education can serve as a relevant approach to introducing the concept of private areas and developing self-protection awareness among young children. The interactive delivery of the education through pictures, animated videos, songs, question-and-answer activities, and simple situational examples helped children understand that certain parts of the body are private, that boundaries apply to physical touch, and that these parts need to be protected and respected. The integration of Islamic values through an understanding of maintaining the awrah,

preserving personal dignity, developing a sense of modesty (*haya*), and recognizing the body as an amanah further reinforced the development of children's attitudes toward protecting themselves.

The findings indicate that body safety education for young children should not be limited to introducing the names or parts of the body but should also be directed toward developing children's ability to understand personal boundaries and respond appropriately to situations that make them feel uncomfortable. Therefore, the implementation of body safety education needs to be conducted continuously and adapted to children's developmental stages and levels of understanding. Teachers and parents play an important role in providing consistent messages so that children's understanding of body safety does not remain limited to learning activities but becomes part of their everyday habits and practices. Future research is recommended to further develop Islamic values-based body safety education by involving parents more intensively and employing a wider variety of learning media and methods. Future studies could also examine the implementation of the program over a longer period so that the development of children's understanding and self-protection skills can be observed more comprehensively. The findings of this study are expected to provide considerations for early childhood educators in developing learning activities that integrate body safety education with the cultivation of Islamic values from an early age.

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