



Seizing the Meaning of "Comprehensive" in Sexuality Education in Indonesia

Rita Hendrawaty

Soebagio

Universitas Ibn Khaldun

Bogor, Indonesia

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Abstract

The meaning of comprehensive in sexuality education is frequently associated with the breadth of topics included in the curriculum, although such breadth does not necessarily provide a coherent philosophical foundation for educational practice. This study critically examines how comprehensiveness is conceptualized in sexuality education implemented in Indonesia and reconstructs its meaning through the Islamic concept of kaffah. A qualitative conceptual-critical design was employed, integrating comparative document analysis with empirical evidence obtained from a survey of 227 elementary school teachers, semi-structured interviews with children, parents, teachers, and child-youth mentors, two focus group discussions, and expert validation. The findings reveal conceptual, pedagogical, and systemic limitations within existing sexuality education frameworks. More than half of the participating teachers demonstrated limited conceptual understanding of sexuality education, while classroom practices remained largely fragmented and concentrated on biological aspects. Comparative analysis further indicates that prevailing approaches primarily reflect horizontal comprehensiveness, emphasizing content coverage rather than philosophical integration. In response, this study proposes an Islamic Comprehensive Sexuality Education (PSKI) framework that combines age-appropriate scientific knowledge, child protection, and health literacy with the principles of tawhīd, fiṭrah, amānah, adab, maqāṣid al-sharī'ah, ḥayā', and 'iffah. This reconstruction extends current discussions by redefining comprehensiveness as the integration of educational content, ethical orientation, and holistic human development, providing a conceptually grounded framework for curriculum development, teacher preparation, and sexuality education policy in Muslim elementary education.

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INTRODUCTION

Sexuality education has become one of the most debated educational issues worldwide because it intersects scientific knowledge, child protection, moral values, cultural traditions, and educational philosophy. The expansion of digital technologies has transformed how children encounter information about the human body, relationships, and sexuality, often long before they receive structured guidance from families or schools (Odasso & Geoffrion, 2023; Setty & Dobson, 2023; Silva Araújo Andrade et al., 2025). Consequently, the absence of formal education no longer creates a neutral environment; instead, it allows fragmented, inaccurate, or potentially harmful information to shape children's understanding through social media, online games, video-sharing platforms, and peer interactions (Firth et al., 2024). International organizations have therefore promoted comprehensive sexuality education (CSE) as a preventive strategy intended to equip children and adolescents with age-appropriate knowledge, attitudes, and protective skills (Kim et al., 2023). Nevertheless, the implementation of CSE continues to generate substantial debate because the meaning of "comprehensive" is interpreted differently across societies with distinct cultural, religious, and philosophical traditions (Chevrier, 2024; Fan, 2024; Kaczmarek et al., 2025). While many countries regard comprehensiveness primarily as the inclusion of multiple educational topics, others question whether such breadth sufficiently reflects the moral foundations, worldview, and

* Corresponding author:

Soebagio et al, Universitas Ibn Khaldun Bogor, Indonesia

ritasoebagio@gmail.com

educational purposes embraced by their communities. These differing interpretations indicate that comprehensiveness is not merely a pedagogical concept but also a philosophical construct shaped by competing assumptions about human nature, knowledge, and values.

The Indonesian context illustrates this tension with particular clarity. Children increasingly experience earlier exposure to puberty-related changes while simultaneously navigating digital environments where sexually explicit materials, cyber exploitation, and misinformation are more accessible than ever before. National reports have highlighted the growing vulnerability of Indonesian children to online sexual exploitation and other forms of sexual violence, emphasizing that preventive education cannot rely solely on biological explanations or reproductive health information (Komisi Perlindungan Anak Indonesia [KPAI], 2025; Pusat Pelaporan dan Analisis Transaksi Keuangan [PPATK], 2025). At the same time, Indonesian educational policy has strengthened legal commitments to child protection through legislation concerning child welfare, sexual violence prevention, and reproductive health education (Amri et al., 2025; Gunawan & Bahri, 2023). However, regulatory mandates alone have not ensured the availability of pedagogically appropriate teaching resources that accommodate children's developmental stages while remaining acceptable within diverse educational settings (Bekker & Bekker, 2026; Chinhara & Kuyayama, 2024). Many teachers continue to face uncertainty regarding the scope, language, and ethical boundaries of sexuality education, particularly in elementary schools where sensitivity surrounding the topic remains pronounced (Henry, 2021; Mukoro et al., 2026). Consequently, the practical challenge extends beyond determining whether sexuality education should be taught toward identifying how it should be conceptualized, framed, and implemented in ways that effectively protect children while respecting the educational values upheld by society.

These circumstances are particularly significant for Islamic education because discussions of sexuality involve not only biological development but also moral responsibility, spiritual formation, and character education. Within the Islamic worldview, human development is understood as the integrated cultivation of physical, intellectual, emotional, social, and spiritual dimensions under the guidance of divine revelation rather than as an exclusively biological or psychological process (Omais & Santos, 2026). Accordingly, knowledge concerning puberty, bodily privacy, interpersonal boundaries, and self-protection is closely associated with concepts such as *fiṭrah*, *amānah*, *adab*, *ḥayā*, and *ʿiffah*, which provide ethical orientation for children's personal development. This perspective suggests that educational comprehensiveness cannot be evaluated solely by counting the number of topics included within a curriculum but must also consider the philosophical coherence connecting educational objectives, sources of knowledge, and moral authority. Such an understanding becomes increasingly relevant because educational initiatives that emphasize technical competencies without integrating ethical formation may produce knowledgeable learners who nevertheless lack consistent moral guidance when responding to complex social realities. Therefore, the challenge facing sexuality education in Indonesian Muslim elementary schools is not simply the expansion of instructional content but the reconstruction of comprehensiveness as an integrated educational paradigm capable of harmonizing scientific accuracy, developmental appropriateness, child protection, and Islamic educational principles.

Despite growing recognition of the importance of sexuality education, significant conceptual challenges remain regarding the educational paradigm that should guide its implementation. Contemporary educational frameworks generally emphasize evidence-based knowledge, developmental appropriateness, and preventive competencies as the principal indicators of quality sexuality education (Katsarou & Pliogou, 2026; Mbarushimana et al., 2023). These principles have contributed substantially to improving children's awareness of bodily development, personal safety, healthy relationships, and violence prevention. Nevertheless, educational paradigms are never value-neutral because they inevitably reflect particular assumptions concerning the nature of human beings, the origin of moral authority, and the ultimate purpose of education (Lameiras-Fernández et al., 2021). Consequently, the notion of "comprehensiveness" cannot be reduced to curricular breadth alone, as the inclusion of multiple themes does not necessarily ensure philosophical coherence or alignment with the worldview of the educational community. For Muslim educational institutions, this issue is particularly important because scientific knowledge is expected to function alongside revelation, ethical responsibility, and character formation rather than independently from them.

Accordingly, reconsidering the conceptual foundation of comprehensiveness has become an essential academic endeavor rather than merely a curriculum development issue.

Recent scholarship has made important contributions to the development of sexuality education across diverse educational contexts. Numerous studies have demonstrated that comprehensive sexuality education enhances students' knowledge, promotes protective behaviors, and improves communication regarding reproductive health and personal safety (Ramírez-Villalobos et al., 2021; Woolweaver et al., 2023). Other investigations have examined teachers' readiness, parental perceptions, educational media, and school-based prevention strategies, particularly within elementary education (Arias-Calderón et al., 2022; Chiner et al., 2025; Elinder et al., 2021). Recent literature has also emphasized the importance of contextualizing sexuality education according to cultural norms, institutional capacities, and local educational priorities rather than transferring global frameworks without adaptation (Harel et al., 2026; Mukoro et al., 2025). Within Islamic education, scholars have increasingly discussed the integration of moral education, *maqāṣid al-sharī'ah*, *ḥayā'*, and character development into broader educational practices (Kepplinger, 2025; Sangadah & Dinata, 2025). However, these studies generally address either practical implementation, religious values, or child protection separately, with relatively limited attention devoted to examining how the concept of comprehensiveness itself should be philosophically reconstructed. As a result, existing scholarship provides valuable practical recommendations but offers less explanation regarding the ontological, epistemological, teleological, and pedagogical assumptions underlying comprehensive sexuality education within an Islamic educational framework.

This review reveals several critical research gaps that justify the present study. First, previous studies have predominantly evaluated sexuality education from pedagogical, psychological, or public health perspectives, while relatively few have critically examined the philosophical meaning embedded in the term comprehensive itself. Second, although cultural adaptation has been widely recommended, existing frameworks rarely investigate whether the foundational assumptions of internationally recognized CSE models are fully compatible with the Islamic worldview that informs educational practice in many Indonesian schools (Jailani et al., 2025). Third, studies discussing Islamic sexuality education frequently concentrate on adding religious values to existing curricula without systematically reconstructing the conceptual foundations that determine educational objectives, knowledge sources, moral authority, and instructional design (Muis, 2026; Pratiwi et al., 2025). Finally, empirical evidence concerning teachers' conceptual understanding has seldom been integrated with philosophical analysis to formulate an alternative framework grounded simultaneously in educational theory, Islamic epistemology, and practical classroom needs. Addressing these limitations, the present study reconceptualizes comprehensiveness through the Islamic notion of *kaffah*, combining empirical evidence from teachers and stakeholders with critical document analysis to propose an integrative framework that harmonizes scientific validity, developmental appropriateness, child protection, and Islamic educational philosophy. This reconstruction seeks not merely to modify existing sexuality education models but to redefine comprehensiveness as a coherent educational paradigm capable of responding to the distinctive needs of Muslim elementary education in contemporary Indonesia.

Building upon these gaps, this study argues that comprehensiveness should not be understood merely as the accumulation of educational topics but as the integration of educational foundations, objectives, knowledge sources, moral orientation, and pedagogical practice within a coherent worldview. Drawing upon the Islamic concept of *kaffah*, this article proposes a dual-dimensional framework consisting of horizontal comprehensiveness, which encompasses age-appropriate scientific knowledge, developmental needs, health literacy, personal safety, digital awareness, and protective competencies, and vertical integrative comprehensiveness, which situates those elements within the principles of *tawḥīd*, *fiṭrah*, *amānah*, *adab*, *maqāṣid al-sharī'ah*, *ḥayā'*, and *'iffah*. Rather than positioning scientific knowledge and religious values as competing domains, the proposed framework views them as complementary dimensions that jointly shape children's intellectual, moral, emotional, social, and spiritual development. Such an approach recognizes that effective child protection requires not only accurate information and practical skills but also ethical reasoning, character formation, and meaningful educational purposes. Consequently, comprehensiveness is interpreted as the coherence between what children learn, why they learn it,

how knowledge is transmitted, and the values that guide its application throughout everyday life. This perspective extends current discussions by relocating sexuality education from a predominantly topic-centered curriculum toward an integrated philosophy of education that emphasizes the holistic development of the human person. In doing so, the study responds directly to the conceptual limitations identified in previous scholarship while remaining sensitive to Indonesia's constitutional principles and the educational aspirations of Muslim communities.

Accordingly, this study aims to critically examine how the concept of comprehensive sexuality education has been constructed within major educational frameworks implemented in Indonesia and to identify the conceptual, pedagogical, and systemic limitations emerging from both documentary evidence and empirical findings. It further seeks to reconstruct the meaning of comprehensiveness through an Islamic educational perspective by integrating critical document analysis with empirical evidence derived from teachers, parents, children, educational practitioners, focus group discussions, and expert validation. Theoretically, this study contributes to educational philosophy by expanding the discourse on comprehensiveness beyond curricular breadth toward an integrative framework grounded in Islamic epistemology and holistic human development. It also contributes to comparative scholarship on sexuality education by demonstrating that contextual adaptation should encompass not only instructional strategies but also the philosophical assumptions that shape educational goals and knowledge construction. Practically, the proposed framework provides conceptual guidance for curriculum developers, teacher educators, policymakers, and elementary school practitioners in designing sexuality education that is scientifically rigorous, developmentally appropriate, ethically grounded, and culturally relevant. Furthermore, the study offers an evidence-informed foundation for strengthening teacher competence and fostering meaningful collaboration between schools and families in promoting children's protection and character development. By redefining comprehensiveness through the concept of *kaffah*, this article advances an alternative perspective that enriches international discussions on sexuality education while illustrating how global educational principles may be thoughtfully reconstructed within diverse religious and cultural contexts.

METHOD

Research Design

This study adopted a qualitative research approach using a conceptual-critical research design integrated with comparative document analysis and supported by empirical evidence. The design was selected because the primary objective of the study was to critically examine the philosophical meaning of comprehensive sexuality education and to reconstruct its conceptual foundation within the framework of the Islamic worldview rather than to evaluate the effectiveness of an educational intervention. Accordingly, the study combined normative inquiry with empirical investigation to examine the ontological, epistemological, teleological, and pedagogical assumptions underlying existing sexuality education frameworks implemented in Indonesia. The conceptual component focused on critically analysing the philosophical foundations embedded in international and national sexuality education documents, whereas the empirical component was employed to assess the contextual relevance and educational feasibility of the proposed reconstruction. Rather than functioning as an independent product development study, the empirical evidence served to strengthen, refine, and validate the conceptual framework generated through philosophical analysis. This methodological integration enabled theoretical arguments to remain closely connected to educational realities experienced by elementary school teachers, parents, children, and child–youth mentors. Consequently, the study produced an evidence-informed conceptual framework that integrates scientific knowledge, child protection principles, and Islamic educational philosophy into a coherent interpretation of comprehensive sexuality education for Muslim elementary schools.

The conceptual analysis was conducted by systematically examining the philosophical assumptions underlying the International Technical Guidance on Sexuality Education (ITGSE), the SETARA Module, the Indonesian Government's Reproductive Health Education Module for Elementary Schools, constitutional provisions, national educational regulations, and major works in Islamic educational philosophy. These documents were comparatively analysed to identify how

sexuality, the human body, moral values, educational purposes, and pedagogical strategies are conceptualised within different educational paradigms. The analysis drew upon the educational philosophy of Syed Muhammad Naquib Al-Attas, the educational framework of Abdullah Nashih Ulwan, and the principles of *maqāṣid al-sharī'ah* as the principal theoretical lenses for reconstructing the meaning of comprehensiveness within Islamic education. Instead of treating philosophical inquiry and empirical evidence as separate methodological streams, both components were integrated throughout the analytical process to ensure conceptual consistency and contextual applicability. Such integration enabled philosophical propositions to be continuously examined against educational practices and stakeholder perspectives, thereby strengthening both analytical credibility and practical relevance. To enhance methodological transparency, the overall research procedure is illustrated in Figure 1. The flowchart summarises the sequential stages undertaken throughout the investigation, beginning with the identification of the research problem, followed by the development of the theoretical framework, document selection, empirical data collection, data integration, conceptual reconstruction, framework formulation, and the interpretation of findings. Presenting the research process visually enables readers to understand the logical progression of the study before each methodological component is discussed in detail. Furthermore, the flowchart demonstrates how philosophical analysis and empirical investigation were integrated throughout the research process rather than implemented as two independent phases.



Figure 1. Research Procedure

Figure 1. Research procedure illustrating the sequential stages of the conceptual-critical analysis, comparative document analysis, empirical data collection, integrated data analysis, reconstruction of the concept of comprehensive sexuality education through the Islamic concept of *kaffah*, formulation of the Islamic Comprehensive Sexuality Education (PSKI) framework, and interpretation of the research findings. As illustrated in Figure 1, the research was conducted through three interconnected phases. The first phase established the theoretical and philosophical foundation by reviewing relevant literature and critically examining national and international sexuality education documents. The second phase gathered empirical evidence through surveys, interviews, focus group discussions, and expert validation to evaluate the contextual relevance of the conceptual reconstruction within Indonesian elementary education. The final phase integrated philosophical analysis with empirical findings to formulate the Islamic Comprehensive Sexuality Education (PSKI) framework and interpret its theoretical and practical implications. This sequential procedure ensured methodological coherence by linking conceptual reasoning, empirical validation, and framework development into a unified analytical process. Consequently, the resulting framework represents not only a philosophical reconstruction but also an evidence-informed educational model grounded in both theoretical analysis and contextual educational realities.

Research Setting and Period

The empirical component of this study was conducted in Indonesia between 2024 and 2025 as part of a broader research project on the development of the Islamic Comprehensive Sexuality Education (PSKI) module for elementary school teachers. Rather than focusing on a single

geographical location, the study involved participants from diverse educational settings representing different regions and school characteristics to capture a broad range of educational experiences and perspectives regarding sexuality education. This multi-contextual approach was considered appropriate because the study aimed to examine conceptual understanding and educational needs across various institutional environments instead of describing conditions within a particular school or locality. Data collection was undertaken in stages following the completion of the conceptual and documentary analyses, allowing empirical evidence to complement and refine the emerging conceptual framework. Surveys, interviews, focus group discussions, and expert validation were therefore implemented as interconnected activities within a single research process rather than as separate investigations. Conducting the study over an extended period also enabled iterative refinement of the analytical framework based on continuous comparison between documentary evidence and stakeholder perspectives. Such a research setting provided a comprehensive understanding of how philosophical concepts, educational practice, and contextual needs interact in shaping the implementation of sexuality education within Indonesian Muslim elementary schools.

Participants and Data Sources

This study employed purposive sampling to recruit participants who possessed relevant knowledge and practical experience concerning sexuality education in Indonesian elementary schools. The empirical component involved multiple stakeholder groups to capture diverse educational perspectives and to strengthen analytical triangulation. The primary quantitative data were obtained from 227 elementary school teachers representing various educational institutions and geographical regions in Indonesia. Teachers were selected because they constitute the principal agents responsible for delivering sexuality education and were therefore considered the most appropriate participants for examining conceptual understanding, instructional practices, perceived challenges, and professional needs. To complement the survey findings, qualitative data were collected through semi-structured interviews involving children, parents, teachers, and child–youth mentors. These participants were intentionally selected to provide complementary perspectives regarding children's experiences, family communication, educational practices, and community expectations concerning sexuality education. Two focus group discussions (FGDs) were subsequently conducted with elementary school teachers to obtain collective reflections on the practicality, clarity, and educational relevance of the reconstructed framework. Finally, the conceptual framework and the preliminary prototype of the Islamic Comprehensive Sexuality Education (PSKI) module were evaluated by four experts, comprising a psychologist, an Islamic education specialist, a linguist, and a child education practitioner. The inclusion of multiple participant groups enabled the study to integrate philosophical analysis with practical educational experiences, thereby strengthening the contextual validity of the proposed framework. In addition to empirical evidence, this study relied extensively on documentary sources as the principal foundation for conceptual analysis. The primary documents included the International Technical Guidance on Sexuality Education (ITGSE) published by UNESCO, the SETARA sexuality education module, the Indonesian Government's Reproductive Health Education Module for Elementary School Teachers, the 1945 Constitution of the Republic of Indonesia, national legislation concerning education, child protection, and public health, as well as major scholarly works on Islamic educational philosophy. These documentary sources were purposively selected because they represent the principal references shaping sexuality education discourse within both international and Indonesian educational contexts. Collectively, they provided the normative, philosophical, legal, and pedagogical foundations necessary for comparing different conceptualizations of comprehensiveness and for reconstructing an alternative framework grounded in the Islamic worldview.

Research Instruments

Multiple research instruments were employed to accommodate the diverse sources of evidence required in this conceptual-critical investigation. Quantitative data were collected using a structured teacher questionnaire designed to examine teachers' conceptual understanding of sexuality education, previous training experiences, instructional practices, perceived barriers, educational needs, and perceptions regarding the compatibility of existing sexuality education materials with Islamic educational values. The questionnaire consisted primarily of closed-ended

items supported by several open-ended questions to capture additional qualitative responses that could not be represented through predefined response categories. Qualitative evidence was obtained using semi-structured interview protocols that explored participants' experiences, perceptions, educational expectations, and communication practices related to children's sexuality education. Separate interview guides were developed for children, parents, teachers, and child–youth mentors to ensure that questions were developmentally appropriate and contextually relevant for each participant group.

Focus group discussions employed structured discussion guidelines to facilitate collective reflection regarding the conceptual clarity, educational relevance, practicality, and classroom applicability of the reconstructed framework and its accompanying instructional materials. To evaluate the feasibility of the proposed framework, an expert validation instrument was developed based on educational design research principles. The validation form assessed conceptual consistency, content appropriateness, pedagogical feasibility, language quality, presentation, and implementation potential using standardized evaluation criteria. Documentary evidence was collected through a structured document analysis matrix that enabled systematic comparison of educational objectives, philosophical assumptions, definitions of sexuality, pedagogical strategies, concepts of the human person, and interpretations of comprehensiveness across the selected international, national, and Islamic educational documents. Employing multiple instruments allowed the study to capture complementary forms of evidence while facilitating methodological triangulation across different sources of information.

Instrument Validity and Trustworthiness

Because this study combined conceptual inquiry with empirical investigation, the quality of the research was established through procedures appropriate to qualitative and document-based research rather than conventional psychometric testing alone. The teacher questionnaire, interview protocols, focus group discussion guidelines, and expert validation instruments underwent content validation through expert judgment involving specialists in psychology, Islamic education, linguistics, and child education. Their evaluations focused on conceptual accuracy, relevance to the research objectives, clarity of language, developmental appropriateness, and practical applicability within elementary school settings. Suggestions provided during the validation process were incorporated into subsequent revisions of the instruments before empirical data collection commenced.

The credibility and trustworthiness of the qualitative findings were strengthened through methodological triangulation, data source triangulation, and continuous comparison between documentary evidence and empirical findings. Information obtained from teacher surveys, interviews, focus group discussions, and expert evaluations was systematically compared to identify convergent patterns and conceptual consistency. Documentary analysis served as an additional layer of analytical verification by examining whether empirical findings corresponded with the philosophical assumptions embedded within existing sexuality education frameworks. Throughout the analytical process, particular attention was given to maintaining coherence between theoretical interpretation and empirical evidence, thereby reducing potential interpretative bias. Rather than seeking statistical generalization, the study emphasized conceptual validity, analytical transparency, and contextual credibility as the primary indicators of research quality. These procedures ensured that the reconstructed framework was supported by rigorous philosophical reasoning while remaining grounded in authentic educational experiences and stakeholder perspectives.

Data Analysis

Data analysis was conducted using an integrated qualitative analytical strategy that combined conceptual-critical analysis, comparative document analysis, descriptive statistical analysis, thematic analysis, and expert validation analysis. The analytical process began with conceptual-critical analysis to examine the philosophical assumptions embedded within the selected sexuality education frameworks. Particular attention was devoted to four analytical dimensions ontology, epistemology, teleology, and pedagogy to identify how different educational paradigms conceptualize human nature, knowledge, moral authority, educational purposes, and instructional practice. Comparative document analysis was subsequently performed to identify similarities, differences, and philosophical inconsistencies among the International Technical Guidance on

Sexuality Education (ITGSE), the SETARA Module, the Indonesian Government's Reproductive Health Education Module, constitutional provisions, national educational regulations, and major works of Islamic educational philosophy. The results of this comparative analysis formed the conceptual basis for reconstructing the meaning of comprehensiveness through the Islamic concept of kaffah. Quantitative survey data were analyzed using descriptive statistics, specifically frequencies and percentages, to summarize teachers' conceptual understanding, instructional experiences, professional training, perceived barriers, and educational needs regarding sexuality education. Because the survey was intended to provide contextual support rather than statistical generalization, no inferential statistical analyses were performed. Instead, descriptive findings were interpreted alongside qualitative evidence to identify recurring educational patterns and practical challenges. Open-ended questionnaire responses were integrated into the qualitative analysis to enrich the interpretation of quantitative trends and to capture participants' explanations in their own words.

Qualitative data obtained from interviews and focus group discussions were analyzed using thematic analysis following an iterative process of familiarization, initial coding, category development, theme generation, and interpretative synthesis. Interview transcripts and discussion records were repeatedly reviewed to identify meaningful statements related to participants' educational experiences, perceptions of sexuality education, communication practices, pedagogical challenges, and expectations regarding an Islamic educational framework. Codes representing conceptually similar ideas were grouped into broader analytical categories, which were subsequently synthesized into overarching themes that reflected the principal educational issues emerging from the data. Throughout this process, documentary evidence and empirical findings were continuously compared to ensure conceptual consistency and to strengthen analytical triangulation. The findings from expert validation were analyzed descriptively by calculating the overall feasibility scores for each evaluation dimension, including conceptual quality, content appropriateness, pedagogical feasibility, language, presentation, and implementation potential. Qualitative comments provided by the validators were examined thematically and incorporated into the refinement of the reconstructed framework. Finally, all analytical results derived from documentary evidence, survey findings, interviews, focus group discussions, and expert validation were integrated through analytical triangulation to develop a coherent interpretation of comprehensive sexuality education grounded in the Islamic worldview. Rather than treating each dataset independently, the study synthesized multiple forms of evidence to ensure that the proposed Islamic Comprehensive Sexuality Education (PSKI) framework was supported simultaneously by philosophical coherence, empirical relevance, and educational feasibility. This integrated analytical strategy enhanced the credibility, trustworthiness, and interpretative depth of the study while providing a robust methodological foundation for the conclusions presented in the subsequent sections.

RESULTS AND DISCUSSION

Results

The Need for Sexuality Education in Indonesia: Risks, Regulations, and Device Gaps

Preliminary data show that sexuality education at the elementary / middle school age needs to be understood as developmental and protection needs, not adult material that is transferred to children's classrooms. Increased digital exposure, body changes before puberty, and the risk of violence make children need the correct vocabulary and help strategies. The first goal is not to introduce sexual activity, but to help children recognize the body as a trust, understand the private parts and aurat, practice privacy manners, recognize touch or unsafe situations, say no, stay away, and report. In high grades, the material develops towards puberty, taharah, worship responsibilities, social boundaries, peer influence, and digital manners.

Indonesia's regulatory mandate strengthens this preventive function. However, the study found a structural gap. First, the up-to-date gap: the government's main reference for elementary and secondary schools is older than the middle level update. Second, the paradigm gap: available devices tend to move between the focus of reproductive health and CSE adaptation, while teachers in Muslim schools require clearer integration with monotheism, fitrah, halal-haram, adab, ḥayā', and 'iffah. This gap does not mean that existing modules are useless; Hygiene, puberty, safety, communication, and

reporting materials remain important. The problem is that there is no framework that connects these elements coherently with the goals of Islamic education.

The need for integration is also related to the paradox of religiosity. A high religious identity has not always been transformed into the ability to control oneself, assess digital exposure, maintain boundaries, or seek help. Education that stops at memorizing rules can produce normative knowledge without skills. In contrast, education that focuses only on risk skills can lose moral direction. Therefore, comprehensiveness needs to include internalizing values, habituation, protective skills, environmental support, and spiritual reflection.

Teacher Understanding, Training, and Practice Gaps

A survey of 227 teachers showed that conceptual readiness was not evenly distributed. A total of 93 teachers (40.97%) stated that they understood sexuality education; 86 teachers (37.89%) stated that they did not understand; and 48 teachers (21.14%) were in a position of doubt. Thus, 59.03% do not have adequate conceptual beliefs. In interviews, doubts are related to unclear definitions, worries about choosing language that is too vulgar, fear of exceeding parental authority, and the absence of guidelines agreed upon by the school. The training experience shows a very strong descriptive relationship with understanding. Among teachers who have never participated in training, only 6.96% stated that they understood, while 73.91% did not understand and 19.13% were hesitant. In the group that had participated in the training, 75.89% stated that they understood, 0.89% did not understand, and 23.21% were hesitant. These findings do not prove causality because they do not use experimental design and have not controlled for background factors. However, the wide differences show that training is not an additional element, but rather an important part of the implementation of educational modules.

The learning practice of sexuality education also does not seem to be systematic. About 55% of respondents had never taught sexuality education, while some did do so occasionally, usually when discussing puberty, hygiene, or answering spontaneous questions. The most understood material was biological aspects, puberty, and reproductive organ health (38.1%). Understanding of social boundaries is at 19.3%, gender at 14.3%, and self-concept at 13.8%. This data shows the strong biological aspect in the teaching paradigm: sexuality education is considered primarily as science or health material, not as the formation of manners and protection across subjects. Teacher barriers are pedagogical, social, and systemic. The assumption that taboo material is the biggest obstacle (27.6%), followed by unclear delivery boundaries (18.1%) and language or term difficulties (17.6%). The "other" answers include a combination of limited references, parental sensitivity, concerns about misinterpreting, the absence of school policies, and lack of time. Thus, the problem cannot be solved by simply adding information. Teachers need operational definitions, example sentences, level mapping, communication procedures, safe media, and institutional support.

When asked about the suitability of the existing material with Islamic teachings, 60% considered the material to be not suitable and 40% stated that it may not be suitable; None of the respondents stated that they were fully compliant. The main shortcomings mentioned are the weak integration of religion and morals (28.4%), difficult terms (13.8%), and presentations that are considered too explicit (6.8%). All respondents stated the need for Islamic sexuality education modules. One hundred percent answers must be interpreted proportionately because many of the samples come from value-based institutions and the questions are normative. However, the consistency of the answers reinforces the qualitative finding that teachers seek guidance that is pedagogically safe and in accordance with their beliefs. Another important result is the appearance of *ḥayā'* in the open-ended answer. A total of 184 out of 227 respondents (81.06%) explicitly or implicitly mentioned commendable shyness, maintaining honor, *awrah*, manners, or self-control as important elements. This result does not mean that all teachers have understood *ḥayā'* conceptually. Rather, the data show the need to distinguish *ḥayā'* from toxic shame. *Ḥayā'* should encourage self-care and respect, not make the child think of the body as dirty, afraid to ask questions, hide violence, or feel guilty when he is a victim.

Table 2. Summary of the Teacher Needs Survey (n = 227)

Indicator	Main results	Makna analitis
Understanding	Understanding 40.97%; do not understand 37.89%; hesitating 21.14%.	As many as 59.03% do not have conceptual certainty.
Training	Never before has it been 50.66%; It was 49.34%.	Access to training is not evenly distributed.
Training × understanding	Untrained: understand 6.96%, do not understand 73.91%, doubt 19.13%. Ever trained: understand 75.89%, do not understand 0.89%, doubt 23.21%.	Training is strongly related descriptively to comprehension.
Teaching experience	About 55% have never; most of which have been still occasional.	Practice relies on individual initiative and incidental themes.
The most understood material	Biology/puberty 38.1%; the limit of association 19.3%; gender 14.3%; self-concept 13.8%.	Understanding is still centered on the biological aspect.
Main difficulties	Taboo 27.6%; material limit 18.1%; language/terms 17.6%; others around 34%.	Barriers include cultural, pedagogical, referential, and systemic aspects.
Compatibility with Islam	60% rated it as not suitable; 40% may not be suitable.	Teachers demand a clearer integration of values.
Module requirements	100% stated necessary.	The need is very strong, but it needs to be read alongside sample characters and social biases.
The emergence of ḥayā' values	184 respondents (81.06%) mentioned the element of commendable shyness, aurat, politeness, or self-care.	Moral values are seen as important, but they require healthy and protective operationalization.

Interview Findings: Fragmented Knowledge and Weak Synergy

Interviews with four groups showed that children already had early knowledge, but that knowledge was fragmented. Some children may mention private body parts, understand that the *awrah* should not be seen by anyone, or know the need for permission before touching. However, the meaning of *aurat* is often limited to certain organs, moral reasons are not yet complete, and the concept of permission is not always connected to *adab*, *mahram*, and the situation of parenting or medical assistance. The source of knowledge comes from parents and teachers, but social media and peers have a real influence. The concept of consent cannot be used as the main moral basis in Islamic sexuality education. The skills of resisting coercion, maintaining body boundaries, and seeking help do need to be taught to children, but these skills do not have to be derived from the consent paradigm. In Islam, these skills are rooted in the *adab isti'dzān*, the trust of the body, the protection of the *aurat*, the prohibition of hurting, and the obligation to protect the soul and honor. Permission only applies to actions that are morally and sharia-permissible from the beginning; The consent of the parties cannot legitimize the prohibited act.

Parents consider sexuality education important, but many have not been able to explain it appropriately and tend to leave the responsibility to the school. Instead, teachers expect families to provide a starting point. The unclarity of this role creates a gap in mentoring. Parents also need guidance on responding to violent disclosures by listening without blame, maintaining confidentiality, recording essential information, and following protective procedures. Teachers generally deliver material through science or Islamic Religious Education lessons, but do not yet have integrated modules that connect knowledge, manners, self-protection skills, and assessment. They also face obstacles in choosing a language, distinguishing between low and high grade materials, and anticipating parents' responses. Child and adolescent coaches emphasized the importance of *aurat*, social manners, and shyness, but admitted that they had not received special training.

These findings show three main needs: body literacy and self-protection for children; conceptual, pedagogical, ethical, and protective competencies for educators; as well as the synergy of family, school, and environment supported by case handling procedures. Sexuality education becomes comprehensive if the three elements are integrated.

Table 3. Thematic Synthesis of Interviews and Development Implications

Theme	Pattern of findings	Implications of reconstruction
Body awareness	Children recognize part of the limits of the body and private parts, but the concept of awrah is not yet complete.	Literacy of the scientific body is integrated with aurat, trust, privacy, and respect.
Sources of knowledge	Parents/teachers are still important, but the internet and friends can distort information.	Strengthening family-school communication and digital literacy.
Permissions/approvals	The concept of permission is becoming known, but it is not always connected with mahram and adab.	Teach permission as a safety skill within the framework of isti'dzān, adab, and the prohibition of harm.
Ḥayā' and 'iffah	It is seen as important, but it has not been systematically internalized.	Operationalization through knowledge, attitudes, habituation, and example without embarrassing the victim.
Parental readiness	Aware of urgency but fear of being wrong, taboo, and lacking guidance.	Provide conversation guides, communication sheets, and responses to disclosures.
Teacher readiness	Incidental material, dominant science, language limitations and material limitations.	Tiered modules, example sentences, concrete methods, assessments, and training.
System synergy	Coordination of family, school, and environment is still weak.	Planned school programs, protection protocols, referrals, and joint evaluations.

Comparative Critique of Modules: From Topic Breadth to Paradigm Integrity

Page-by-page criticisms of ITGSE, SETARA, and the Government Module show a distinct pattern. ITGSE extends the definition of sexuality to cognitive, emotional, physical, and social dimensions. SETARA adapts the expansion into adolescent learning languages, including communication, relationships, family, life skills, and reproductive health. The Government Module of SD/MI is more focused on reproductive health, body changes, hygiene, and risk prevention. All three have useful elements, but they produce different levels of comprehensiveness. ITGSE is strong on the breadth of topics, evidence-based principles, communication skills, rights, equality, and protection. However, its normative orientation is primarily formulated through health, human rights, gender equality, well-being, and decision-making capacity. SETARA translates a number of these principles in participatory activities, but it is made for junior high school teenagers so that not all languages, relationship examples, and levels of openness are appropriate for elementary and middle school. The Government module is safer in the breadth of the issue, but it can actually become too reductive if sexuality education is identified with organ health and puberty.

The analysis of the Islamic worldview is not intended to state that science or the right to protection is worthless. Ontologically, human beings in Islamic education are not only understood as biological-psychological-social beings and owners of rights, but as servants of Allah, beings of nature, the unity of body-mind-spirit, and moral subjects. The body is not an absolute property that is free to be determined without limits, but rather a creation and a trust. This concept does not remove dignity or the right to safety; It provides a theological basis for why the body should not be hurt, exploited, or humiliated. Epistemologically, the evidence-informed approach is important to ensure the accuracy of facts, but in Islam it is not the only source of orientation. Revelation guides reason and experience in determining halal-haram, manners, and purposes. Teleologically, risk reduction, health, and well-being are intermediate goals; The ultimate goal is the formation of civilized, pious, able to maintain honor, and responsible human beings. Pedagogically, decision-making skills need to be equipped with ta'dib, example, habituation, tadarruj, environmental supervision, and family synergy. Therefore, the redefinition of the term comprehensive does not depart from the CSE framework, but is built from the Islamic view of life. Knowledge of anatomy, puberty, hygiene, safety, refusal ability, and reporting mechanisms are positioned as educational and child protection needs, not as elements to be adopted from CSE. All materials are arranged based on monotheism, fitrah, body trust, adab, halal and haram limits, maqāṣid al-syarī'ah, ḥayā', and 'iffah. Materials that are not appropriate to the child's stage of development or contrary to Islamic principles are not used.

Table 4. Summary of Comparative Criticism of Documents

Aspects	ITGSE UNESCO	EQUIVALENT	Government Module SD/MI	Islamic reconstruction points
Definition	Multidimensional sexuality: cognitive, emotional, physical, social.	Bio-social-emotional adaptation for adolescents.	Focus on reproductive health.	The biological-social dimension is equipped with body-mind-spirit, worship, and trust.
Comprehensive meaning	The breadth of themes, age levels, rights, relationships, gender, health.	Various aspects of reproductive health, relationships, and life skills.	Cognitive, emotional, physical, social but the practice is more reductive.	Horizontal breadth plus vertical integrity: monotheism, fitrah, adab, maqāsid.
Body and rights	Dignity, rights, autonomy, safety.	Self-esteem and personal decisions.	Health and protection of organs.	The body as a trust; The right to safety is accompanied by sharia responsibility.
Relationships and permissions	Consent, equality, healthy relationships.	Communication and rejection in adolescent relationships.	Limited to protection and association.	Permission is maintained as protection, placed in isti'dzān, mahram, adab, and halal-haram.
Purpose	Health, welfare, rights, decisions.	Teenagers are healthy, active, empowered.	Reproductive health and risk prevention.	Manners, piety, ḥayā', 'iffah, safety, and benefits.
Pedagogical	Participatory, gradual, evidence-based.	Activities, discussions, journals, family communication.	Information and teacher activities.	Ta'dib, tadaruj, example, habituation, dialogue, safe simulation, reflection, and family synergy.

Constitutional Foundation: National Education Does Not Separate Religion from Science

The criticism of the secularization of education in this article is not only an internal theological argument for Muslims, but also has a constitutional footing. The term secular is used operationally to designate the absolute separation of religious values from educational goals, the construction of knowledge, moral considerations, and the formation of students' personalities. This understanding needs to be distinguished from the state's obligation to be fair to all religions, guarantee freedom of religion, and not make one particular religion the state religion. Article 29 paragraph (1) and paragraph (2) of the 1945 Constitution of the Republic of Indonesia form two principles that must be read simultaneously. The first principle is the basis of the One Godhead which gives a religious character to the administration of the state. The second principle is the guarantee of the freedom of every resident to embrace religion and practice worship according to their religion and beliefs. Thus, the integration of religion in education is not synonymous with uniformity or the imposition of beliefs. Integration must be carried out fairly, respect religious diversity, and provide space for every student to obtain education according to the religion he or she adheres to (Republic of Indonesia, 1945).

In the field of education, Article 31 paragraph (3) directly links the national education system with the increase of faith, piety, and noble morals. Article 31 paragraph (5) even places the development of science and technology in the obligation to uphold religious values and national unity. This construction rejects the dichotomy that religion only takes care of private space, while public science and curriculum must be sterile from religious values. Science must still be objective, open to evidence, and testable; But the direction of its use, moral limits, and educational goals are not placed in a value-free space. The Constitutional Court Decision Number 146/PUU-XXII/2024 clarifies this relationship. In legal considerations [3.11.1], the Court referred to the 1945 Constitution of the Republic of Indonesia as a religious constitution (godly constitution) and stated that the principle of the One God is the main principle of the Indonesian state of law. The Court then emphasized that Indonesia is not a religious country that only bases the state on a certain religion and is not a secular state that separates religion from the state. Indonesia is a form of state that links, integrates, and synergizes religion with state administration (Constitutional Court of the Republic of Indonesia, 2025).

The implication is that national education cannot be developed based on a paradigm of secessionist secularism that places religion merely as an accessory or additional option that is not related to the goals of education and the development of knowledge. For sexuality education, biological facts, health, developmental psychology, and self-protection skills must be taught accurately, but material selection, human concepts, behavioral boundaries, and character-building

goals still need to be connected to religious values. This position is in line with Article 3 of the National Education System Law which places faith, piety, noble morals, health, knowledge, skills, independence, and responsibility as a unit of educational goals (Republic of Indonesia, 2003). This constitutional foundation also provides an important boundary for the implementation of PSKI. The PSKI module is designed for the context of Muslim learners and is not intended as an imposition of an Islamic framework on non-Muslim learners. In plural educational units, the principle of universal protection can be taught together, while the theological foundation and worship guidance are given according to their respective religions. With these restrictions, the rejection of secular education does not turn into religious uniformity, but rather into a recognition that Indonesian education must be religious, just, plural, scientific, and morally oriented.

Two Axes of Comprehensiveness: Horizontal-Topical and Vertical-Integrative

The findings of the study lead to the differentiation of the two axes. Horizontal-topical comprehensiveness answers the question "what do children need to know and do". It includes the body, development, emotions, human relationships, privacy, health, risk, safety, media, and communication. Without this axis, education can easily turn into an abstract prohibition. The child may know that an action is forbidden, but may not be able to recognize the manipulation, pronounce rejection, or seek help. Vertical-integrative comprehensiveness answers the question of "who is a human being, where value comes from, and what those abilities are used for". He connects material with monotheism, fitrah, trust, revelation, manners, the purpose of sharia, and accountability. Without this axis, education can be rich in information but lacks a coherent moral direction with Islamic education. The two axes do not compete. Horizontal without vertical risks becoming topic fragmentation; vertical without horizontal risks becoming a moralization that does not give skills.

The synthesis gave birth to an operational definition: Islamic Comprehensive Sexuality Education is a planned, gradual, in accordance with fitrah and development, and based on Islamic values to cultivate ḥayā', form 'iffah, and build awareness of maintaining the body, aurat, honor, social boundaries, health, and personal safety within the framework of worship, manners, morals, and responsibility to Allah. This definition is at the same time informative, preventive, protective, and transformative. The term kaffah is used not as a simple linguistic equivalent of comprehensive, but as a marker of the integrity of the outlook on life. The breadth of the material is still necessary, but it is placed in a structure that brings together the sources of knowledge, values, goals, and pedagogy. Thus, a comprehensive claim is not measured by the amount of sensitive matter in question, but by the adequacy of the material for a given age and its coherence with the purpose of human formation.

Table 5. Distinction and Synthesis of Two Axes of Comprehensiveness

Aspects	Horizontal-topikal	Vertical-integrative	PSKI Synthesis
Breadth	Completeness of themes, age stages, and skills.	The integrity of the foundation, hierarchy of values, and goals.	The material is broad but selected according to age and directed by the Islamic worldview.
Humans	Biological, psychological, social, and rights owners.	Servant of Allah, caliph, fitrah, physical-spiritual.	Dignity, developmental needs, the right to safety, and spiritual responsibility.
Body	Objects of knowledge, identity, health, and safety.	Allah's creation and trust.	Literacy of the scientific body as well as manners to maintain it.
Knowledge	Science, experience, and professional consensus.	Revelation, reason, fitrah, experience, and manners.	Science clarifies the facts; Revelation provides orientation and value limits.
Purpose	Health, safe relationships, well-being, decisions.	Piety, manners, ḥayā', 'iffah, benefit.	Safety and well-being are directed at the formation of manners.
Pedagogical	Information, dialogue, participation, skills.	Ta'dib, example, habituation, tadarruj.	Active, concrete, polite, protective, and exemplary-based learning.

Ontological Reconstruction: Human, Fitrah, and the Trust of the Body

Ontological reconstruction begins with a view of human beings. Al-Attas emphasized that Islamic education cannot be separated from the worldview of God, man, science, and reality (Al-Attas, 1995, 2023). Man is the unity of body, intellect, and spirit; He has developmental needs, but also

moral responsibility. Therefore, sexuality education cannot be reduced to organ function, drive, social identity, or individual decision-making.

The concept of fitrah provides the basis that the development of the body and the difference between men and women is not something to be ashamed of. The body can be described in scientific and polite language because it is God's creation. At the same time, fitrah is not a reason to ignore variations in children's developmental or psychological experiences. Teachers need to explain concrete facts, avoid ridicule, and build gratitude. When a child experiences confusion or developmental delays, educational responses should remain loving, non-judgmental, and refer to experts when necessary.

The body as a mandate balances dignity and responsibility. Children have the right to be safe from violence, exploitation, inappropriate touching, bullying, and the dissemination of private images. Children also learn to be responsible for maintaining cleanliness, awrah, privacy, views, and social boundaries. The formula "my body is a mandate from God" is more adequate than the slogan of absolute possession, because it affirms that no one should harm the child's body, including himself, but that the use of the body is still bound by value and benefit.

The ontological implication is that the material should not present the body as a vulgar object or a source of disgrace. Illustrations should be functional, not redundant, and on purpose. The teacher should not use *ḥayā'* to shut down the conversation that the child needs. On the contrary, respect for the body becomes a reason to use the correct terms, provide privacy, and open up reporting channels.

Epistemological Reconstruction: The Integration of Revelation, Reason, and Empirical Evidence

On the epistemological dimension, sexuality education requires scientific precision. Facts about puberty, hygiene, bodily function, risk of violence, cognitive development, and trauma response must be sourced from accountable science. Ignoring empirical evidence can harm the child, for example when myths are used to explain menstruation or the victim is blamed for her body's response. Therefore, the reconstruction of Islam is not a substitute for science with moral advice. However, empirical evidence does not by itself define goals and limits. Data can explain the consequences of a behavior, but it does not always answer whether the behavior is good, halal, fair, or in accordance with manners. Islamic epistemology places revelation as the supreme source that guides reason and experience (Mahmudin et al., 2021). Integration means putting each source at its function: revelation gives value orientation; intellect interprets and connects; science clarifies facts as well as risks; experience helps contextualization; and manners regulate the way knowledge is used.

At the classroom level, integration can be seen when teachers explain puberty changes with biological data, and then relate them to *thaharah* and worship responsibilities; teaching digital privacy with cybersecurity knowledge, then connecting it with maintaining *aurat* and views; or train rejection through simulations, then emphasizing that seeking help is a form of maintaining trust. Integration is not to attach a sentence to the end of the material, but to make goals, sequences, examples, and assessments aligned from the beginning. The position of revelation also prevents relativism of values, but does not allow for crude delivery. Halal-haram explanations need to be age-appropriate, not introduce details that are not yet needed, and always paired with wisdom, compassion, and hope. Children who make mistakes or become victims should still receive protection, opportunities for self-improvement, and professional help.

Teleological Reconstruction: Maqāṣid, Ḥayā', and 'Iffah

The purpose of education determines how material is selected and assessed. CSE emphasizes health, well-being, safe relationships, rights, and decision-making. These goals have protective value, but Islamic education places them within broader goals: piety, manners, purification of the soul, the preservation of honor, and welfare. *Maqāṣid al-syarī'ah* helps connect spiritual goals with concrete needs. Sexuality education maintains religion through readiness for puberty and worship; protect the soul through the prevention of violence; maintaining common sense through media literacy and exposure control; taking care of offspring through social manners; and maintaining honor through *aurat*, privacy, and *'iffah*. *Ḥayā'* serves as an internal moral control. In the hadith, *ḥayā'* is related to faith; In the study of Islamic psychology, it is an awareness to avoid the reprehensible due to the presence of Allah's supervision and respect for oneself (Farmawati, 2021; Sawai et al., 2020).

However, ḥayā' is not synonymous with humiliating shame. Education must distinguish between shame of doing bad things and shame of being a body, puberty, menstruation, or being a victim. Children need to feel safe enough to ask questions and tell stories. The teacher who embarrasses the child's question actually undermines the protective function of ḥayā'.

'Iffah is the ability to maintain honor and control oneself. It is a character goal that grows through knowledge, commitment, habits, and environmental support. In elementary school children, 'iffah is not measured by adult abstraction, but by concrete indicators: dressing appropriately, knocking on doors, maintaining privacy, subduing one's gaze from inappropriate content, not mocking one's body, daring to refuse wrong invitations, and reporting immediately. The relationship between ḥayā' and 'iffah is process-resulted: ḥayā' moves control from within, whereas 'iffah is seen in choices and habits of self-care. This teleological orientation expands the assessment. Success is not only in the form of anatomical knowledge scores. Teachers assess understanding, attitudes, and behaviors through case studies, reflections, habit observations, simulations, and parental communication. Evaluations must still be ethical and not invasively examine the child's personal experiences.

Table 6. Mapping Maqāṣid, Ḥayā', and 'Iffah in Learning Objectives

Purpose of care	Materials/competencies of SD/MI	Indicators of safe behavior
Ḥifẓ al-dīn	The sign of balig, taharah, the responsibility of worship, aurat.	Children understand body changes as part of the mandate and readiness of worship.
Ḥifẓ al-nafs	Private body, touch/safe situation-unsafe, rejection, reporting.	Children are able to say no, stay away, and seek out trusted adults.
Ḥifẓ al-'aql	Digital literacy, media influence, inappropriate content, reflection.	Children avoid harmful content, close their screens, and report without fear of blame.
Ḥifẓ al-nasl	Manners of association, mahram, keeping an eye, puberty.	Children understand the limits of relationships according to age and do not follow peer pressure.
Ḥifẓ al-'ird	Aurat, privacy, manners, anti-mockery of the body, ḥayā', 'iffah.	Children maintain the honor of themselves and others and do not humiliate the victim.

Pedagogical Reconstruction: Ta'dib, Tadarruj, and Protection

Pedagogical reconstruction places sexuality education as a process of ta'dib. Knowledge does not stop at "knowing the body", but teaches the proper placement of oneself, body, views, relationships, and technology. Ulwan places sexual education as an educator's responsibility that is connected to faith, moral, physical, intellectual, psychological, and social education (Ulwan, 2020). The material is given in stages according to tamyiz and puberty, not waiting for problems to occur. The predominantly concrete-operational stages of cognitive development of elementary school children demand real language, simple examples, and clear rules (Piaget & Inhelder, 1969; Setiana & Elias, 2024). Abstract terms need to be translated into actions: "privacy" through knocking on doors and changing clothes in a closed place; "permission" through inquiring before touching or borrowing; "keeping the view" through covering inappropriate images; "report" through mentioning three trusted adults. Teachers do not need to provide details of sexual activities that are not yet relevant.

Learning must be warm, non-judgmental, and not intimidating. Practitioners' input emphasizes that Islamic values are more easily accepted when they are conveyed through compassion. Prohibitions need to be interpreted as protection, not threats. Teachers can use stories, situation cards, safe role-playing, guided discussions, hygiene demonstrations, reflection journals, and family communication assignments. Simulations should not ask the child to repeat traumatic experiences or make unnecessary physical contact. The distinction between the low and the high class became important. Grades 1–3 focus on the body as a trust, proportional body parts, aurat, dress manners, privacy, permissions, touch or unsafe situations, saying no, staying away, reporting, and basic hygiene. Grades 4–6 add puberty readiness, taharah, emotional changes, social manners, mahram, peer influence, maintaining views, digital privacy, inappropriate content, and the responsibility of puberty. The difference is not just the level of difficulty, but the difference in development needs.

Protective pedagogy also requires procedures when children express experiences. Teachers need to listen, not promise absolute confidentiality, not pressure children to give repetitive details,

record key facts, and activate school protection mechanisms. Parents are involved as long as it is safe for their children. If the allegations involve a family, the school must follow professional referral procedures. Sexuality education should not turn into an investigation by teachers. The normative direction still comes from amanah, fitrah, and maqāṣid. The module therefore comes with family communication sheets, dialogue guides, habit monitoring, and confidentiality limits.

Operationalization of Modules for Elementary/MI Teachers

The results of the synthesis resulted in eight learning units: (1) the body as a trust; (2) awrah and privacy; (3) ḥayā' as self-control; (4) social manners; (5) 'iffah and the skill of refusal; (6) puberty and responsibility; (7) personal protection and reporting; and (8) digital manners and maintaining views. Each unit contains objectives, grades, core materials, activities, media, sample teacher sentences, assessments, parent communication, and protection notes. The main methods include example, habituation, storytelling, dialogue, games, safe simulations, and reflection. Exemplary means teachers maintain language, privacy, and not mock. Habits include knocking on doors, dressing appropriately, maintaining cleanliness, and respecting boundaries. Stories help children see moral consequences without exposing personal experiences. Dialogue gives room for questions. Simulation trains rejection and reporting. Reflection links behavior to gratitude, trust, and God's watchfulness.

Assessment uses cognitive, affective, and behavioral domains. The cognitive realm assesses the understanding of boundaries, awrah, puberty, and the path of help. The affective realm assesses the attitude of respect for the body, empathy, and commitment to self-care. The behavioral domain assesses the ability to practice consent, refusal, reporting, privacy habits, and digital ethics. Assessment is not done through questions that dig into personal sexual experiences. Instruments can be hypothetical case responses, habit checklists, observations, and parental reflections. Implementation plans can be incorporated into student programs, PAI, homeroom teachers, counseling guidance, or thematic projects, but must have a clear person in charge. Before implementation, schools need to socialize to parents, map materials per class, prepare case procedures, and ensure teachers understand professional boundaries. After learning, evaluations were carried out on readability, comfort, children's responses, parental communication, and protection findings.

Table 7. Low-Class and High-Class Operational Coverage

Components	Grades 1-3	Grades 4-6
Developmental focus	Body awareness, concrete rules, privacy and safety habits.	Puberty readiness, responsibility, peer pressure, and digital literacy.
Core material	Body trust, aurat, dress, permission, privacy, touch/safe situation-unsafe, refuse, report, cleanliness.	Puberty, taharah, emotions, social manners, mahram, keeping an eye, 'iffah, digital media, advanced protection.
Language	Short, concrete, one rule per step, simple illustrations.	Be more reflective, stay polite, use cause and effect and case studies.
Method	Stories, functional pictures, rule games, demonstrations, sentence exercises.	Guided discussions, case studies, rejection/reporting simulations, reflections, family projects.
Assessments	Recognize the situation, call trusted people, practice permission and privacy.	Explain the reason, choose a safe response, apply digital manners and readiness for puberty.
Parental communication	Daily habituation and the same vocabulary between houses.	Puberty guidelines, media, friend relations, monitoring, and consultation rooms.

User Testing and Expert Validation: Reconstruction Feasibility

The two FGDs show that teachers view the theme of the module as relevant to the needs of the field. Participants stated that body material, aurat, privacy, protection, puberty, and digital manners need to be arranged in one flow so that teachers do not only react when problems arise. They also believe that the Islamic framework helps reduce parental resistance because the purpose of education is explained as the protection of trust, not the introduction of adult behavior. User feedback focuses on practicality. Teachers ask for training before implementation, simpler language, sample sentences to answer spontaneous questions, age-appropriate illustrations, cases close to the school,

separation of the lower and upper classes, and communication guidance with parents. They also emphasized that schools need to have procedures in place when learning gives rise to violent disclosures. The feedback was used to refine the prototype, adding components of training, family communication, assessment, and unsafe situation protocols.

Expert validation resulted in a total score of 549 out of 600 or 91.50%, with the category being very feasible. PAI experts give 100%, child development practitioners 98.67%, linguists 84.67%, and psychologists 82.67%. The difference in scores shows that the main strength lies in the coherence of values and relevance, while the areas that need to be strengthened are the operationalization of child development, concrete examples, clarity of 'iffah, the separation of low-high classes, illustrations, and parental involvement. A high score should not be interpreted as effectiveness. Validation shows that the concept, content, language, and presentation are deemed feasible by experts; The FGD shows early acceptability and practicality. Influence on teacher knowledge, child skills, ḥayā', 'iffah, and safe reporting requires broader field testing, pre-post design, implementation observation, and medium-term evaluation.

Implications of the Struggle for Comprehensive Meaning for Policy, Teacher Training, and School Ecosystems

A struggle for meaning Comprehensive demand changes at the policy level, teacher training, and the implementation of education in schools. Comprehensive It is not enough to interpret as the breadth of the material, but must include the integrity of the foundation, objectives, content, methods, implementers, and educational environment. In the framework kaffah, sexuality education integrates scientific knowledge, self-protection skills, child development, religious values, the formation of manners, and the synergy of family and school.

First, education policy needs to place sexuality education within the constitutional mandate and goals of national education. Article 29 paragraphs (1)–(2) and Article 31 paragraphs (3) and (5) of the 1945 Constitution of the Republic of Indonesia show that religion cannot be separated from the formation of human beings and the development of science. Therefore, sexuality education for Muslim students should not be built on a secular paradigm, but based on monotheism, body trust, adab, halal and haram limits. ḥayā', 'iffah, and maqāṣid al-syarī'ah. The material needs to be differentiated according to age levels, including body recognition, aurat, privacy, manners for asking permission, self-protection, reporting, puberty, social manners, and digital literacy. Its implementation still respects the religious freedom of students as guaranteed by the constitution. Second, teacher training must reflect a comprehensive meaning that does not stop at the addition of knowledge. Teachers need conceptual competence to understand the foundations of Islamic sexuality education, pedagogical competence to deliver material according to children's development, ethical competence to maintain manners and secrecy, and protective competence to respond to risks and violent disclosures. Training needs to include language selection exercises, answering children's questions, conducting self-protection simulations, communicating with parents, and carrying out case handling procedures. Thus, training not only improves understanding, but also shapes the readiness of teachers as Murabbi and Mu'addib.

Third, a comprehensive meaning must be realized in the school ecosystem, not imposed on teachers individually. The program can be coordinated by the vice principal for student affairs by involving PAI teachers, homeroom teachers, homeroom teachers, UKS, guidance and counseling, as well as the violence prevention and handling team. Schools need to establish material grading, learning schedules, media standards, communication mechanisms with parents, procedures for disclosure, referral, and protection of children's data. This integration shows that comprehensiveness is not only about the number of themes, but also the existence of a system that ensures sustainability and safety of implementation. Fourth, the family must be placed as the first educator and the main partner of the school. Parents are not only asked to give consent to the program, but are also equipped with vocabulary, examples of dialogue, habits of maintaining privacy, device use arrangements, puberty preparation, and how to respond to children's questions. Value ḥayā' It needs to be understood as a moral awareness that encourages self-care, not as an excuse to silence children. When a child reveals an unsafe experience, safety, acceptance, and protection should take precedence over concerns for the good name of the family or institution.

Fifth, program evaluation must assess the integrity between paradigm and practice. Validity is used to check the alignment between Islamic worldview, child development science, objectives, materials, and methods. Practicality assesses readability, ease of use, time, attractiveness, and school support. Effectiveness assesses the development of knowledge, manners, the ability to maintain self-limits, resist coercion, and seek help without causing anxiety or negative embarrassment. Thus, the success of the program is not only measured by the amount of information received by children, but also by the formation of knowledge, attitudes, and behaviors that are harmonious. Sixth, the struggle for meaning Comprehensive emphasized that Islamic sexuality education is not an adaptation of CSE that is given additional verses or religious values. The need for body knowledge, puberty, hygiene, safety, refusal, and reporting mechanisms is not a monopoly of CSE and can be formulated independently from an Islamic view of life. Therefore, academic dialogue needs to be directed at the study of assumptions about human beings, bodies, science, morality, and educational goals. Through this reconstruction, the meaning of Comprehensive Return to Understanding kaffah: the breadth of material combined with the depth of values, the accuracy of development, spiritual responsibility, the protection of children, and the formation of manners and morals.

Discussion

The findings demonstrate that the primary challenge in implementing sexuality education in Indonesian Muslim elementary schools lies not in the absence of educational content, but in the lack of a coherent philosophical foundation. Existing practices continue to interpret comprehensive sexuality education (CSE) primarily as the inclusion of multiple topics, whereas teachers require a framework that integrates scientific knowledge with moral and religious values. This finding supports educational philosophy emphasizing that curriculum effectiveness depends not only on content coverage but also on the coherence between educational objectives, epistemological foundations, and value systems. The present study therefore extends previous discussions by arguing that comprehensiveness should be understood as the integration of horizontal content breadth with vertical philosophical integrity rather than merely expanding curricular themes.

Another important finding concerns teachers' limited conceptual readiness to implement sexuality education. More than half of the participating teachers reported uncertainty regarding the meaning, scope, and pedagogical boundaries of sexuality education, while teachers who had received professional training demonstrated substantially higher levels of understanding. This finding is consistent with recent studies showing that teacher competence is a decisive factor in the successful implementation of sexuality education (Chiner et al., 2025; Harel et al., 2026; Mukoro et al., 2026). However, the present study further suggests that professional development should not merely improve pedagogical skills but also strengthen teachers' conceptual understanding of educational philosophy and ethical orientation. Such an approach expands existing literature by positioning teacher preparation as both a pedagogical and philosophical process.

The study also reveals that sexuality education remains predominantly biology-oriented, with limited integration of character education, self-protection, and ethical development. Although biological literacy is essential for children's health and safety, an exclusive focus on reproductive knowledge risks reducing sexuality education to a health education program rather than a holistic educational process. This finding aligns with previous research emphasizing the importance of contextualizing sexuality education according to local cultural and educational values (Kaczmarek et al., 2025; Kepplinger, 2025). In the Indonesian Muslim context, the findings indicate that scientific knowledge becomes more educationally meaningful when integrated with concepts such as *fitrah*, *adab*, *amanah*, *ḥayā'*, and *maqāṣid al-sharī'ah*, thereby strengthening children's moral reasoning alongside their protective competencies.

Another significant contribution of this study is the proposed reconstruction of comprehensiveness through the concept of *kaffah*. Unlike conventional CSE models that primarily emphasize topical breadth, the proposed Islamic Comprehensive Sexuality Education (PSKI) framework integrates ontological, epistemological, teleological, and pedagogical dimensions into a unified educational paradigm. Rather than rejecting international CSE principles, this framework reinterprets them through an Islamic worldview that harmonizes scientific evidence, child protection, and ethical formation. This conceptual reconstruction represents the principal novelty of

the study because it shifts the meaning of "comprehensive" from curriculum expansion toward philosophical coherence, thereby addressing an important gap identified in previous scholarship.

Finally, the findings have important theoretical and practical implications. Theoretically, this study broadens the discourse on comprehensive sexuality education by demonstrating that educational comprehensiveness should be evaluated through the integration of knowledge, values, educational purposes, and pedagogy rather than through topic coverage alone. Practically, the proposed PSKI framework offers guidance for curriculum developers, teacher educators, and policymakers seeking to design sexuality education that is scientifically rigorous, developmentally appropriate, culturally relevant, and religiously grounded. Consequently, this study contributes a context-sensitive conceptual model that enriches global discussions on sexuality education while illustrating how international educational frameworks can be reconstructed within diverse philosophical and religious traditions.

CONCLUSION

This study demonstrates that the concept of comprehensive sexuality education should not be understood solely as the inclusion of a broad range of educational topics but as the integration of scientific knowledge, educational objectives, moral values, and philosophical foundations within a coherent worldview. The findings indicate that existing sexuality education frameworks implemented in Indonesia primarily emphasize horizontal comprehensiveness through biological, health, and protective dimensions, while providing limited integration of the ethical, spiritual, and educational principles that are central to Islamic education. Empirical evidence further reveals that many elementary school teachers continue to experience conceptual uncertainty, limited pedagogical preparedness, and inadequate instructional resources, underscoring the need for a more coherent educational framework that responds simultaneously to developmental, cultural, and educational contexts. In response to these challenges, this study reconstructs the meaning of comprehensiveness through the Islamic concept of *kaffah* by integrating horizontal comprehensiveness including age-appropriate scientific knowledge, child protection, health literacy, and protective skills with vertical integrative comprehensiveness grounded in *tawhīd*, *fiṭrah*, *amānah*, *adab*, *maqāṣid al-sharī'ah*, *ḥayā*, and *ʿiffah*. This reconstruction does not replace evidence-based knowledge but repositions it within a holistic educational philosophy that harmonizes intellectual development, moral formation, spiritual responsibility, and child protection. Consequently, the proposed Islamic Comprehensive Sexuality Education (PSKI) framework contributes theoretically by extending international discussions on comprehensiveness beyond curriculum content toward its underlying philosophical assumptions, while offering practical guidance for curriculum developers, teacher educators, policymakers, and elementary schools in designing sexuality education that is scientifically sound, developmentally appropriate, ethically grounded, and culturally responsive. Nevertheless, because this study focuses on conceptual reconstruction supported by contextual empirical evidence, future research should evaluate the implementation and educational effectiveness of the proposed framework across diverse educational settings through intervention-based and longitudinal studies to generate stronger evidence regarding its impact on teacher competence, student protection, character development, and sustainable family-school collaboration.

AUTHOR CONTRIBUTIONS STATEMENT

Rita Hendrawaty Soebagio Conceptualization, methodology, investigation, data curation, formal analysis, document analysis, validation, visualization, writing original draft, writing review and editing, supervision, and final approval of the manuscript.

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