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Importance of Lift-the-Flap Book Development as a Learning Medium for Culture-Based Self-Protection

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Abstract:

Every year, child sexual abuse (CSA) cases worsen. The development of learning media should be designed using the right content, media, and resources. This study aims to discover the importance of developing Lift-the-Flap book as a book series to introduce self-protection based on culture. This study used the ADDIE instructional design model with a qualitative research method. The analysis was performed using MAXQDA software. The research participants were 37 people consisting of kindergarten (TK) and Raudhatul Athfal (RA) teachers and parents. Data were obtained through in-depth interviews with the participants. The results showed the characteristics of teacher and parent participants: the development of lift-the-flap book is worth trying because the teacher does not know how to Lift-the-Flap book; teachers' ways to teach self-protection, and implement culture-based self-protection. The study also revealed child sexual education learning media and barriers to child sexual education implementation.

Keywords: development, sexual education, learning media, early childhood.

开发翻翻书对于作为基于文化的自我保护教育的学习媒介的重要性

摘要:

儿童性虐待 (CSA) 案件逐年恶化。学习媒体的开发应使用正确的内容、媒体和资源来设计。本研究旨在发现将“掀起襟翼”书开发为系列丛书以介绍基于文化的自我保护的重要性。本研究采用阿迪教学设计模型, 采用定性研究方法。使用最大质量保证协会软件进行分析。研究参与者为 37 人, 包括幼儿园 (TK) 和劳德哈图·阿思法尔 (RA) 教师和家长。数据是通过参与者的深入访谈获得的。结果显示了教师和家长参与者的特点: 翻盖书的开发值得尝试, 因为老师不知道如何翻盖书; 教师传授自我保护的方法, 并实施基于文

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化的自我保护。研究还揭示了儿童性教育学习媒体和儿童性教育实施的障碍。

关键词：发展、性教育、学习媒体、幼儿期。

1. Introduction

The number of cases of child sexual abuse (CSA) increases every year and becomes a worldwide serious problem that needs to be handled (Choudhry et al., 2018). Indonesia has stated sexual abuse as an emergency case because the number of sexual abuses is worsening (Dewi et al., 2021). Central Java province is Indonesia's third-highest percentage of CSA cases (UNICEF, 2016; KPPPA, 2020). Accurate and up-to-date data on sexual abuse cases are difficult to obtain because children do not report the sexual abuse they experienced to their parents (Conroy & Cotter, 2017; Waid-Lindberg & Mohr, 2019; Guo et al., 2019). Parents cover it up because of feelings of embarrassment, shame, and fear (Murray et al., 2014) and the idea that outsiders should not know about family problems (Paramastri et al., 2010).

Children aged 4-18 years tend to be victims of sexual abuse (Nasrun & Nasution, 2016). This occurs because children are in the phase of "ignorance" or innocent regarding sexual abuse incidents (Pandia et al., 2017; Robinson & Davies, 2017) and lack the verbal ability to express their thoughts and disclose their traumatic events (Sulistiyowati et al., 2018). Child sexual violence leaves trauma that disrupts children's mental health (Flores & Barroso, 2017; Conroy & Cotter, 2017). CSA victims can experience internal and external mental disorders (Lewis et al., 2016), PTSD caused by rape (Collin-Vézina et al., 2013), and become the next perpetrator of sexual abuse (Lalor & McElvaney, 2010). Therefore, victims of CSA are at increased risk of experiencing health issues, such as reproductive health problems, diabetes, gastrointestinal disorders (Lin et al., 2011; Irish et al., 2010), and suicidal thoughts (Valentina et al., 2021).

The serious negative impacts of CSA have led some researchers to focus their work on creating sexual abuse prevention programs. Prevention is a part of the self-protection act provided to children (Mutiarani et al., 2022). In Indonesia, the urgency of protecting children from sexual abuse is to provide knowledge to prevent sexual activities. Sexual education should be designed and adjusted to the children's needs, developmental stages, approach, and age. One of the sexual education materials taught to children is self-protection. In addition, Walsh (2015) added that learning mediums such as movies, videos, comics, coloring books, storybooks, games, songs, and playing activities can prevent sexual abuse. The development of innovative media is needed to attract children's interest in learning and understanding sexual content.

2. Literature Review

2.1. *Lift-the-Flap Book*

Lift-the-flap book is a windowed book with pictures and information that can be opened and closed (Rahmawati & Patria, 2018). Jackson (1996) and Oey et al. (2013) mentioned that Lift-the-flap book is a two-dimensional book, and flap means the book can be opened to the right, left, up, or down (Astuti et al., 2023). Lift-the-flap book can contain parts of the body that should be protected so that children can avoid sexual abuse (Oey et al., 2013). Lift-the-flap book is an interactive book that combines our senses to absorb and process information with a sense of touch (Dyk et al., 2010).

Lift-the-flap book can help early children aged 5-6 years increase their listening ability (Ningrum et al., 2021). The lift-the-flap book is a great way to keep children's spirit and focus during teaching and learning. The learning content is arranged sequentially (Sari & Sismulyasih, 2021). The flap book can attract children's interest and attention in learning and reading the book, making it easier for teachers to deliver sexual education materials (Azimah & Febrina Dafit, 2022; Ningrum et al., 2021; Utami et al., 2020).

2.2. *Culture-Based Self-Protection*

The sexual abuse prevention program aims to increase preventive knowledge to avoid CSA, improve self-protection skills, help children recognize unsafe situations, teach children to refuse, and report uncomfortable touch requests (Jin et al., 2017). Rakhmawati (2023) stated in her dissertation that teachers and parents can deliver sexual education material, such as self-protection. Parents, especially mothers, teach self-protection by advising children so that they are not easily persuaded by strangers. Furthermore, mothers teach children to wear polite clothes.

Rakhmawati (2023) mentioned that teachers teach children to refuse touching from strangers as a part of self-protection through learning media, such as videos, films, book stories, and hand puppets. In addition, teachers teach children to respond by shouting and asking for help if someone wants to take them away. Teachers set up rules that require female students to wear leggings under their skirts and a head covering (hijab) to cover their 'awrah (intimate parts of the body that should be covered).

Culture-based self-protection can be provided to young children by teaching them about shame culture. Geertz (1961) in Subandi and Good (2018) described childhood socialization from earliest childhood to the age of four to six as a process of "learning shame," as going from *durung Jawa* (those who have not become Javanese yet, do not know shame) to *wis Jawa* (those who act and behave as Javanese, knowing shame).

Teacher participants teach children the concept of shame if their private bodies are seen by people (Rakhmawati, 2023). The concept of shame agrees with the Hadith of the Prophet, “Al haya’u minal iman,” which means that shame is a part of faith in Islam.

This study aims to determine the importance of developing the lift-the-flap book as a learning medium to introduce culture-based self-protection. This study attempted to answer the question, “Why does the lift-the-flap book need to be developed to teach culture-based self-protection in Semarang city?”

3. Methods

3.1. Study Setting

This study was conducted in two schools, kindergarten (TK) and Raudhatul Athfal (RA) in Semarang city. Raudhatul Athfal is a kindergarten that implements Islamic religious characteristics for children aged 4-6. The total number of participants was 37 teachers and parents in both schools.

This study used a purposive sampling technique. Purposive sampling was applied to obtain a representative sample of a population with specific criteria: 1) teacher participants have 5 years of experience in teaching early childhood; 2) teacher participants should possess a teaching certificate; 3) teacher participants have experience in teaching sexual education. Twenty-two teacher participants had five years of experience teaching early childhood and understood sexual education for children. Furthermore, the researchers chose parent participants based on the following criteria: 1) parents understand sexual education, 2) parents actively discuss sexual education with children, 3) parents use storybooks as a learning medium to teach sexual education. Fifteen parent participants actively communicated with their children through storybooks. All participants in this study were women.

3.2. Study Design

This study is a research and development (R&D) with the instructional design model by Dick and Carry, which includes the analysis, design, development, implementation, evaluation (ADDIE). Branch (2009) stated that the ADDIE model is a development research model suitable for creating and developing learning products. This article is part of a research project lasting three years (2023-2025). This article describes the study progress in Year 1 (2023), which applied the A-D stages.

The study used a qualitative method; therefore, the data were presented descriptively. A qualitative method was used to explore and understand the social phenomena of an individual or a group of people (Creswell, 2016). Data were taken from July to August 2023.

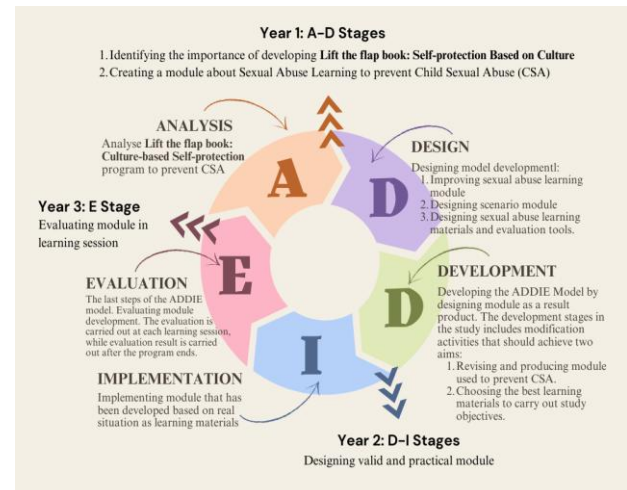


Figure 1. ADDIE research flowchart (Developed by the authors)

3.3. Data Collection

Data were collected through observation, in-depth interviews, documentation, and audio-visual recordings (Creswell, 2016). In this study, the first-year data were collected through interviews with kindergarten teachers and parents in Semarang city. The interview technique used was in-depth interviews conducted offline. This study was limited to the first year of the study and used analysis and design stages.

3.4. Data Analysis

The interview data of the teacher and parent participants were transcribed and analyzed using the data analysis software MAXQDA. MAXQDA is software used to analyze qualitative research using interview transcripts.

4. Results

4.1. Characteristics of the Participants

Figure 2 shows the characteristics of the teacher participants by visualization of matrix coding that can be classified into two categories, namely age ranges and length of teaching service. Based on teacher demographic data, all the teacher participants were women. However, they have various backgrounds. In the age range of 51-60 years, there was one RA teacher and four kindergarten teachers, 41-50 years' group included two RA teachers and two kindergarten teachers, with one RA teacher and nine kindergarten teachers were in the 31-40 years' group, and only three kindergarten teachers were aged 21-30 years.

Based on the length of teaching service, there were only four kindergarten teachers with 21-25 years of teaching experience, two RA teachers and three kindergarten teachers with 16-20 years of service, two kindergarten teachers with 11-15 years of service, one RA teacher and seven kindergarten teachers with a range of service 6-10 years, and one RA teacher and four kindergarten teachers with a range of service 0-5 years. These varieties of backgrounds sharpen the analysis related to the development of learning media for sexual education.

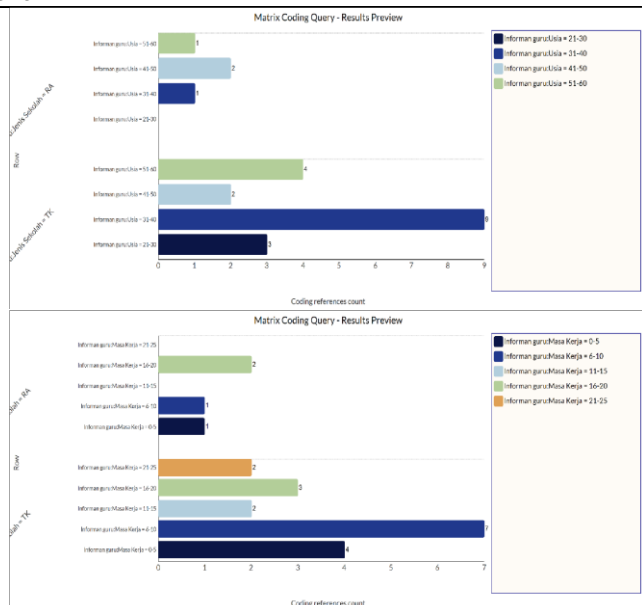


Figure 2. Characteristics of the teacher participants (Developed by the authors)

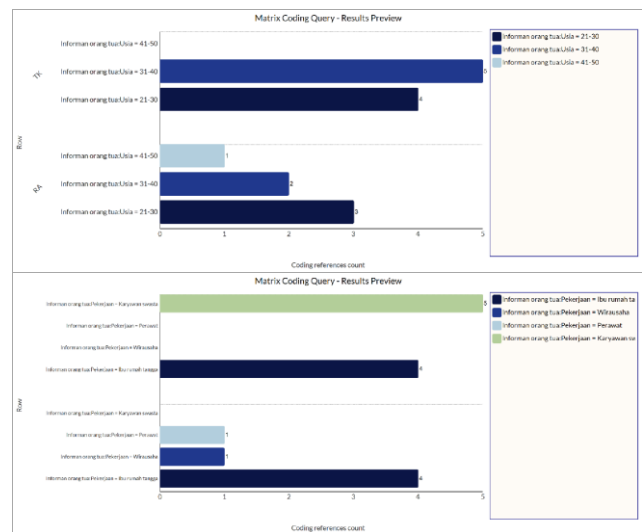


Figure 3. Characteristics of the parent participants (Developed by the authors)

Figure 3 shows the demographic characteristics of the parents in matrix coding visualization. The characteristics were classified into two categories: age range and occupation. Based on the data, all the parent participants were women. However, they have various backgrounds. From the group age classification, there was one parent from RA in the age range of 41–50 years, five parents from kindergarten and two parents from RA in the age range of 31-40 years, and four parents from kindergarten and three parents from RA in the age range of 21-30 years.

Based on parents' occupations, five parents from kindergarten were students working as private employees, one RA parent was a student working as a nurse, one RA parent of a student working as a businesswoman, four parents of kindergarten were students, and RA four parents were housewives. Most parents are housewives with much spare time to interact with their children. The diverse backgrounds of parent participants can sharpen the analysis regarding sexual

education learning media that will be developed for kindergarten and RA students.

4.2. Teachers Do Not Know Lift-the-Flap Book

Lift-the-flap book is a new medium for teachers. In this study, 18 of 22 teacher participants in TK-RA Semarang city had never heard of lift-the-flap book. This is shown by the highest percentage of TK-RA teachers in Semarang City (81.8%). Meanwhile, four teacher participants, with a percentage of 18,2%, knew lift-the-flap book (Figure 4).

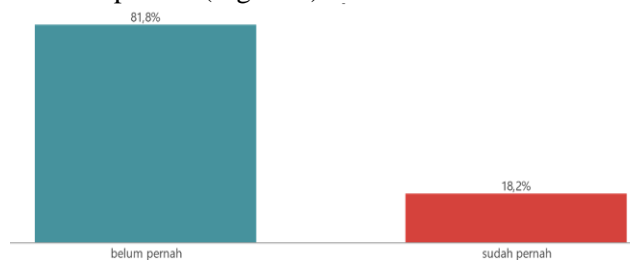


Figure 4. The chart of teachers who know and do not know Lift-the-Flap book (Developed by the authors)

The word “never heard” in the interview of the teacher participants was the most frequent word uttered by the teachers. The results indicated that teachers' understanding of the flap book is not yet visible because they have never known or seen this learning medium used by kindergarten or RA teachers in Semarang City (Figure 5).



Figure 5. Word frequency in teacher interviews toward lift-the-flap book (Developed by the authors)

4.3. Teachers' Methods of Teaching Self-Protection

Figure 6 shows the variety of ways in which teachers deliver self-protection to children at school. To prevent sexual abuse, teacher participants teach children to run and shout, dress etiquette, good touch, bad touch, audiovisual, refuse someone's offer, introduce body parts, and many more.

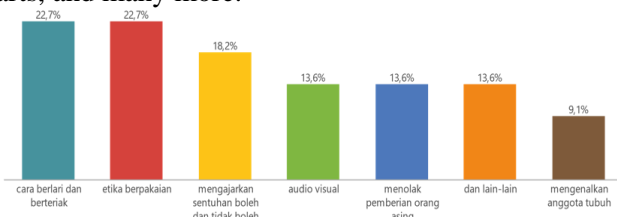


Figure 6. Teachers' methods of teaching self-protection (Developed by the authors)

In this study, running away and shouting for help and dress etiquette were the most frequent ways teachers taught children for self-protection. Five teacher

participants taught children to run away and shout, and five teachers taught them how to dress politely. In addition, four teachers taught good and bad touch, three used audiovisual mediums to convey self-protection, three taught children to refuse gifts from strangers, and two introduced body parts.

4.4. Culture-Based Self-Protection

Figure 7 describes the percentage of self-protection measures taught by teachers to children based on culture. In this study, teachers emphasize that children wear polite clothes as a part of culture-based self-protection. Fourteen teacher participants taught children to dress independently and politely.



Figure 7. Types of self-protection based on culture materials (Developed by the authors)

Furthermore, four teachers introduced boundaries between boys and girls. Teaching boundaries between boys and girls is needed to help children understand what they should do and not do when playing together. Then, the four teachers introduced politeness. Politeness is important in teaching children about manners. For example, teachers encourage children to say “please” before asking for help, “thank you” after receiving something, and “I’m sorry” to apologize (Figure 8).



Figure 8. Word frequency in interviews on culture-based self-protection (Developed by the authors)

Based on the word cloud above, teachers’ perspectives about culture-based self-protection include dress culture, boundaries, etiquette, ‘awrah, and the difference between boys and girls.

Self-protection is categorized as changing clothes material. In this study, teachers taught children not to wear revealing clothes. The culture of wearing polite and covered clothes was introduced in early childhood in Semarang City because it is a part of the dress code based on religious teachings.

Kindergarten teachers in Semarang City taught that ‘agrah of a man is the area between the navel and the knees, while ‘agrah of a woman is the entire body

except the face, hands, and feet. Teachers require female students to wear leggings under a skirt. Furthermore, teachers teach children how to behave when they wear certain clothes. For example, the teacher asked the children to sit properly with their legs together while wearing a skirt, so they did not reveal their skirt. Finally, the teacher participants taught manners in socializing and dressing following Islamic teachings.

4.5. Learning Media for Child Sexual Education

In providing sexual education materials, the teacher and parent participants were supported with learning media, such as audiovisuals, hand puppets, videos, storybooks, songs, and dolls. It aims to enhance children’s skills and knowledge in protecting themselves.

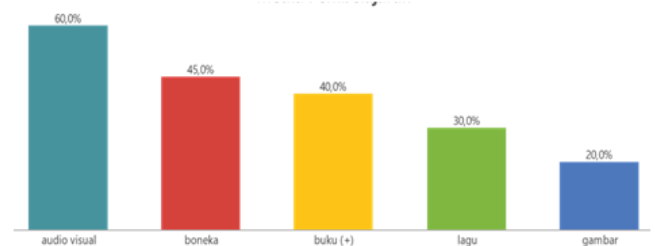


Figure 9. Learning media for child sexual education (Developed by the authors)

This study showed that most teacher participants used audiovisual media to teach child sexual education. A total of 12 teacher participants (60%) used audiovisual mediums, and nine teachers (45%) used dolls (gender dolls and hand puppets) as learning media to deliver sexual education. Eight participants used storybooks, six participants used songs, and four participants used pictures as a medium for sexual education.

In Semarang City, teachers use a song titled “*Sentuhan boleh dan tidak boleh*” as a learning medium to teach children about the parts of the body that are allowed to be touched by people. Teachers also use anatomically correct dolls. The doll is not only a learning medium to teach the shape and name of genitalia but also to assess the extent to which children understand the genitalia materials that teachers have delivered.

4.6. Barriers to Sexual Education for Children

Barriers to sexual education are as follows: sexual education material is not implemented at home, delivery methods are limited, and many more. In this study, the most frequent barrier to sexual education for children was that parents did not reteach the sexual education materials that teachers had delivered. Nine of 15 parents (40%), do not teach sexual education to their children again at home (Figure 10). This problem exists because parents remain taboo about mentioning the scientific names of genitalia.

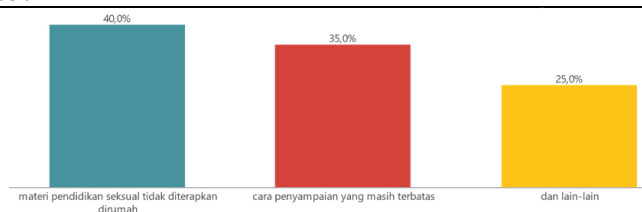


Figure 10. Barriers to sexual education (Developed by the authors)

Another barrier to sexual education for children is the limitations of parent- and teacher-delivered sexual education. Teachers should use easy language to communicate with children. Some teachers have mentioned the real names of the genitalia while teaching sexual education in class. This study aims to make children understand the function of each body part and clarify the perception of scientific names for genitalia usage. Furthermore, teachers and parents should build good communication so that they can engage, work together, and communicate to discuss sexual education. The existence of good communication between parents and teachers eases children's understanding of the sexual education provided at home. In addition, communication becomes a barrier between parents and children. Limited communication between parents and children results in parents' lack of preparation of answers and inconsistency in answering important questions from children. Lack of communication occurs because parents lack self-confidence and comfort when starting conversations and communicating effectively.

5. Discussion

Sexual education for children should be adjusted to the child's development (Santrock, 2019). Teachers should build a caring, stimulating, and supporting community and satisfy children while delivering sexual education. Teachers provided sexual education such as introducing body parts and a notion of good and bad touch (Hasni & Suparno, 2019), self-protection measures (Astuti et al., 2017), toilet training (Rakhmawati et al., 2021), and rules of getting dressed (Bakhtiar & Nurhayati, 2020; Zubaedah, 2016). Self-protection in this study discusses dressing, socializing manners, and behaving toward peers or people they do not know.

Introducing local culture, Javanese culture, can be provided to early childhood, so that they can live in local wisdom values. Local values can shape the character and identity of children. For these reasons, local wisdom values are the basis for character education (Budiyono & Feriandi, 2017; Wardhani, 2013). *Ngati-Ngati* (be careful) is a local value that can be introduced to children in sexual education. The Law of The Republic of Indonesia No. 32/2009 stated that local wisdom is a noble value that applies in community life. Javanese culture has many noble values, such as polite and courteous etiquette, how to share opinions, how to talk with older people, how to treat people, eat,

and dress (Sartini, 2009).

One of the teachers' and parents' efforts in providing sexual education to children is by teaching them to dress properly and fully clothed. *Dressing* is a basic activity that can be taught to children through daily activities, such as toilet training. In this activity, the teacher can provide an understanding of dress etiquette that suits Javanese culture and religious teachings, gender differences (Bakhtiar & Nurhayati, 2020), and moral and religious values by introducing the 'awrah of a man and woman (Zubaedah, 2016). Setiani (2017) explained that the 'awrah of a man starts from the navel to the knees, whereas the 'awrah of a woman is the entire body except the face, hands, and feet.

According to the findings of Rakhmawati et al. (2021), kindergarten teachers in Semarang City instill proper dress etiquette by asking children to wear full clothes and be covered, such as hijab to cover their hair, leggings under skirts for female students, and long pants with belt for male students. Parents can teach children to dress politely by wearing full and covered clothes daily and when they are not home. Besides, parents should teach changing clothes habituation after bathing. Children should be dressed in the bathroom or their room, which aims to protect their bodies safely (Rakhmawati et al., 2022).

Teacher participants taught the children to run away and shout. Leclerc et al. (2011) reported that children can perform self-protection by shouting, fighting, saying "No," asking for help, and many more. Zhang et al. (2013) mentioned that self-protection and self-regulation can encourage children to share what they experience daily. As a result, children will be more courageous in reporting negative incidents in the future. In line with Zhang et al. (2013), the personal safety skills that children need are say, do, tell, and report.

Several previous researchers mentioned that sexual education can be conveyed through various learning media, such as dolls, flashcards, and songs (Aufa et al., 2021; Rakhmawati et al., 2020; Suyati et al., 2020; Putri et al., 2018). Firdausyi (2019) stated that teachers used a song titled "Sentuhan boleh, sentuhan tidak boleh" to teach young children about touching. In addition, teachers used dolls as a learning medium to introduce "private" body parts, the names, and shapes of genitalia (Melontige & Mangunsong, 2018).

Barriers for parents and teachers to teach sexual education include communication and implementation of sexual education at home. Zubaedah (2016) added that kindergarten teachers must be creative in creating communication using simple language so that children can understand easily. Parents prefer not to teach sexual education to their children at home because they retain the idea that discussing sexuality is taboo and cannot answer their children's questions regarding sexuality (Rakhmawati et al., 2020; Oktavianingsih & Ayriza, 2018; Pandia et al., 2017).

6. Conclusion

Lift-the-flap book is an effective learning medium because it contains stories illustrated with animated images and described with background places and situations that are familiar to children. The lift-the-flap book aims to attract children's interest in learning and enhance parent-teacher communication through storybook interaction. Lift-the-flap book development must include politeness and religious norms adhered to by Javanese society. Furthermore, according to Javanese culture, manners and etiquette in socializing with peers or older people, dressing properly, instilling a sense of shame, and politely refusing gifts from people can be taught to children from an early age.

The lift-the-flap book about culture-based self-protection needs to be developed and tested with teachers in kindergartens and Raudhatul Athfal (RA) in Semarang City as a sample of a population of kindergartens in Semarang City. The result of the study showed that teachers did not know lift-the-flap book. For this reason, the development of a sexual education learning medium through the flap book is innovative. In addition, the teacher participants welcomed the development of the lift-the-flap book as a learning medium to teach children sexual education.

7. Limitations and Further Study

This study is a development of the lift-the-flap book learning medium and was limited to the first year of the research and used analysis and design stages. The output of this study is a lift-the-flap book: Culture-based Self-Protection. The book has been designed and discussed in a Focus Group Discussion with kindergarten RA teachers in Semarang city.

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Authors' Contributions

Ellya Rakhmawati: conceptualization, data curation, formal analysis, funding acquisition, investigation, methodology, validation, visualization, writing original draft, writing, reviewing, and editing article.

Siti Fitriana: Funding acquisition; formal analysis; corresponding author.

Wiwik Kusdaryani: funding acquisition and formal analysis.

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