

Development of the SAMERA Learning Model to Improve Understanding of Sexuality Concepts from an Islamic Perspective in Early Childhood

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ABSTRACT

The incidence of sexual violence in Indonesia is increasing, primarily due to children's limited understanding of sexuality. To tackle this issue, sexuality education programs in Early Childhood Education (PAUD) are crucial. This study developed the SAMERA model (Slogan, Start, Material, Exploration, Recap, End) to integrate sexuality education for young children, based on Islamic values, as many Islamic PAUD institutions do not have such programs. The research aimed to create a valid and effective SAMERA model for children aged 5 to 6 years. Using a R&D and the Dick and Carey instructional design model, the study involved 21 children from TK Aisyiyah 02 Surabaya. Results indicated that the SAMERA model is both feasible and effective in enhancing children's understanding of sexuality concepts from an Islamic perspective. Validation scores were high: 89.28% from content experts, 90.38% from media experts, and 92.02% from

educators. The Wilcoxon signed-rank test showed significant improvement ($p < 0.05$), rejecting the null hypothesis. Furthermore, the N-Gain analysis revealed a moderate improvement in understanding, with an average score of 0.35 after implementing the SAMERA model.

Introduction

Every year, cases of sexual violence in Indonesia continue to increase. Based on data from the Online Information System for the Protection of Women and Children (Simfoni PPA) which is updated annually, it was recorded that in 2023 there were 29,883 cases of violence, with 13,156 of them being cases of sexual violence. Meanwhile, in 2024, the number of cases of violence increased to 31,898, with 14,446 of them being sexual violence. Of these, there were 2,260 victims of sexual violence aged 0-5 years in 2023, and the number increased to 2,464 victims in 2024 (PPA Symphony, 2022). These figures show that cases of sexual violence in Indonesia continue to increase every year, which should decrease or even disappear.

The phenomenon that occurs now is that there are still many children who are victims of sexual violence due to their ignorance of the correct sexual concept (Nurlaili, 2022). In addition, children usually become victims of sexual violence because children do not yet have the strength to fight against adults, and often this is done by the people closest to the child (Budiman et al., 2024). Another factor that causes sexual violence in children is the lack of providing knowledge about

how to protect themselves through educational programs that aim for children to protect themselves from sexual violence (Sopyandi & Sujarwo, 2023). So it can be concluded that children need a program that can increase children's knowledge on how to protect themselves from sexual violence through sexual education in schools.

The Indonesian government has taken steps to address the high incidence of sexual violence against children through Permendikbudristek Number 46 of 2023, which regulates the prevention and handling of violence in the education environment. This policy involves all parties, including students, educators, education personnel, and other education unit residents, who are entitled to protection from all forms of violence. One effective prevention effort at the early childhood education level is to implement a sexual education program (Government Regulation of the Republic of Indonesia, 2023).

According to Murni et al (2023), the purpose of providing sexual education to children in Islam is to instill morals from an early age, so that children do not fall into promiscuity. In addition, this education aims to form a character that is able to build a family and become a parent who is responsible for the sexual future of the child. Children are also taught to understand sexual concepts and the consequences that arise if they do not follow the applicable rules. Sexual education also serves as a preventive effort within the religious framework to prevent children from promiscuity and sexual deviations (Nabila & Sit, 2024). In

addition, this education aims to increase children's understanding of the fundamental differences between male and female anatomy and the role of each gender in human reproduction (Kasmini et al., 2016). Sexual education materials should be given according to the age of the child.

Based on the book *Fitrah Based Education* by Harry Santoso in Fairuzillah et al. (2023) states that at the age of 0 to 2 years, the main focus is on maintaining affectionate attachment between the child and mother, especially during the breastfeeding period. This is important for building the child's sense of security and self-confidence. At the age of 3 to 6 years, the child begins to build his or her sexuality identity through closeness with the father and mother. At this stage, the child begins to realize the differences between male and female and understands his/her position according to gender.

In line with research by Firdausyi (2019), it is stated that efforts to prevent sexual violence against children are through sexual education in schools through indirect learning models to children. The program has been running well by centering on 6 aspects of child development. So the researcher will develop a learning model that is different from the previous researchers, namely the SAMERA learning model (Slogan, Start with a song, Interesting material, Exploration, Summary, and End with a song).

The SAMERA learning model integrates two main concepts, namely the concept of the three "R's" and Islamic values, so that the

material presented includes the introduction of body members and their functions, understanding of male and female *aurat*, introduction to *mahrams* for boys and girls, and how to maintain personal hygiene. In addition, this learning also emphasizes the importance of self-protection from sexual violence. This approach is in line with sexual education materials for children aged 3-6 years (Bakhtiar & Nurhayati, 2020). The SAMERA learning model is expected to stimulate the development of children's understanding of the concept of sexuality from an Islamic perspective, so that children become individuals who have faith and piety in God, good morals, innovative, and civilized (Palapessy et al., 2023). Research on combining the two concepts has been conducted by Agustin & Reza (2019) which resulted in a useful learning module to help children protect themselves from sexual violence that often occurs in society.

Based on observations at Aisyiyah 02 Surabaya Kindergarten, there is no structured sexual education program. Educators at the school are only limited to introducing the names and functions of body members and explaining body parts that can and cannot be touched by others. The material is adjusted to the learning theme in each semester (Observation, February 17, 2025). Therefore, researchers are interested in examining the feasibility and effectiveness of the SAMERA learning model to help improve understanding of the concept of sexuality from an Islamic perspective in early childhood.

Methods

This study uses a research and development (R&D) model by adopting the Dick and Carey model which consists of 10 stages (Dick et al., 2015), namely: (1) identifying learning objectives, (2) conducting instructional analysis, (3) analyzing learners and learning context, (4) formulating specific learning objectives, (5) developing assessment instruments, (6) developing instructional strategies, (7) developing and selecting teaching materials, (8) designing and conducting formative evaluations including small group and field trials, (9) revising products based on evaluation results, and (10) designing and conducting summative evaluations. The research subjects consisted of a small group trial with 16 children at Miftahul Ulum Surabaya Kindergarten and a field trial with 21 children at Aisyiyah 02 Surabaya Kindergarten.

Data analysis of the initial trial included validity and reliability tests of the instrument. Data from the initial trial were analyzed using SPSS (Field, 2024) software version 25 with the Shapiro-Wilk normality test to test data distribution, followed by the Wilcoxon hypothesis test to test the success of the learning intervention.

Results and Discussions

Aisyiyah 02 Surabaya Kindergarten does not have a special program for children's sexuality education, but there is material about body parts that should not be touched by others and learning about how to protect themselves from bad people is included in the appropriate

theme. Therefore, the researcher decided to implement the SAMERA learning model in the kindergarten so that children increasingly have an understanding of the concept of sexuality from an Islamic perspective.

The SAMERA learning model development research was carried out following the 10 stages of the Dick and Carey model. The first stage is identifying learning objectives by conducting a needs analysis and identifying problems through interviews and observations. There was a gap between actual and ideal conditions related to Islamic-based sexuality education in early childhood, including the lack of educator training, teaching media, and appropriate modules. Learning outcomes were then determined with reference to the independent curriculum and Islamic values using the 3R approach (Recognize, Resist, Report) to develop children's competencies in a structured manner.

Next, specific learning objectives were formulated using the ABCD method. Researchers developed assessment instruments in the form of pretests and posttests to measure the development of children's understanding. The learning strategy is arranged sequentially, starting with slogans and songs, delivering material, exploration through various media, concluding, and ending with reinforcement.

The teaching media selected were adjusted to the material, such as flashcards, videos, storybooks, and educational games (Fatimah et al., 2023). Formative evaluation was conducted through expert validation

and small group trials to obtain feedback and make improvements. The final stage involved summative evaluation with pretest, intervention, and posttest at Aisyiyah 02 Surabaya Kindergarten to assess the model's effectiveness.

The validation results confirmed the SAMERA model's high feasibility: material experts scored it at 89.28%, media experts at 90.38%, and classroom educators at 92.02%. These values indicate that the model is valid and ready for field implementation.

During the field trial, statistical analysis was conducted using the Wilcoxon signed-rank test to assess the significance of learning outcomes. The results of the test showed a Z-value of -3.985 and a p-value of 0.000, which is less than 0.05, thus rejecting the null hypothesis (H_0). This indicates a statistically significant difference between pretest and posttest scores, confirming that the SAMERA model significantly improves children's understanding of sexuality from an Islamic perspective.

Table 1. Wilcoxon Signed-Rank Test Results

Test Statistic ^a	POSTTEST - PRETEST
Z	-3.985
Asymp. Sig. (2-tailed)	0.000

In addition, an N-Gain analysis was performed to determine the extent of improvement. The results showed an average N-Gain score of 0.35, which falls within the moderate category. This suggests that while

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the SAMERA model has a statistically significant effect, it also yields a meaningful improvement in conceptual understanding of sexuality among early childhood learners.

The SAMERA learning model, which stands for Slogan, Start, Material, Exploration, Recap, and End, was meticulously designed to align with the developmental needs of children and Islamic educational values. The opening slogan, “Sadari Mahram, Aurat Rapi, dan berAdab,” instills early awareness of personal boundaries in line with religious principles. The learning begins with the song “Laki-Laki dan Perempuan,” which creates a cheerful learning environment and motivates children (Astutik et al., 2025).

The core material includes knowledge of body parts, boundaries of aurat, identification of mahrams, personal hygiene, and strategies for self-protection. These topics were introduced using child-appropriate methods such as storytelling, videos, flashcards, and interactive games (Mufidah & Zulfahmi, 2024). The exploration phase engaged children in hands-on activities to reinforce their understanding. This was followed by a recap session and a closing song, “Ku Jaga Diriku,” to consolidate learning outcomes in a joyful and memorable way (Reza et al., 2020).

Overall, the SAMERA model offers a holistic approach to sexuality education, anchored in Islamic values and supported by evidence of its validity and effectiveness. It not only provides clear instructional

guidance for teachers but also facilitates significant cognitive development in children regarding sensitive yet essential topics.

Conclusion

Based on the results and discussion of the development of the SAMERA learning model to improve understanding of the concept of sexuality from an Islamic perspective in early childhood, it can be concluded that this model is feasible to use. This is supported by the statistical results of the validation test and reliability test. The development of the SAMERA model follows the 10 stages of the Dick and Carey model to ensure feasibility in learning. Material and media validity tests conducted by UNESA PG-PAUD lecturers showed good results, with a value of 89.28% for material and 90.38% for media, which means that all aspects are above 80% and declared valid for further trials. The validity test by classroom teachers at Miftahul Ulum Kindergarten showed a high average score of 92.02% for each material, confirming that the SAMERA learning model is ready to be applied in the field test. Statistical data analysis shows that the SAMERA learning model is effective in improving understanding of the concept of sexuality from an Islamic perspective in early childhood. This is evident from the Wilcoxon test results which show a value of 0.000, which means that the null hypothesis is rejected and there is a significant difference between the average understanding before and after the application of the model.

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