



EARLY CHILDHOOD SEXUALITY EDUCATION MANAGEMENT BASED ON OUTCOME-BASED EDUCATION (OBE): HARMONIZING *HIFDZUN NASL* VALUES IN ISLAMIC EDUCATIONAL INSTITUTIONS

Dahlia¹, Fina Umu Rif Athi²

^{1,2} Institut Agama Islam Syubbanul Wathon Magelang, Central Java, Indonesia

Email: dahlia@isw.ac.id¹, finaaura@isw.ac.id²

Abstract:

Sexuality education in Islamic educational institutions is frequently hindered by the stigma of “taboo” and a lack of systematic evaluation instruments. This study aims to analyze the implementation of the Outcome-Based Education (OBE) framework within the management of early childhood sexuality education at TK Aisyiyah Pembina Piyungan. Employing a qualitative approach with a case study design, data were gathered through in-depth observations, interviews, and documentation reviews, and subsequently analyzed using the interactive model of Miles, Huberman, and Saldana. The findings indicate that the planning phase successfully reformulated the curriculum by establishing measurable learning outcomes based on *hifdzun nasl* (safeguarding lineage and honor). In the organizing stage, the school restructured a student-centered learning ecosystem. The actuating stage was optimized through the integration of adaptive educational media, while the controlling function implemented a continuous improvement mechanism to ensure the accountability of children's self-protection competencies. This study demonstrates that no dichotomy exists between Islamic values and modern management; rather, OBE integration strengthens Islamic identity while simultaneously enhancing the professionalism of educational services.

Keywords: *Outcome-Based Education (OBE), POAC Management, Sexuality Education, Hifdzun Nasl, Islamic Education.*

INTRODUCTION

Early childhood sexuality education has become a critical urgency amidst the rising vulnerability of children to sexual abuse (Dahlia et al., 2021). According to data from the National Commission on Violence Against Women (2026) for the year 2025, the rate of sexual violence against children shows an alarming upward trend, reaching 24,472 cases from the previous year. This situation is exacerbated by the fact that perpetrators often come from the child's immediate environment, making it imperative to equip children with foundational knowledge regarding body concepts, touch boundaries, and self-awareness as an unavoidable preventive measure. Within a pedagogical context, this education is not merely a transmission of sexual knowledge, but a fundamental effort to build a child's personal integrity from an early age (Ruqayyah et al., 2025).

However, implementing this subject matter in Islamic educational institutions often encounters complex managerial dilemmas. On one hand, there

is a global demand to adopt modern, systematic, and responsive curricula to meet contemporary challenges. On the other hand, Islamic educational institutions bear a moral responsibility to remain aligned with theological values and religious norms (R. Lestari et al., 2025). The tension between curriculum modernization and the preservation of Islamic values often creates a “managerial vacuum” in practice, where sexuality education is perceived as a sensitive topic and is consequently avoided or delivered restrictively without a clear structure (Inayati et al., 2025).

Prior research on school-based sexuality education tends to be divided into two main paradigms. The first focuses on pedagogical effectiveness and the development of learning media, which generally describe techniques for delivering materials to children (Fadilah et al., 2023; Ifadah, 2021; V. L. Lestari & Rahmadani, 2026; Suhasmi & Ismet, 2021). The second paradigm, within the scope of Islamic education, emphasizes the theological-normative aspects regarding the importance of covering the *awrah* (private parts) or social ethics in Islam (Assolihah, 2026; Dahlia, 2017; Hayati & Kinasih, 2026; Sitorus et al., 2026; Wahid, 2026). Although both approaches offer valuable contributions, they carry a fundamental limitation: they have not addressed systematic managerial aspects as the primary driver of curriculum success.

Few studies have examined how curriculum management—as an organizational system—is governed to align this sensitive issue with a measurable educational framework. Without professional governance, sexuality education tends to run sporadically, unplanned, and with an efficacy that is difficult to measure against child behavioral development. This gap in the literature highlights the need for a paradigm shift from mere content discussion toward strengthening a curriculum management structure capable of integrating Islamic values with students’ contextual needs accountably.

This is where the novelty of this research lies. While prior studies have heavily focused on “what” is taught, this study concentrates on “how” systematic governance is achieved through the Outcome-Based Education (OBE) framework. The OBE framework offers a managerial breakthrough by shifting the learning focus from mere content delivery (content-oriented) to the achievement of actual competencies (outcome-oriented). OBE requires institutions to design student-centered curricula with measurable success indicators, which are highly relevant for assessing children’s internalized understanding of self-protection.

Integrating the OBE framework with an Islamic value perspective, specifically the concept of *hifdzun nasl* (safeguarding honor and lineage), within early childhood curriculum management represents an innovative step that has yet to be widely explored empirically. *Hifdzun nasl* is not merely an abstract concept; it is part of the *maqashid syariah* (objectives of Islamic law) that demands the protection of human dignity from an early stage (Amrulloh et al., 2026; Dahlia, 2019). Through the lens of OBE, this sublime value is translated into concrete, measurable learning outcomes that can be implemented within the school's managerial structure. Consequently, sexuality education is no longer viewed as a threat, but as a manifest form of child protection grounded in Islamic values.

This study aims to analyze how an OBE-based curriculum management model is implemented in developing sexuality education within an Islamic educational institution. The primary focus of this research is to dissect the managerial processes applied through the functions of Planning (outcome-based strategic planning), Organizing (resource and curriculum structure organization), Actuating (implementing student-centered learning innovations), and Controlling (evaluating measurable student competency outcomes).

By utilizing POAC (Planning, Organizing, Actuating, Controlling) as the analytical framework, this study goes beyond technical-instructional aspects to deeply explore how institutional governance responds to sensitive issues through a systematic and planned approach. The findings of this study are expected to offer theoretical contributions to the development of a responsive Islamic education management model, as well as serve as a practical reference for school administrators in integrating Islamic values into modern, measurable, and accountable curricula in today's digital era.

RESEARCH METHODS

This study employs a qualitative approach with a case study design (Hisaanah et al., 2026) conducted at TK Aisyiyah Pembina Piyungan. The site selection was determined purposively based on the consideration that the institution represents an Islamic-based early childhood education center with high consistency in curriculum management innovation, making it a highly relevant model to be studied on a broader scale. Through this case study design, the researchers sought to explore the management phenomena of early childhood sexuality education deeply, holistically, and contextually to reveal the complexities of implementing *hifdzun nasl* values within an Outcome-Based Education (OBE) framework in a school environment.

To obtain naturalistic and contextual data, the researcher acted as the key instrument, actively engaged through participant observation (Rozikin & Anam, 2026). Research subjects were determined using a purposive sampling technique (Himam et al., 2026) involving strategic actors: the school principal as the policy maker and manager of the curriculum system; classroom teachers as educational practitioners dealing directly with students; and parent representatives as strategic partners for accompanying sexuality education at home. Involving these diverse actors aimed to capture a multi-sectoral perspective on program governance, managerial obstacles, and the successful integration of Islamic values within the OBE-based learning structure.

Data collection techniques utilized triangulation to ensure the credibility and validity of findings (Rozikin & Anam, 2026). In-depth interviews were carried out using guidelines based on the POAC management functions to analyze the school's policy and operational flows in a structured manner. Additionally, intensive participant observations were conducted during classroom learning processes, while documentation reviews focused closely on analyzing the School Operational Curriculum (KOSP), teaching modules, and child development achievement instruments. The use of multiple techniques enabled the researchers to cross-check data to obtain a more comprehensive picture of the managerial reality on the ground.

All collected data were analyzed using the interactive model of Miles, Huberman, and Saldana, which comprises data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). The reduction process was carried out by selecting and focusing data relevant to the variables of OBE management and sexuality education. Once the data were systematically displayed, the researchers drew conclusions supported by robust empirical evidence. The credibility of the research results was tested through source and technique triangulation, alongside member checking with participants to ensure interpretive accuracy (Arikunto, 2020; Sugiyono, 2020). The entire research process was conducted in strict adherence to academic ethics, including maintaining subject anonymity and guaranteeing institutional data confidentiality as a reflection of researcher integrity (Rotty et al., 2026).

RESULTS AND DISCUSSION

Results

Planning: Integrating *Hifdzun Nasl* into Learning Outcomes

Curriculum planning at TK Aisyiyah Pembina Piyungan has transformed from mere content delivery to competency attainment (outcome-oriented). The school establishes child-centered success indicators where *Hifdzun Nasl* is translated into concrete behaviors. The Principal explained that this process is a crucial step to provide structure to a sensitive topic:

"We no longer just teach the material through books or rote memorization. Through this OBE curriculum, we already have clear targets; for example, children must understand which touches are allowed and which are not. For us, protecting the body is a way to maintain one's own honor as a gift from God, and we need to teach this from an early age so that children have a strong baseline for self-protection." (Principal, Interview, May 12, 2026).

Organizing: Restructuring Resources and Environment

The organizing stage is conducted by systematically dividing roles to support the sexuality education ecosystem. The principal facilitates the need for supporting facilities and coordinates the division of roles between teachers and parents. The Classroom Teacher emphasized the importance of collaboration in managing these resources:

"Managing this program is actually not just limited to the classroom. We try to involve parents so that what is taught at school can connect with education at home. Therefore, we prepare simple modules for parents to follow. The hope is that when we teach about the boundaries of awrah at school, parents at home provide the same understanding to the child." (Classroom Teacher, Interview, May 14, 2026).

Actuating: Student-Centered Learning

The implementation of learning focuses on students' direct experiences through simulation. Within the OBE framework, teachers act as facilitators who ensure each child achieves specific competencies. The classroom teacher highlighted the participatory approach utilized:

"We use role-playing methods so that the children do not feel awkward. There, they are taught how to courageously say 'no' if there is a touch that makes them uncomfortable. Thus, religious teachings on maintaining self-honor do not remain mere theories, but truly become a spontaneous response when children feel threatened." (Classroom Teacher, Interview, May 18, 2026).

Controlling: Evidence-Based Assessment

The controlling stage is executed through a rigorous evaluation system utilizing child development achievement portfolios. The school periodically reviews program effectiveness alongside parents. The Parent Representative expressed satisfaction with the transparent control system:

"Honestly, we feel very helped by the child development reports routinely provided by the school. Through the assessment instruments, we can see for ourselves how well the child understands how to protect themselves. Because the school provides clear evidence of progress, we feel reassured. We feel the children are truly equipped with religious values that can be directly practiced, with clear developmental progress." (Parent Representative, Interview, May 20, 2026).

The synergy among management functions, the OBE framework, and Islamic values in this study is summarized in the Curriculum Management Matrix in Table 1 below:

Table 1. Matrix of OBE-Based Sexuality Education Management and Islamic Values

Management Function (POAC)	Focus (Curriculum Management)	OBE-Based Implementation (Outcome-Oriented)	Integration of <i>Hifdzun Nasl</i> Values
Planning	Formulating the vision and target outcomes of sexuality education.	Establishing measurable Learning Outcomes (LOs).	Transforming <i>Hifdzun Nasl</i> into competency standards.
Organizing	Restructuring the working team and involving parents.	Structuring a learning ecosystem that supports student competency.	Creating an environment that preserves privacy and boundaries of <i>awrah</i> .
Actuating	Learning through role-play and simulation methods.	Student activities that actively demonstrate tangible competency.	Internalizing <i>adab</i> (etiquette) as a moral foundation for preventive action.
Controlling	Continuous evaluation through portfolios.	Measuring achievements via assessment rubrics.	Monitoring the child's personal integrity as a trust (<i>amanah</i>) of human nature (<i>fitrah</i>).

Discussion

The findings of this study demonstrate that the management of sexuality education at TK Aisyiyah Pembina Piyungan has shifted from a traditional paradigm toward modern, systematic governance through the Outcome-Based Education (OBE) framework. The integration of POAC functions (Planning, Organizing, Actuating, Controlling) is proven capable of resolving classic managerial dilemmas in Islamic educational institutions—namely, the tension between the demands of a modern, measurable curriculum and the responsibility to preserve the theological values of *hifdzun nasl*. The results of this research confirm that modernizing management does not mean abandoning Islamic values; rather, it transforms them into a more applicable and accountable framework.

Within the Planning function, determining Learning Outcomes (LOs) based on real competencies is a significant breakthrough. Departing from previous studies that tend to be normative-descriptive (Assolihah, 2026; Fadilah et al., 2023; Hayati & Kinasih, 2026; V. L. Lestari & Rahmadani, 2026; Sitorus et al., 2026; Suhasmi & Ismet, 2021), this study finds that the school's planning is strategic and measurable. By setting the ability to protect one's body as an outcome target, the school provides a concrete operationalization of the *hifdzun nasl* concept. This aligns with strategic management theory in Islamic education, which states that program success heavily depends on the extent to which a theological vision can be translated into performance indicators that are specific, measurable, and relevant to child development (Asyha, 2026; Damnur et al.,

2026).

In the Organizing function, the success of curriculum management relies on involving a cohesive ecosystem. This finding emphasizes that sexuality education cannot run partially within the school environment alone. By involving parents as strategic partners, the school creates a sustainable “culture of protection”. Organizing resources beyond physical facilities—including capacity building for teachers and aligning parent perceptions—reflects robust managerial synergy. This collaborative organizational structure is a primary key to making sexuality education an integral part of children’s daily lives, rather than just temporary instruction (Agustina & Aarsal, 2026; Ameilya et al., 2026).

In the Actuating function, student-centered learning through role-play and simulations has proven to be the most effective instrument for value internalization. From an Islamic pedagogical perspective, utilizing this method manifests an approach that respects the child’s *fitrah* (innate nature) (Pragita et al., 2026). Instead of relying on rigid, verbal indoctrination, the school facilitates children to construct their own understanding regarding body boundaries and self-honor. This approach aligns with OBE principles that emphasize active student engagement, allowing abstract *hifdzun nasl* values to be psychologically internalized as an intuitive self-defense mechanism (Amrulloh et al., 2026; Dahlia, 2019).

Nevertheless, this study notes that the Actuating phase is not without challenges. Field dynamics indicate that teachers must possess high sensitivity in managing privacy issues. The success of program execution relies heavily on the teacher’s ability to balance information openness with Islamic modesty. This indicates that within an OBE framework, the teacher’s role has transformed from a mere content deliverer to an emotional facilitator who ensures that the internalization process occurs within an environment that is safe, supportive, and religious (Rajiannor et al., 2026).

Finally, the Controlling function serves as the key to institutional accountability. An evidence-based assessment system through portfolios and developmental checklists proves that sensitive issues like sexuality education can be managed transparently. Periodic control executed alongside parents ensures that any obstacles in competency attainment can be immediately mitigated. This demonstrates that accountability in Islamic education management is not confined to administrative reports, but is oriented toward the successful development of student competencies aligned with religious values (Herman et al., 2026; Kholidah et al., 2026).

Theoretically, this research contributes to developing a responsive Islamic education management model. Integrating OBE into Islamic education management offers a framework capable of answering global competency challenges without losing Islamic identity. Utilizing POAC as an analytical lens proves that a systematic management system, when blended with *maqashid syariah* values, can create an educational ecosystem that is not only cognitively excellent but also morally and theologically robust in protecting children from the threat of sexual abuse.

In conclusion, the model implemented at TK Aisyiyah Pembina Piyungan proves that *hifdzun nasl*-based sexuality education is not a threat to Islamic educational traditions; rather, it strengthens the relevance of Islamic education in the contemporary era. Successful, measurable governance serves as evidence that Islamic educational institutions can pioneer child protection based on humanitarian and religious values. This model is expected to inspire other educational institutions to undertake curriculum transformations that are more innovative, measurable, and oriented toward the future of child protection.

CONCLUSION

This study concludes that the implementation of Outcome-Based Education (OBE)-based sexuality education at TK Aisyiyah Pembina Piyungan is a tangible manifestation of systematic and responsive Islamic education management. Through the application of POAC functions (Planning, Organizing, Actuating, Controlling), the institution has successfully transformed the paradigm of sexuality education from a closed topic into a curriculum that is measurable, transparent, and student-centered. Integrating the concept of *hifdzun nasl* into the OBE framework has proven to provide a solid theological foundation while ensuring that safeguarding children's self-honor becomes a tangible competency behavioral internalized at school.

The success of this managerial model lies in the collaborative synergy between outcome-based strategic planning, inclusive resource organization that engages parents as strategic partners, and the execution of participatory learning methods that respect the child's *fitrah*. An accountable, evidence-based control system ensures that every stage of student competency development can be monitored transparently and sustainably. This model proves that modern challenges in early childhood education can be addressed with professional governance that remains firmly grounded in Islamic values, turning sexuality education into a managerial trust (*amanah*) that must be governed for the well-being and future of children.

Based on these findings, it is recommended that managers of Islamic educational institutions begin adopting the OBE management framework in designing sensitive curricula as a form of professional and accountable educational transformation. Parents are expected to continuously strengthen their roles as mentoring partners to maintain educational consistency at home. For future researchers, it is suggested to conduct comparative studies at higher educational levels to test the sustainability of this model. Finally, educational policymakers may consider these findings as a best practice in compiling national guidelines for early childhood curriculum development based on Islamic values that are responsive to child protection and sexual crime issues.

REFERENCES

- Agustina, R. D., & Arsal, T. (2026). Peran Orang Tua di Era Globalisasi dalam Memberikan Pendidikan Seksual pada Anak. *JURAGAN: Jurnal Ragam Pengabdian Dan Penelitian*, 3(1), 381–394. <https://teewanjournal.com/index.php/juragan/article/view/2482>
- Ameilya, C. C., Septiani, D., Hafizah, D. F. N., Zahra, F. F., Arianti, S., Irzalinda, V., & Anggraini, G. F. (2026). Integrasi Peran Keluarga dan Sekolah Dalam Pencegahan Kekerasan Seksual Pada Anak Usia Dini. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 11(2), 214–224. <https://journal.unpas.ac.id/index.php/pendas/article/view/48158>
- Amrulloh, M. W. A., Noor, J., & Adyatama, M. F. (2026). Konsep Perlindungan Anak dalam Islam : Problem Identitas Gender sebagai Hak Anak. *Journal of Islamic Tradition and Society*, 1(1), 35–47. <https://journal.usg.ac.id/index.php/islamiajournal/article/view/430>
- Arikunto, S. (2020). *Prosedur Penelitian Suatu Pendekatan Praktik* (15th ed.). Jakarta: Rineka Cipta.
- Assolihah, H. (2026). *Relevansi Konsep Tarbiyatul Jinsiyyah Menurut Abdullah Nashih Ulwan dalam Pendidikan Seksualitas Anak di Era Digital* [Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta].

- <https://repository.stitmadani.ac.id/id/eprint/558/>
- Asyha, A. F. (2026). Evaluasi Kinerja Pendidikan Islam: Perspektif Teoritis, Manajerial dan Normatif. *Jurnal Iqra: Pendidikan Islam Anak Usia Dini*, 1(1), 1–21.
- <https://jurnal.stittanggamus.ac.id/index.php/iqra/article/view/187>
- Dahlia. (2017). Pendidikan Anak dalam Islam Karya Abdullah Nashih 'Ulwan. *MLANGI: Media Pemikiran Dan Budaya Pesantren*, 4(4), 127–133.
- Dahlia. (2019). Kontekstualisasi Pemikiran Maqâsid Al-Sharî'ah Jasser Auda Terhadap Pendidikan Anak Usia Dini. *Wahana Islamika*, 5(2), 1–15.
- Dahlia, Sutrisno, & Qibtiyah, A. (2021). Early Childhood Sex Education Media as a Preventive Step for Sexual Violence. *Jurnal Ilmiah Peuradeun*, 9(3), 607–622. <https://doi.org/10.26811/peuradeun.v9i3.656>
- Damnur, J., Putri, R. E., & Syaifuddin, M. (2026). Pengelolaan Visi dan Misi Lembaga Pendidikan Melalui Pendekatan Manajemen Strategis. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 11(2), 183–198. <https://journal.unpas.ac.id/index.php/pendas/article/view/50948>
- Fadilah, E., Aulia, S., & Wahyuni, D. (2023). Pendidikan Seks pada Anak Melalui Media Bernyanyi. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 3(1), 308–315. <https://al-haramjournal.com/index.php/JIM/article/view/2601>
- Hayati, M., & Kinasih, A. S. (2026). Body Awareness dan Pencegahan Kekerasan Seksual Anak dalam Perspektif Islam : Kajian Literatur Pendidikan Protektif. *Journal of Early Childhood and Character Education*, 6(1), 21–40. <https://doi.org/10.21580/joece.v6i1.31286>
- Herman, Putri, N. R., Syahriany, N., Riska, Andiana, & Ramadhani, Z. (2026). Instrumen Asesmen Sosial dalam Pendidikan Anak Usia Dini. *Pend*, 11(2), 267–206. <https://journal.unpas.ac.id/index.php/pendas/article/view/49179>
- Himam, M. K., Anam, S., & Nashrullah. (2026). Teknik Pemilihan Informan dalam Penelitian Kualitatif: Strategi dan Implementasi. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 5(2), 1688–1696. <https://publisherqu.com/index.php/pediaqu/article/view/4011>
- Hisaanah, K., Hayadi, B. H., Nurlena, E., Zikriyanto, W., Oktalia, H., & P., M. W. S. (2026). Metode Kualitatif dan Kuantitatif dalam Penelitian Pendidikan. *JIPKIS: Jurnal Ilmiah Pendidikan Dan Keislaman*, 6(1), 37–43. <https://jipkis.stai-dq.org/index.php/home/article/view/213>
- Ifadah, A. S. (2021). Materi dan Strategi Pendidikan Seks Bagi Anak Usia Dini. *JIEEC: Journal of Islamic Education for Early Childhood*, 3(1), 40–50. <https://journal.umg.ac.id/index.php/jieec/article/view/2294>
- Inayati, I. N., Munib, A., Rouhullah, J. A., Kulsum, U., Shodikin, E. N., Irwan, Burhanuddin, H., Rohmah, N., Muchtar, N. E. P., & Nursena, A. (2025). *Isu-Isu Terkini Pendidikan Agama Islam*. <https://eprints.unwahas.ac.id/4207/>
- Kholidah, A., Noviyanti, Ika, S., & Faridah, E. S. (2026). Analisis Rasional Instrumen dalam Pengembangan Sistem Evaluasi di TK IT Al Iffah Bekasi. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 5(2), 1921–1931. <https://publisherqu.com/index.php/pediaqu/article/view/4059>
- Komnas Perempuan. (2026). *Menguatkan Data , Mengatasi Kerentanan , Untuk Keadilan Korban Refleksi Pendokumentasian dan Tren Kasus Kekerasan Berbasis Gender Terhadap Perempuan Tahun 2025*. Jakarta: Komisi Nasional Anti Kekerasan terhadap Perempuan. <https://komnasperempuan.go.id/catatan-tahunan-detail/catahu-2025-menguatkan-data-mengatasi-kerentanan-mendesak-negara-bersikap>

untuk-keadilan-korban

- Khotimah, H., & Huda, N. (2023). Permintaan Donasi Bisnis Waralaba Dalam Etika Islam. *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 5(6), 2940–2947.
- Lestari, R., Luvaningtias, S. N., Fakhri, J., Koderi, & Junaida. (2025). Literature Review Isu Etika Dalam Manajemen Pendidikan Islam: Tantangan, Diskursus Kontemporer, dan Relevansi Global. *Al Munadzomah: Jurnal Manajemen Pendidikan Islam*, 5(1), 51–65. <https://jurnal.iuqibogor.ac.id/index.php/al-munadzomah/article/view/2262>
- Lestari, V. L., & Rahmadani, N. K. A. (2026). Penggunaan Media Lagu Untuk Meningkatkan Pemahaman Terhadap Kekerasan Seksual Anak Usia 4-6 Tahun(Systematic Literature Review). *AL IHSAN: Jurnal Pendidikan Islam Anak Usia Dini*, 7(1), 12–31. <https://ejournal.uniib.ac.id/index.php/alihisan/article/view/3598>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. USA: SAGE.
- Mundiri, A., Ariska, L., & Jali, H. (2026). Tackling a Problematic Bullying; A Strategic Behavioral Management Intervention Based on Pesantren. *At Turots: Jurnal Pendidikan Islam*, 702–713.
- Nuriyah, K., & Baharun, H. (2026). *Optimalisasi Peran Humas dalam Membangun Public Trust*. Brandedtech Publisher.
- Pragita, F. D., Surawan, Norhidayah, S., & Zahra, F. (2026). Fitrah-Based Sexuality Education for Early Childhood : An Islamic Education Perspective on Identity Development. *JIEE: Journal of Islamic Education and Ethics*, 4(1), 50–65. <https://jieee.umsu.ac.id/index.php/jieee/article/view/136>
- Rajiannor, M., Muflihah, N., & Suriagiri. (2026). Penguatan Standar dan Kompetensi Guru dalam Kurikulum Berbasis Hasil (Outcome-Based Education). *Jurnal Pendidikan Agama Islam*, 5(1), 147–156. <https://journal.uniga.ac.id/index.php/JPAI/article/view/43911>
- Rotty, V. N. J., Pande, J., & Lembong, P. (2026). Etika dan Integritas dalam Manajemen Riset Pendidikan: Tinjauan Konseptual dan Implikasi Akademik. *EduTIK: Jurnal Pendidikan Teknologi Informasi Dan Komunikasi*, 6(1), 110–119. <https://calamus.id/index.php/edutik/article/view/278>
- Rozikin, K., & Anam, N. S. (2026). Teknik Pengumpulan Data Penelitian dan Penyusunan Instrumen Penelitian Kualitatif. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 5(2), 1612–1629. <https://publisherqu.com/index.php/pediaqu/article/view/4002>
- Ruqayyah, Anggraeni, K., & Fadey, Y. M. (2025). Sinergi Teknologi dan Pedagogi dalam Edukasi Seksual Anak : Inovasi Literasi Digital Melalui Animasi “ Cerita Tubuhku .” *Rumbio: Jurnal Pendidikan Dan Humaniora*, 1(3), 381–392. <https://journal-rumbio.willyprint-art.my.id/index.php/ojs/article/view/34>
- Sitorus, M., Ain, D. N. A., Nabila, & Wibowo, S. (2026). Pendidikan Seksual dan Gender dalam Perspektif Parenting Islam. *Jurnal Ilmu Sosial, Pendidikan Dan Humaniora*, 5(1), 87–97. <https://jurnal-stiepari.ac.id/index.php/jispendiora/article/view/3490>
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (21st ed.). Bandung: Alfabeta.
- Suhasmi, N. C., & Ismet, S. (2021). Materi Pendidikan Seks Bagi Anak Usia Dini.

Jurnal Golden Age, 5(2), 164–174. <https://e-journal.hamzanwadi.ac.id/index.php/jga/article/view/3486>
Wahid, A. (2026). Pendidikan Gender dalam Keluarga Prespektif Abdullāh Nasih ‘Ulwan Kajian Terhadap Kitab “TARBIYATU-L-AULĀD FIL ISLĀM.” *BICOIN: Biannual Conference on Islamic Education*, 3(1), 178–200. <https://bicoi.or.id/journal/index.php/bicoi/article/view/504>