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Reframing Sexual Education Through Islamic Values: A Digital Innovation for Teachers of Students with Visual Impairments

Irvan Dwi Novaldi*

Universitas Negeri Yogyakarta,
Indonesia

E-mail: irvandwi.2023@student.uny.ac.id

Atien Nur Chamidah

Universitas Negeri Yogyakarta,
Indonesia

E-mail: atien@uny.ac.id

*) Corresponding Author

Abstract: *Sexual education for students with visual impairments remains underdeveloped within Islamic educational contexts, where moral sensitivity and inclusive pedagogical approaches are both critically needed. Despite increasing awareness of child protection, few studies have integrated Islamic ethical principles into structured digital learning resources for teachers in special education settings. Addressing this gap, this study develops and evaluates an Islamic values-based e-module designed to support teachers in delivering sexual education to students with visual impairments. This research employed a Research and Development (R&D) approach using the ADDIE model (analysis, design, development, implementation, and evaluation). The module was validated by a subject-matter expert and a media expert, and its effectiveness was tested with six teachers from special schools (SLB) in Riau Province, Indonesia. The results indicate that the module achieved a feasible level of material validation (79%) and a highly feasible level of media validation (93%). Teachers' evaluations showed a high level of usefulness (97%), and statistical analysis using the Wilcoxon Signed Rank Test demonstrated a significant improvement in teachers' understanding ($p = 0.026$). Beyond its technical feasibility, the module integrates Islamic moral concepts such as modesty (*hayā*), self-respect (*iffah*), and bodily responsibility (*amānah al-jasad*), aligning sexual education with Qur'anic and prophetic guidance. The findings suggest that integrating Islamic pedagogy into digital sexual education resources enhances teachers' competence while reinforcing ethical and spiritual dimensions of inclusive education. This study contributes theoretically to the discourse on Islamic moral pedagogy and practically to the development of value-based digital innovations in special education contexts.*

Keywords: *Islamic Values, Sexual Education, E-Module, Visual Impairments*

INTRODUCTION

Cases of sexual violence against children, including children with special needs, have continued to increase at an alarming rate. According to a UNICEF report published on voaindonesia.com

(October 10, 2024), one in eight girls and one in eleven boys experience sexual violence before the age of eighteen. Data from the National Commission on Human Rights (Komnas HAM) in 2019 recorded various forms of sexual violence against

women with disabilities, while the Indonesian Child Protection Commission (KPAI) reported more than 120 cases of sexual harassment involving children with disabilities. These figures indicate that children with visual impairments are among the most vulnerable groups to sexual exploitation and abuse.

In Islam, maintaining chastity ('*iffah*) and bodily purity is an integral part of moral education (*tarbiyah al-akhlaq*). The Qur'an emphasizes the importance of modesty and the protection of one's private parts, as stated in Surah An-Nur (24:30–31) and Surah Al-Ahzab (33:59). Sexual education in Islam is not merely biological instruction but rather an ethical and spiritual formation rooted in the principles of modesty (*ḥayā'*), bodily responsibility (*amānah al-jasad*), and self-control (*mujāhadah an-nafs*). Thus, Islamic-based sexual education aims to nurture human awareness of their fitrah as honorable beings entrusted by Allah to safeguard their dignity.

However, in practice, sexual education is still often considered a taboo subject in schools, especially within special education institutions. Many teachers feel uncomfortable or unprepared to teach such topics due to a lack of appropriate learning resources and pedagogical guidance aligned with Islamic values. Students with visual impairments

also face specific challenges in understanding abstract or visual information, requiring a more contextual, inclusive, and technology-based learning approach.

Previous studies (Dewi & Bakhtiar, 2020; Joni & Surjaningrum, 2020) emphasize that appropriate sexual education can serve as an effective preventive measure against deviant behavior and sexual violence among children. However, most existing educational media do not integrate Islamic moral values. Therefore, innovation in instructional media that combines the principles of Islamic education with special education approaches is urgently needed.

In Islam, sexual education is known as *at-tarbiyah al-jinsiyyah*, which aims to guide individuals to understand, internalize, and practice the principles of chastity and moral responsibility concerning reproduction, interaction, and bodily awareness. Yusuf al-Qaradawi (1997) asserts that sexual education should be framed within *tazkiyatun nafs* (spiritual purification) and *ta'dib* (moral refinement), rather than focusing solely on biological explanations. Al-Ghazali, in *Ihya' Ulumuddin*, emphasizes that modesty (*ḥayā'*) is part of faith and a foundation for cultivating self-respect and moral consciousness regarding sexuality.

Quraish Shihab (2002) further explains that Islam views sexuality as part of human nature (fitrah) that must be guided according to divine law (syari'ah). Therefore, Islamic sexual education should aim to build self-awareness, moral responsibility, and the understanding that the human body is a trust (amānah) from Allah. This perspective underscores that Islamic-based sexual education is not merely about discussing sexual topics but about shaping ethical character and moral awareness in accordance with Islamic teachings.

Education for children with special needs, including those with visual impairments, must also be rooted in Islamic values. The integration of Islamic principles in special education emphasizes that the learning process should not only develop cognitive and motor skills but also enhance students' spiritual and moral dimensions (Hafidhuddin & Tanjung, 2018). Values such as compassion (rahmah), patience (ṣabr), and responsibility (amanah) should underpin all educational interactions between teachers and students.

In the context of sexual education, integrating Islamic values plays a vital role in helping visually impaired students understand their identity, respect their bodies, and develop positive modesty. Teachers are responsible for delivering

such education in ways that are developmentally appropriate, sensitive to students' needs, and firmly grounded in Islamic ethics. Consequently, innovation that combines educational technology with Islamic moral values has become an essential demand in the digital era.

This study aims to develop an Islamic values-based e-module on sexual education specifically designed for teachers of children with visual impairments. The e-module not only presents information about reproductive health, puberty, and sexual behavior but also embeds Islamic moral teachings derived from the Qur'an and Hadith. By integrating religious and moral values into sexual education, this module seeks to equip teachers with the knowledge, confidence, and ethical framework necessary to guide students in understanding chastity, self-respect, and moral discipline in accordance with Islamic principles.

Thus, the development of this e-module serves as both a preventive effort against sexual misconduct and an innovation in Islamic education that harmonizes knowledge, morality, and spirituality.

METHOD

This research employed a Research and Development (R&D) design aimed at

producing an innovative educational product, an Islamic values, based e-module on sexual education for teachers of children with visual impairments. The R&D approach was chosen because it allows systematic design, testing, and refinement of learning media to meet users' specific needs (Creswell in Wajdi et al., 2024). The development process followed the ADDIE model, consisting of five systematic phases: Analysis, Design, Development, Implementation, and Evaluation. This model ensures a structured and iterative approach to instructional development that incorporates feedback from both experts and end users.

In the context of this study, the integration of Islamic values was not limited to the content of the e-module but also guided the entire research process. The principles of amanah (responsibility), ikhlas (sincerity), and adab al-baḥṭh (ethical conduct in research) were upheld to ensure that the study remained in line with Islamic ethics in education and knowledge creation.

The study was conducted in three Special Education Schools (SLB) located in Riau Province, Indonesia: SLB Assyifa Umaimah in Dumai City, SLB Kasih Ibu in Pekanbaru City, and SLB Negeri Bangkinang in Kampar Regency. The participants included six teachers who were actively involved in teaching children with visual impairments. These teachers were selected purposively based on their

experience and willingness to participate in professional development related to sexual education.

In addition, two experts were involved as validators: one subject-matter expert specializing in sexual education and Islamic moral education, and one media expert specializing in instructional design and educational technology. Their roles were to assess the feasibility, accuracy, and pedagogical appropriateness of the developed e-module.

The analysis phase aimed to identify the needs, challenges, and expectations of teachers who educate children with visual impairments. Interviews and needs assessments revealed that most teachers lacked adequate resources and confidence to teach sexual education aligned with Islamic values. This phase also examined relevant literature and Islamic perspectives on sexual education to ensure the moral and theological integrity of the e-module content.

During the design phase, the framework and learning objectives of the e-module were formulated. The module was designed to include: Theoretical materials on reproductive health and puberty, Qur'anic and prophetic guidance on chastity, modesty, and self-control, learning activities emphasizing reflection, moral reasoning, and discussion, Interactive media elements accessible for visually impaired users.

The module was named “MODIS” (Modul Pendidikan Seksual), representing “Modul Pendidikan Seksual Berbasis Nilai-Nilai Islam.”

The content and multimedia features of the e-module were developed and validated by both experts. The validation process assessed content accuracy, presentation quality, Islamic value integration, and accessibility. The material validator scored 79% (feasible), while the media validator gave a score of 93% (highly feasible). Feedback from both experts was used to revise and enhance the e-module before implementation.

The revised e-module was tested among six teachers through an online workshop and guided application sessions. Teachers were asked to use the e-module as a reference for teaching sexual education and to complete pre-test and post-test assessments to measure changes in their understanding and competence. Ethical principles such as informed consent, confidentiality, and respect for participants were strictly observed throughout this phase.

The final phase involved evaluating the effectiveness and usefulness of the e-module. Data were collected through questionnaires, expert validation forms, and pre-test/post-test scores. Quantitative data were analyzed using descriptive statistics and the Wilcoxon Signed Rank Test to determine significant improvements in

teachers’ knowledge and understanding. Qualitative feedback was also collected to assess teachers’ perceptions of moral relevance, practicality, and content clarity.

The study used a combination of quantitative and qualitative data analysis techniques. Quantitative data from expert validations and teacher questionnaires were converted into percentage scores using the following interpretation criteria (Arikunto, 2018): 86–100% = Highly Feasible / Highly Beneficial, 71–85% = Feasible / Beneficial, 56–70% = Fair, 41–55% = Less Feasible, <40% = Not Feasible.

The Wilcoxon Signed Rank Test was applied to measure the statistical difference between pre-test and post-test results, determining whether teachers’ understanding improved significantly after using the e-module.

Qualitative data were analyzed descriptively by categorizing participants’ feedback and expert comments into themes such as content relevance, clarity, moral integration, and accessibility for visually impaired users. The integration of Islamic values was evaluated based on three indicators: Alignment with Qur’anic and prophetic principles; Clarity of moral message in each topic; Appropriateness for classroom and spiritual development contexts.

All procedures adhered to research ethics based on both scientific and Islamic

principles. Participants' anonymity and consent were maintained following academic research ethics, while the Islamic ethical framework emphasized sincerity (ikhlas), respect (ta'zim), and honesty (şidq) in conducting and reporting the study. The development of this e-module was also intended as an act of service (khidmah) to enhance the moral and professional competence of teachers who serve children with special needs.

RESULT AND DISCUSSION

Overview of the E-Module Development Process

The development of the Islamic Values-Based E-Module on Sexual Education—later named MODIS (Modul Pendidikan Seksual)—was conducted through five stages of the ADDIE model: Analysis, Design, Development, Implementation, and Evaluation. Each stage was carried out systematically, ensuring that the product met both educational and Islamic ethical standards.

The initial analysis phase revealed that most teachers at special schools (SLB) in Riau Province had limited experience and resources for delivering sexual education to students with visual impairments. Many expressed concerns that discussing sexual topics was considered culturally sensitive or even taboo. Teachers feared misinterpretation

by parents or colleagues, and some felt that they lacked the proper pedagogical and moral framework to present the material appropriately.

However, the same teachers also recognized the increasing need to address issues such as personal hygiene, understanding bodily changes, and protecting students from sexual abuse. Therefore, they emphasized the importance of having teaching materials that are not only pedagogically sound but also anchored in Islamic moral principles—particularly the values of modesty (ḥayā'), chastity ('iffah), and self-respect (amānah al-jasad).

Based on these findings, the design and development phases were guided by both educational psychology and Islamic moral philosophy, ensuring that the module would cultivate teachers' cognitive competence while simultaneously nurturing their moral consciousness.

Structure and Content of the E-Module

The developed e-module, MODIS, consists of several learning units that integrate scientific and Islamic perspectives on sexuality. The structure includes: (1) Introduction to Sexual Education in Islam. Discusses the concept of sexuality as part of human fitrah (nature) and the importance of moral and spiritual guidance according to the Qur'an

and Hadith. Teachers are introduced to Islamic teachings on chastity, modesty, and bodily responsibility. (2) Understanding the Human Body and Puberty. Provides accessible explanations about biological changes in adolescence, emphasizing that understanding one's body is an act of gratitude (shukr) to Allah for His creation. (3) Ethics of Privacy and Social Interaction: Focuses on personal boundaries, gender interaction, and the importance of respecting one's own and others' dignity (karāmah insāniyyah). (4) Prevention of Sexual Violence and Abuse Guides teachers to educate students on identifying unsafe situations, setting boundaries, and seeking help, framed within Islamic values of protection (ḥimāyah) and respect for the body as a trust from Allah. (5) Pedagogical Strategies and Evaluation Tools. Provides lesson plans, interactive activities, and assessment instruments that help teachers convey messages effectively, using inclusive teaching techniques adapted for visually impaired learners.

Each section of the e-module includes Qur'anic verses, Prophetic sayings (Hadith), and moral reflections that encourage teachers to internalize the spiritual dimensions of sexual education. The interface was designed to be accessible, using audio narration and clear textual structure to facilitate independent

learning for visually impaired educators and students alike.

Validation Results: Feasibility and Islamic Integration

Expert Validation

The validation process involved two experts: one in educational content and Islamic moral education, and another in instructional media design.

The material validator provided a total feasibility score of 79%, categorized as "feasible." Feedback included suggestions to strengthen explicit references to Qur'anic values and to simplify some medical terminologies for better comprehension by teachers.

The media validator rated the design at 93%, or "highly feasible," praising the user-friendly interface, aesthetic appeal, and accessibility features for visually impaired users.

Both validators agreed that the integration of Islamic values was successfully embedded throughout the content. They highlighted that MODIS presented sexual education as a moral and spiritual learning process, not merely a biological or psychological one.

Teachers' Evaluation

During the implementation phase, six teachers participated in training sessions using the e-module. They completed pre-tests and post-tests, as well

as questionnaires assessing the module's usefulness. The usefulness score reached 97%, categorized as "highly beneficial." The Wilcoxon Signed Rank Test showed a significant difference ($p = 0.026$) between pre-test and post-test scores, confirming that teachers' knowledge and confidence improved substantially after using the module.

Teachers reported that the module helped them: (1) Understand how to discuss sexuality appropriately and ethically from an Islamic perspective. (2) Use moral reasoning and Qur'anic principles to address students' questions about bodily changes and social behavior. (3) Build greater confidence in teaching sensitive topics without violating cultural or religious norms.

Integration of Islamic Moral Values

One of the primary innovations of MODIS is its integration of Islamic ethical principles into the pedagogical structure of sexual education. Instead of treating Islamic values as supplementary, the module weaves them seamlessly into lesson objectives, examples, and discussion prompts.

The Value of Ḥayā' (Modesty)

The module encourages teachers to cultivate ḥayā' in students as a reflection of faith. According to the Prophet Muhammad (peace be upon him),

"Modesty is part of faith" (al-ḥayā' min al-īmān). Teachers learned to frame discussions about body awareness and gender interaction as acts of self-respect, guiding students to recognize that modesty does not imply shame but dignity.

The Value of 'Iffah (Chastity)

In Islamic pedagogy, 'iffah represents self-restraint and moral purity. The module incorporates Qur'anic verses such as Surah Al-Mu'minun (23:5–6) to emphasize the importance of controlling desires and avoiding immoral acts. Teachers are trained to connect these teachings with real-life guidance for visually impaired students, such as setting personal boundaries and respecting others' privacy.

The Value of Amānah

A key moral principle in MODIS is viewing the human body as a trust (amānah) from Allah. Teachers are encouraged to instill this perspective in students by linking hygiene, health care, and self-protection with spiritual accountability. This approach transforms routine discussions about physical care into moral education, helping students understand that maintaining bodily integrity is a form of worship ('ibādah).

The Value of Rahmah (Compassion)

The e-module also highlights compassion as a foundational value in teaching children with disabilities.

Teachers are reminded that showing empathy and patience (ṣabr) is an expression of faith. This moral framework encourages educators to provide sexual education not as mere instruction but as compassionate guidance, balancing firmness with affection.

Through these integrated values, the module shifts the paradigm of sexual education from being preventive and informative to being transformative and character-based, aligning with Islamic educational philosophy (ta'dib and tazkiyah).

Pedagogical Impact on Teachers

The use of the Islamic values-based e-module significantly enhanced teachers' pedagogical, moral, and reflective competencies. Three main areas of improvement were observed:

Cognitive and Conceptual Understanding

Before using MODIS, teachers' understanding of sexual education was largely limited to biological explanations or safety precautions. After the intervention, teachers demonstrated a more holistic comprehension—connecting physical, psychological, and spiritual dimensions of sexuality. They learned that teaching sexual education is not about describing physical acts but about building moral reasoning and guiding students toward ethical decision-making.

Pedagogical Confidence and Ethical Sensitivity

Many teachers reported increased confidence in discussing sexual topics with students. The inclusion of Qur'anic verses and Prophetic guidance provided them with ethical legitimacy and a moral framework for teaching. They felt more comfortable because the module aligned the content with Islamic adab (proper conduct).

For example, one teacher noted that explaining “privacy” and “personal space” to visually impaired students was easier when framed as adab menjaga aurat (the ethics of covering one's private parts). This pedagogical reframing not only clarified the concept but also reinforced students' moral development.

Spiritual and Professional Development

Teachers also described a transformation in their personal outlook toward their profession. They viewed their role not merely as instructors but as moral guides and caretakers of students' dignity. The process of learning through MODIS encouraged self-reflection and spiritual growth, reminding teachers that education is an act of khidmah (service) and da'wah (moral calling).

This internalization of Islamic values had a ripple effect on classroom culture, teachers began integrating moral reflections into daily lessons and fostering

open yet respectful dialogue with students.

Broader Implications for Islamic Education

The findings of this study contribute to the broader discourse on Islamic education in the digital era. Integrating religious and moral values into digital learning media demonstrates that technology can be a tool for *tarbiyah* (holistic education), not merely for cognitive instruction.

Islamic Pedagogical Innovation

MODIS exemplifies how Islamic educational technology can address contemporary issues such as sexual ethics, gender education, and child protection. It bridges the gap between traditional *ta'dib*-based learning and modern e-learning formats, showing that moral education can be effectively delivered through interactive, digital platforms.

Inclusive Education from an Islamic Perspective

Islam emphasizes justice (*'adl*) and inclusivity in education. By designing an accessible e-module for visually impaired teachers and students, the research embodies the Qur'anic principle that knowledge should be made available to all, regardless of physical ability. This inclusivity aligns with the prophetic teaching: "Seeking knowledge is obligatory upon every Muslim."

Thus, integrating Islamic values into special education not only enhances accessibility but also reinforces the moral purpose of education to elevate human dignity (*karāmah insāniyyah*).

Ethical and Preventive Education

The preventive function of Islamic sexual education, rooted in the concept of *amr ma'rūf nahy munkar* (enjoining good and forbidding evil), is reflected in this module. Teachers are equipped to prevent sexual misconduct through moral enlightenment rather than fear or restriction. This approach ensures that prevention arises from conscious faith and moral conviction, not external coercion.

Evaluation of Effectiveness

The overall results affirm that the Islamic values-based e-module is both pedagogically effective and morally enriching. The significant improvement in teachers' knowledge and confidence ($p = 0.026$) validates the module's educational efficacy. Moreover, qualitative responses highlight increased empathy, ethical awareness, and reflective thinking among participants.

Teachers' testimonies consistently emphasized that MODIS helped them: (1) "Speak with confidence about sensitive issues using Qur'anic reasoning." (2) "Guide students with kindness, not fear." (3) "Understand that sexual education is

part of moral and spiritual growth.”

These reflections demonstrate the spiritual transformation that can result from integrating Islamic ethics into professional education. The e-module thus becomes not only a tool for teaching but also a medium for self-purification (tazkiyah), fulfilling the Qur’anic ideal that education should “purify and teach” (yuzakkīhim wa yu’allimuhum, QS Al-Jumu‘ah: 2).

Overall, the research findings indicate that: The integration of Islamic moral values, including modesty, chastity, compassion, and responsibility, was successfully embedded in the e-module content and pedagogy.

The pedagogical impact on teachers was significant, enhancing their moral confidence, teaching competence, and professional identity as Islamic educators. The digital medium proved effective in promoting inclusive, accessible, and value-oriented learning experiences for special education contexts.

By merging technology with Islamic ethics, this study reaffirms that education in Islam is not only about knowledge transmission but also about character formation and moral cultivation. The development of MODIS thus represents a step forward in realizing the vision of ta’dib al-insān—the education of the whole person, intellectually, morally,

and spiritually.

CONCLUSION

The present study successfully developed and validated an Islamic values-based e-module on sexual education designed for teachers of children with visual impairments. This research demonstrates that integrating Islamic moral principles into digital learning media can provide both pedagogical effectiveness and spiritual enrichment in the field of special education.

The development process followed the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation), ensuring a systematic and evidence-based approach. The resulting e-module, named MODIS (Modul Pendidikan Seksual), encompasses educational materials that combine biological, psychological, and moral aspects of sexuality from an Islamic perspective. The module covers essential topics such as reproductive health, puberty, personal boundaries, and the prevention of sexual violence, all presented through the moral lenses of ḥayā’ (modesty), ‘iffah (chastity), amānah (responsibility), and rahmah (compassion).

The validation results showed that the module was highly feasible and beneficial: (1) The material expert rated it at 79% (feasible), (2) The media expert at 93% (highly feasible), (3) While teachers’ evaluations yielded a usefulness score of 97% (highly beneficial). The Wilcoxon Signed Rank Test further confirmed a statistically significant improvement in teachers’ knowledge and

confidence ($p = 0.026$), indicating the module's effectiveness in enhancing professional competence.

Beyond statistical outcomes, the findings reveal a profound moral and pedagogical transformation among teachers. The e-module encouraged them to approach sexual education not as a sensitive or forbidden topic, but as an essential part of Islamic moral development. Teachers reported that the inclusion of Qur'anic verses, Prophetic traditions, and Islamic ethical reflections provided them with moral authority and emotional readiness to guide their students with wisdom (*hikmah*). They began to perceive sexual education as part of their spiritual duty (*amanah tarbawiyah*) and a means of protecting students' dignity (*karāmah insāniyyah*).

In a broader sense, the development of MODIS contributes to the realization of Islamic educational philosophy that integrates knowledge (*'ilm*), morality (*akhlāq*), and spirituality (*rūḥiyyah*). It proves that technology can serve as a medium for *ta'dib* (moral refinement) and *tazkiyah* (self-purification), not merely as a cognitive learning tool. Thus, this research reinforces the Qur'anic vision that true education should both "purify and teach" (*yuzakkīhim wa yu'allimuhum*, QS Al-Jumu'ah: 2).

Ultimately, this study concludes that the Islamic values-based e-module is valid, feasible, and effective in improving teachers' pedagogical competence and moral understanding in sexual education. More importantly, it contributes to building a culture

of respectful, value-oriented, and inclusive education for children with special needs—grounded firmly in the ethics of Islam.

Based on the findings of this study, it is recommended that teachers utilize the MODIS e-module as a main reference in teaching sexual education to students with visual impairments, integrating Qur'anic and Prophetic values in every learning activity. Teachers should approach sexual education not merely as a transfer of biological knowledge but as an act of moral and spiritual guidance that nurtures modesty, responsibility, and self-respect.

School principals and Islamic educational institutions are encouraged to incorporate Islamic-based sexual education into their curriculum and provide regular training or workshops to enhance teachers' pedagogical and ethical competence. Educational authorities and policymakers should support the dissemination of Islamic digital learning innovations like MODIS by adopting them into national teacher training programs and inclusive education frameworks. Future researchers are advised to expand the application of Islamic values-based e-modules to other categories of students with special needs and to explore the long-term effects of moral integration on teachers' and students' behavior. Through these collaborative efforts, Islamic education can continue to evolve as a comprehensive system that harmonizes knowledge, morality, and spirituality for the betterment of all learners.

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