

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE: THE MOTHERS EXPERIENCES TO TAKE CARE IN INDONESIAN FAMILIES

Sri Wahyuningsih

Universitas Islam Negeri Sunan Kudus

wahyuningsih@iainkudus.ac.id

Abstract

Child sexual abuse (CSA) is an increasing concern in many countries, including Indonesia. In this context, parents—who serve as primary educators and role models for their children—play a crucial role in preventing sexual abuse. The responsibility is deeply rooted in the values and practices of parenting. While previous studies have examined various aspects of sexual abuse, limited research has focused on parental engagement within the Indonesian context, particularly across families of diverse backgrounds. Moreover, the implications of such engagement have yet to be thoroughly investigated. The present study seeks to explore the experiences of Indonesian parents, especially mothers, in their efforts to prevent child sexual abuse through active parental engagement. Adopting a narrative inquiry approach, data were collected through in-depth interviews with six mothers from different regions in Indonesia. The findings indicate that parents employ a range of strategies to engage in the prevention of CSA. These include providing children with sex education, serving as positive role models, fostering open and supportive communication about personal safety, instilling religious and moral values, and guiding children in the responsible use of social media. This study highlights the need for comprehensive efforts to support parental involvement in CSA prevention. It suggests that the Indonesian government and policymakers should offer targeted training programs or workshops for parents across sectors. Furthermore, the study emphasizes the importance of collaborative efforts among families—particularly mothers and fathers—schools, and government institutions, to establish a united front against child sexual abuse.

Keywords: Child Sexual Abuse, Indonesian Families, Parents, Policymakers

Abstrak

Kasus pelecehan seksual terhadap anak meningkat di beberapa negara termasuk Indonesia. Oleh karena itu, orang tua sebagai pendidikan pertama bagi anak mempunyai peran utama dalam pencegahan. Hal ini melibatkan orang tua dalam pengasuhan. Kajian tentang pelecehan seksual telah dilakukan oleh beberapa ulama, Meskipun demikian, studi tersebut kurang mengeksplorasi keterlibatan orang tua terkhusus bagi seorang ibu. Oleh karena itu, Tulisan ini berupaya untuk memberikan pengalaman orang tua dalam pencegahan pelecehan seksual terhadap anak. Dengan menggunakan metode inkuiri naratif, data ini dikumpulkan melalui wawancara naratif terhadap enam ibu di Jawa Tengah Indonesia. Penemuan hasil wawancara mengungkapkan bahwa orang tua harus andil dalam pengenalan pendidikan seks kepada anak. Hal ini, orang tua menjadi teladan bagi anak dalam pengenalan seksualitas. Orang tua wajib menjalin komunikasi yang baik tentang keselamatan diri anak pada pemahaman seksualitas. Orang tua dituntut mengajarkan dan membimbing pemahaman tentang ajaran agama yang dalam atau deep education serta pelibatan media social untuk mempermudah komunikasi. Artikel ini menjelaskan tentang peran tanggung jawab pemerintah dalam pengambil kebijakan pada seksualitas isu. Hal ini menghimbau pemerintah agar bisa memberikan lokakarya atau pelatihan pencegahan pelecehan seksual anak kepada orang tua. Kegiatan itu bisa berkolaborasi antara sekolah dan orang tua dalam mitigasi dan pencegahan pelecehan seksual anak.

Kata Kunci: Pelecehan Seksual Anak, Keluarga Indonesia, Orang Tua, Pembuat Kebijakan

INTRODUCTION

Child sexual abuse (CSA) is a serious criminal offense and a fundamental violation of children's human rights. It includes both physical and non-physical forms of sexually exploitative behavior¹. Physical abuse may involve acts such as masturbation, oral-genital contact using the penis, fingers, or other objects, attempted or completed sexual intercourse, and the fondling of genitalia or other erogenous zones, either directly or through clothing. In contrast, non-contact abuse encompasses actions such as coercing a child to engage in sexually explicit behaviors for the gratification of others, including sexual harassment, involvement in prostitution, exposure to pornographic materials, voyeurism, and exhibitionism. Importantly, perpetrators of CSA are not limited to adults; they may also include older or more developmentally advanced children, and even peers of the same age when coercion or manipulation is involved². Given the complexity and widespread nature of CSA, proactive parental engagement is essential in prevention efforts. In particular, the involvement of mothers in educating, monitoring, and communicating with their children is vital to safeguarding them from the

risks of sexual abuse within and beyond the home environment.

Building upon the understanding of the complexity and seriousness of CSA, it is important to examine its prevalence within specific national contexts, such as Indonesia. CSA is not only a global concern but also a growing problem in Indonesia, where its impact extends beyond physical and psychological harm to include long-term effects on children's social development³. The increasing number of reported cases indicates a worsening trend. For example, in Semarang, the capital city of Central Java, 136 cases were reported in 2017, which rose to 197 cases in 2018⁴. Despite these figures, national data on CSA in Indonesia remain limited and fragmented. Cultural stigmas and societal norms often lead to the concealment of such cases, particularly when they involve private family matters. This reluctance to report or publicly disclose incidents of CSA contributes to significant underreporting, thereby obscuring the true scale of the issue and hindering efforts to develop comprehensive prevention and intervention strategies⁵.

The psychological and emotional consequences of child sexual abuse (CSA) are profound and long-lasting. Research has

¹ Luisa Lo Iacono, Cristina Trentini, and Valeria Carola, 'Psychobiological Consequences of Childhood Sexual Abuse: Current Knowledge and Clinical Implications', *Frontiers in Neuroscience* 15, no. December (2021), <https://doi.org/10.3389/fnins.2021.771511>.

² Erna Olafson, 'Child Sexual Abuse: Demography, Impact, and Interventions', *Journal of Child and Adolescent Trauma* 4, no. 1 (2011): 8–21, <https://doi.org/10.1080/19361521.2011.545811>.

³ Vivian Nanny Lia Dewi, Mei Neni Sitaresmi, and Fatwa Sari Tetra Dewi, 'What Forms of Media Do We Need for Preventing Child Sexual Abuse? A Qualitative Study in Yogyakarta Special Region, Indonesia', *Journal of Child*

Sexual Abuse 30, no. 5 (2021): 511–23, <https://doi.org/10.1080/10538712.2021.1898510>.

⁴ Erny Yuni Yanti, Ari Yuniastuti, and Sri Ratna Rahayu, 'Analysis of Factors Affecting The Incidence of Sexual Violence toward Children at Semarang City Integrated Service Center', *Public Health Perspective Journal* 5, no. 3 (2020): 242–50, <https://journal.unnes.ac.id/nju/index.php/phpj/article/view/25091>.

⁵ Ira Paramastri and Muchammad A Priyanto, 'Early Prevention Toward Sexual Abuse on Children', *Jurnal Psikologi* 37, no. 1 (2015): 1–12 – 12, <https://doi.org/10.22146/jpsi.7688>.

consistently shown that victims of CSA are more likely to experience dissociative symptoms, stress-related disorders, and severe trauma. In addition to these psychological effects, survivors often encounter behavioral difficulties, including sexual dysfunction and disturbances in interpersonal relationships⁶. The detrimental repercussions of CSA frequently persist into adulthood, manifesting as a range of psychiatric disorders such as schizophrenia, eating disorders, anxiety, depression, borderline personality disorder, conversion disorder, and post-traumatic stress disorder (PTSD)⁷.

Notably, research highlights gender-based disparities in the impact of CSA. Women are reportedly two to four times more likely than men to develop chronic PTSD following experiences of sexual abuse⁸. These findings are supported by studies showing that women are disproportionately affected by sexual abuse, children with disabilities experience nearly twice the rate of CSA compared to their non-disabled peers, and individuals—both male and female—who grow up without one of their biological parents are more vulnerable to such abuse⁹. Given these heightened risks, the role of parents in prevention efforts becomes even

more critical. Parents, particularly within the family setting, have the responsibility to provide proactive protection through modeling appropriate behavior, initiating age-appropriate sexual education, and fostering open communication about personal safety and boundaries.

A growing body of literature has addressed various aspects of CSA. For instance, Goldman explored how children's sexual cognition influences their testimony in legal cases involving CSA¹⁰. Other scholars have reviewed the prevalence and consequences of CSA and critically examined personal safety education programs designed to prevent sexual exploitation¹¹. In the Indonesian context, some studies have identified media strategies for CSA prevention in regions such as Yogyakarta¹². However, much of the existing research on parental knowledge and attitudes toward CSA prevention has relied on quantitative methods and has been predominantly conducted in Western settings, particularly the United States, with many studies dating back more than a decade¹³.

In light of these limitations, parental involvement—especially maternal engagement—emerges as a pivotal factor in

⁶ Dewi, Sitaresmi, and Dewi, 'What Forms of Media Do We Need for Preventing Child Sexual Abuse? A Qualitative Study in Yogyakarta Special Region, Indonesia'.

⁷ Lo Iacono, Trentini, and Carola, 'Psychobiological Consequences of Childhood Sexual Abuse: Current Knowledge and Clinical Implications'.

⁸ Noelle E. Carlozzi and Patricia J. Long, 'Childhood Sexual Abuse, Posttraumatic Stress Symptomatology, and Gender: Impact of "Trauma" Operationalization on Findings', *Journal of Child & Adolescent Trauma* 1, no. 4 (2008): 273–86, <https://doi.org/10.1080/19361520802505834>.

⁹ Olafson, 'Child Sexual Abuse: Demography, Impact, and Interventions', *Journal of Child and Adolescent Trauma* 4, no.1 (2011): 8-21

¹⁰ Juliette D. G. Goldman, 'Children's Sexual Cognition and Its Implications for Children's Court Testimony in

Child Sexual Abuse Cases', *Australian Journal of Marriage and Family* 13, no. 2 (1992): 78–96, <https://doi.org/10.1080/1034652x.1992.11004449>.

¹¹ Sandy K. Wurtele, 'Preventing Sexual Abuse of Children in the Twenty-First Century: Preparing for Challenges and Opportunities', *Journal of Child Sexual Abuse* 18, no. 1 (2009): 1–18, <https://doi.org/10.1080/10538710802584650>.

¹² Dewi, Sitaresmi, and Dewi, 'What Forms of Media Do We Need for Preventing Child Sexual Abuse? A Qualitative Study in Yogyakarta Special Region, Indonesia'.

¹³ Georgia Babatsikos and Debra Miles, 'How Parents Manage the Risk of Child Sexual Abuse: A Grounded Theory', *Journal of Child Sexual Abuse* 24, no. 1 (2015): 55–76, <https://doi.org/10.1080/10538712.2015.981352>.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

effective CSA prevention. As children's primary caregivers, parents serve as the first line of defence, cultivating safe and supportive environments through consistent communication, moral guidance, and protection. Mothers, in particular, often play a central role in daily caregiving and are uniquely positioned to support their children's emotional development and resilience. Despite extensive research on the consequences of CSA and prevention models in Western contexts, limited attention has been given to how parental engagement particularly by mothers operates within Indonesia's distinct cultural and familial dynamics. Furthermore, the practical implications of such engagement for families, schools, governmental agencies, and policymakers remain underexplored. To address this critical gap, the present study employs a narrative inquiry approach to examine the lived experiences of Indonesian parents, with a specific focus on mothers, in preventing CSA. By centering on maternal voices, this study aims to offer culturally grounded insights and inform the development of context-sensitive and cross-sectoral prevention strategies tailored to the Indonesian setting.

Mothers' Roles and Engagement in Child Sexual Abuse Prevention

The present study seeks to explore the role of Indonesian mothers in preventing child sexual abuse (CSA) within the family context. A narrative inquiry approach was employed to uncover and analyze mothers' lived

experiences in safeguarding their children from CSA. Narrative inquiry is particularly suited for this type of research as it allows for a deep exploration of individual stories and the meanings embedded within them¹⁴. It emphasizes personal experience as a source of knowledge and provides insight into how individuals make sense of their social and familial worlds¹⁵. Moreover, it situates personal narratives within broader institutional and cultural frameworks, enabling researchers to understand how social discourses shape and are shaped by individual experiences¹⁶.

Data for this study were collected through semi-structured interviews designed to elicit rich, detailed accounts of participants' engagement in CSA prevention. The interviews aimed not only to uncover parenting strategies but also to explore the implications of these practices for key institutional stakeholders—such as families, schools, government bodies, and policymakers.

Six mothers were purposively selected as participants based on three key criteria: (1) their potential to share rich and reflective narratives about their engagement in CSA prevention; (2) their willingness to participate and disclose personal experiences; and (3) the diversity of their educational, professional, and family backgrounds. This purposeful sampling was intended to ensure a broad spectrum of perspectives and strategies. The participants, aged between 34 and 40 years, were identified as Mother 1 through Mother 6 to maintain confidentiality. Mother 1 and Mother 2 had

¹⁴ J.W. Creswell, *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. (Bostom, M.A: Pearson Education Limited, 2012).

¹⁵ Helena Dayal, George Buck, and D. Jean Clandinin, 'A Narrative Inquiry into Counsellor Trainees' Experiences of Working with Trauma', *Reflective Practice* 22, no. 4

(2021): 474–87, <https://doi.org/10.1080/14623943.2021.1915268>.

¹⁶ D. J. Clandinin, 'Narrative Inquiry: A Methodology for Studying Lived Experience', *Research Studies in Music Education* 27, no. 1 (2006): 44–54, <https://doi.org/10.1177/1321103X060270010301>.

children aged between 9 and 13 years, while Mother 3 through Mother 6 had children aged between 5 and 7 years.

The participants represented diverse educational and occupational backgrounds. Mother 1 and Mother 3, both holding postgraduate degrees, worked as lecturers at Islamic higher education institutions. Mother 2 and Mother 4 were private school teachers, with undergraduate and secondary-level education, respectively. Meanwhile, Mother 5 and Mother 6, both secondary school graduates, worked as factory laborers. This variation in socio-educational backgrounds was considered valuable in capturing a nuanced understanding of CSA prevention practices across different social contexts.

Data collection was conducted in person on November 3 and 4, 2022. The face-to-face interviews facilitated the development of rapport and enabled participants to share authentic, in-depth narratives. To clarify and follow up on key points, additional questions were sent via WhatsApp after the interviews. All interviews were audio-recorded with the participants' informed consent and transcribed verbatim. To protect anonymity, pseudonyms (Mother 1 through Mother 6) were used in all documentation.

The interview protocol consisted of semi-structured, open-ended questions grouped into four thematic areas: (1) parents' understanding of CSA; (2) perceived risks and vulnerabilities within the family and community; (3) parenting strategies for CSA prevention; and (4) communication practices related to personal safety and boundaries. The flexibility of the interview format allowed for follow-up questions and deeper probing based on participants' responses, thus enhancing the

richness of the data.

Data analysis followed multiple stages to ensure trustworthiness and depth of interpretation¹⁷. These included repeated listening to the interview recordings, multiple readings of the transcripts to gain comprehensive familiarity with the narratives, and systematic coding of the emerging themes. Researchers engaged in reflective interpretation to capture the intended meanings behind participants' stories. Member checking was conducted by sharing the interpreted narratives with participants to confirm the accuracy of the representations and ensure that their perspectives were authentically conveyed. Through this rigorous data collection and analysis process, the study provides a rich, contextualized understanding of how Indonesian mothers from various backgrounds engage in CSA prevention. The findings contribute to scholarly discourse on parental engagement while also offering practical implications for policy development, educational programming, and cross-sector collaboration in addressing child sexual abuse in culturally specific contexts.

Based on the interview data, it was evident that mothers played a central role in preventing child sexual abuse through deliberate and proactive parental engagement. Their efforts were manifested in a variety of protective strategies aimed at equipping children with knowledge, values, and practices that reduce vulnerability to sexual exploitation. These strategies are presented thematically in the following section, highlighting the specific roles and actions mothers undertook in their everyday parenting practices.

¹⁷ Widodo (2014)

Mothers' Profiling and Approach to Sex Education for Children

One of the fundamental strategies for preventing child sexual abuse (CSA) is the provision of sex education to children. Sex education plays a vital role in equipping young individuals with the knowledge and skills necessary to make informed decisions about their bodies, understand sexual and reproductive health, and recognize the significance of consent in intimate relationships¹⁸. Within the context of this study, all participating mothers reported that they had introduced sex education to their children, although their methods varied. Mothers 1 through 4 primarily employed verbal explanations to teach their children about sensitive body parts, emphasizing the importance of protecting these areas and clearly communicating that no one should be allowed to touch them. To enhance understanding and engagement, these mothers also incorporated various media tools—such as YouTube videos, illustrated books, and storytelling techniques—tailored to the developmental levels of their children. In contrast, Mothers 5 and 6 adopted a more direct and personal approach, offering guidance through everyday conversations and advice, with a strong focus on the importance of bodily autonomy and personal safety. These diverse practices are further illustrated in the following excerpts:

Excerpt 1

“Saya pikir pendidikan seksual sangat dibutuhkan bagi anak-anak. Mereka seharusnya diberikan informasi dan pengetahuan yang berkaitan dengan seks.

Sebagai seorang ibu, saya menjelaskan bagian-bagian tubuh yang sensitif seperti organ kelamin, payudara, bibir, dan dagu yang harus dijaga oleh anak-anak. Yang terpenting, saya mengingatkan mereka untuk tidak membiarkan orang lain menyentuh bagian tubuh sensitif mereka. Saya juga menggunakan media berupa video pendidikan seksual agar anak-anak lebih mudah memahami apa yang saya sampaikan”. (Mother 1, 2022)

In the same vein, Mother 2 reported the same approach for sex education as elaborated in excerpt 2.

Excerpt 2

“Saya menggunakan dua metode dalam memberikan pendidikan seksual kepada anak-anak saya. Untuk anak saya yang berusia 4 tahun, saya memberikan informasi tentang pendidikan seksual melalui video dari YouTube. Video tersebut berisi penjelasan tentang bagian-bagian tubuh yang sensitif dan tidak boleh disentuh oleh siapa pun. Jika ada seseorang yang ingin mengajak ke tempat yang tertutup atau pribadi, anak harus menolak. Anak juga bisa meminta bantuan dari orang lain dan segera memberitahukan kepada orang tua atau guru. Sementara itu, untuk anak saya yang berusia 10 tahun, saya selalu mengingatkannya untuk menjalin hubungan yang baik dengan orang lain, menasihatinya agar tidak menyentuh bagian tubuh sensitif orang lain, dan tidak membiarkan orang lain menyentuh bagian tubuh sensitifnya”. (Mother 2, 2022).

¹⁸ Radhika Seiler-Ramadas et al., ‘Applying Emotional Literacy in Comprehensive Sex Education for Young People’, *American Journal of Sexuality Education* 16, no. 4

(2021):480–500,
<https://doi.org/10.1080/15546128.2021.1932657>.

Similarly, Mother 3 and Mother 4 asserted the same sex education for their children as shown in excerpt 3 and excerpt 4.

Excerpt 3:

“Pendidikan seksual sangat penting bagi anak-anak. Oleh karena itu, saya selalu menjaga anak-anak saya dengan menasihati mereka agar menjaga tubuh mereka, terutama bagian-bagian yang sensitif seperti organ reproduksi, payudara, dan bibir. Saya mengatakan kepada mereka bahwa tidak ada orang lain yang boleh menyentuh bagian tubuh sensitif mereka. Saya menggunakan video untuk menjelaskan pendidikan seksual kepada anak saya yang berusia 5 tahun. Dengan memberikan pendidikan seksual ini, anak-anak saya menjadi lebih sadar dalam mencegah pelecehan seksual”. (Mother 3, 2022)

Excerpt 4:

“Saya biasanya memberikan pendidikan seksual kepada anak saya yang berusia 6 tahun dengan membimbing dan menasihatinya agar tidak memperlihatkan bagian tubuh sensitifnya, termasuk organ reproduksi, bibir, dan payudara, kepada orang lain serta tidak membiarkan orang lain menyentuhnya. Saya juga menggunakan gambar, informasi dari grup WhatsApp, dan video untuk membantu saya menjelaskan pendidikan seksual kepadanya. Dengan menggunakan media seperti video, anak saya dapat lebih mudah memahami apa yang telah saya jelaskan terkait pendidikan seksual”. (Mother 4, 2022).

The findings reveal that Mothers 1 through 4 employed a combination of spoken communication and media-based resources to deliver sex education to their children. Their strategies appeared to be informed by the child’s age and cognitive development. For younger children, aged 5 to 8, visual aids such as illustrated books, videos, and pictorial stories were used to facilitate understanding. Conversely, for older children, aged 10 to 15, mothers relied more heavily on direct verbal communication to discuss topics such as bodily autonomy, personal boundaries, and safety. This age-sensitive approach reflects a deliberate effort by the mothers to tailor their communication methods according to their children’s developmental stages.

While these practices demonstrate a commendable level of parental engagement, they also indicate a reliance on informal methods and publicly accessible digital platforms, such as YouTube and WhatsApp. Existing literature supports these findings, noting that media can play a valuable role in helping parents explain sexual concepts and engage in CSA prevention efforts¹⁹. For instance, online platforms—including social media and messaging apps—are often used by parents as accessible tools to introduce basic sex education²⁰. However, the unregulated nature of such resources raises concerns about the accuracy, developmental appropriateness, and cultural sensitivity of the content.

These insights highlight the need for structured, evidence-based resources that can guide parents in delivering sex education more

¹⁹ Bruce E. Pinkleton et al., ‘Effects of a Peer-Led Media Literacy Curriculum on Adolescents’ Knowledge and Attitudes toward Sexual Behavior and Media Portrayals of Sex’, *Health Communication* 23, no. 5 (2008): 462–72, <https://doi.org/10.1080/10410230802342135>; Dewi, Sitaresmi, and Dewi, ‘What Forms of Media Do We Need

for Preventing Child Sexual Abuse? A Qualitative Study in Yogyakarta Special Region, Indonesia’.

²⁰ K. F. McCartan and R. McAlister, ‘Mobile Phone Technology and Sexual Abuse’, *Information and Communications Technology Law* 21, no. 3 (2012): 257–68, <https://doi.org/10.1080/13600834.2012.744223>.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

effectively and safely. The contribution of this study lies in its exploration of how Indonesian mothers from diverse educational and socio-economic backgrounds creatively integrate both traditional and digital media into their parenting practices. Unlike most existing research, which tends to focus on formal educational contexts or studies based in Western settings, this study draws attention to informal, home-based strategies employed within a culturally specific Indonesian context. The findings emphasize the necessity of contextually relevant interventions and institutional support to strengthen parental capacity in preventing CSA through informed, age-appropriate, and culturally sensitive communication strategies.

In contrast to Mothers 1 through 4, who combined verbal explanations with media-based tools, Mothers 5 and 6 relied solely on oral communication, offering guidance and advice through direct, everyday conversations with their children. These practices are illustrated in the following excerpts.

Excerpt 5

“Saya menasihati anak-anak saya agar menjaga bagian tubuh sensitif mereka seperti organ reproduksi. Karena anak-anak saya adalah laki-laki yang berusia 7 hingga 9 tahun, saya menasihati mereka untuk tidak memperlihatkan organ reproduksi mereka kepada orang lain dan tidak membiarkan orang lain menyentuhnya. Selain itu, saya juga terus memantau mereka sesuai dengan pentingnya upaya pencegahan pelecehan seksual terhadap anak”. (Mother 5, 2022).

Excerpt 6

“Saya memberikan pendidikan seksual dengan menasihatnya untuk berpakaian dengan baik. Saya tidak mengizinkan anak saya memperlihatkan bagian tubuh sensitifnya di depan orang lain. Selain itu, saya juga memintanya untuk tidak membiarkan orang lain menyentuh bagian tubuhnya. Yang lebih penting, saya menempatkan diri sebagai panutan bagi anak saya dengan berpakaian dengan baik, agar dia juga bisa berpakaian dengan baik dan selalu menjaga sikapnya”. (Mother 6, 2022).

The findings reveal that both Mother 5 and Mother 6 primarily relied on oral communication—delivered through direct advice—as their main approach to providing sex education to their children. Unlike other participants, they did not incorporate supplementary media such as videos, illustrated books, or online resources. This limited use of media-based strategies appears to stem from restricted access to information and lower levels of formal education, which in turn affect their awareness and capacity to utilize diverse educational tools. These findings underscore the need to strengthen parents' capacity through targeted interventions, particularly workshops and training programs focused on child sexual abuse (CSA) prevention²¹. Such programs can provide essential knowledge about CSA, raise awareness of potential risks, and offer effective communication strategies for addressing personal safety with children.

²¹ Sandy K. Wurtele, Tasha Moreno, and Maureen C. Kenny, ‘Evaluation of a Sexual Abuse Prevention Workshop for Parents of Young Children’, *Journal of Child & Adolescent Trauma* 1, no. 4 (2008): 331–40, 8

<https://doi.org/10.1080/19361520802505768>; Wurtele, ‘Preventing Sexual Abuse of Children in the Twenty-First Century: Preparing for Challenges and Opportunities’.

Furthermore, this study contributes to the understanding of how parental educational backgrounds shape the nature and extent of parental engagement in CSA prevention within Indonesian families. The data demonstrate that parents—both mothers and fathers—draw on different strategies influenced by their educational experiences and access to information. This dimension has received limited attention in earlier research. For instance, one study conducted in the Sub-Saharan African context focused on enhancing parental communication through curriculum reform as a strategy to prevent sexual abuse²². Moreover, another study promotes the utilization of education in media literacy for enhancing children's sexual health²³. Meanwhile, others introduced educational games as tools for CSA prevention in school settings²⁴. Building on this literature, the present findings reveal a wider range of parenting practices—such as the use of digital media, storytelling, behavioral modeling, and verbal guidance—applied by parents from diverse socio-economic and educational backgrounds within the Indonesian context. These nuanced insights into informal, home-based educational practices add a culturally grounded dimension to the discourse on CSA prevention and fill a gap in existing research, which often centers on Western or institutional settings.

Importantly, these findings challenge the assumption that all parents possess equal

capacity or resources to implement effective CSA prevention strategies. The contrast between mothers who integrated multimedia tools and those who relied solely on oral methods illustrates a broader issue of informational inequality. In a setting like Indonesia, where access to digital tools, parenting education, and community-based resources is uneven, prevention efforts risk favoring more educated or urban families, thereby further marginalizing vulnerable populations.

To address this disparity, CSA prevention should be embedded within a broader social justice framework that recognizes equal access to parenting knowledge and educational resources as a fundamental right. Structural interventions—such as government-funded training programs, the development of culturally relevant materials in local languages, and the integration of CSA awareness into public health and community services—are essential to ensuring that all parents, regardless of their socio-economic status, are equipped to protect their children. Promoting equity in access to information and support is crucial for delivering consistent and effective CSA prevention across all segments of society.

Mothers as Role Models for Children

Another critical strategy for preventing child sexual abuse (CSA) involves parents serving as positive role models for their children. Through

²² Kim S. Miller et al., 'Curriculum Development Around Parenting Strategies to Prevent and Respond to Child Sexual Abuse in Sub-Saharan Africa: A Program Collaboration Between Families Matter! And Global Dialogues', *Journal of Child Sexual Abuse* 24, no. 8 (2015): 839–52, <https://doi.org/10.1080/10538712.2015.1088913>.

²³ Tracy Marie Scull et al., 'Using Media Literacy Education for Adolescent Sexual Health Promotion in Middle School: Randomized Control Trial of Media

Aware', *Journal of Health Communication* 23, no. 12 (2018): 1051–63, <https://doi.org/10.1080/10810730.2018.1548669>.

²⁴ Laura Scholes et al., 'Serious Games for Learning: Games-Based Child Sexual Abuse Prevention in Schools', *International Journal of Inclusive Education* 18, no. 9 (2014): 934–56, <https://doi.org/10.1080/13603116.2013.860195>.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

their daily behaviors, communication styles, and attitudes, parents can shape their children's understanding of appropriate social conduct and personal boundaries. Examples of such modeling include practicing respectful communication, demonstrating courtesy, and adhering to culturally appropriate standards of dress. These everyday practices contribute to the development of children's internalized norms around dignity, respect, and bodily autonomy. In this study, several participants highlighted the significance of guiding daughters to dress modestly, expressing concern that revealing or tight clothing might attract unwanted attention or increase vulnerability to abuse. While this perspective reflects deeply rooted cultural and contextual norms, it is important to note that responsibility for sexual abuse never lies with the victim. Rather, preventing CSA requires collective efforts to cultivate a culture of consent, respect, and accountability within families and broader communities. Nonetheless, the influence of parental modeling remains a foundational aspect of early education in personal safety and self-respect. By demonstrating appropriate behaviors and reinforcing social and moral values in the home, parents play an essential role in fostering environments where children feel protected, informed, and empowered. These parental practices are further illustrated in the following excerpts.

Excerpt 7:

“Karena anak-anak saya adalah perempuan, saya harus menjadi panutan bagi mereka dengan bersikap baik, berbicara dengan baik, dan berpakaian dengan baik. Saya berpakaian secara sopan. Saya tidak mengenakan pakaian yang ketat dan transparan. Seperti yang kita ketahui, orang cenderung tertarik melakukan pelecehan seksual ketika melihat seseorang mengenakan pakaian transparan yang

memperlihatkan bagian tubuh yang sensitif. Oleh karena itu, menjadi panutan merupakan salah satu cara untuk membuat anak-anak kita berperilaku baik dan mencegah pelecehan seksual.” (Mother 1, 2022).

Excerpt 8:

“Kita harus menjadi panutan bagi anak-anak kita. Anak-anak saya terdiri dari laki-laki dan perempuan. Oleh karena itu, saya harus menunjukkan sikap yang baik melalui kesopanan. Misalnya, saya berpakaian dengan baik dengan tidak mengenakan pakaian yang transparan dan ketat, agar anak perempuan saya juga melakukan hal yang sama. Selain itu, saya selalu mengajarkan anak laki-laki saya untuk menghormati orang lain, terutama perempuan, agar ia juga bersikap demikian. Dengan memberikan contoh yang baik kepada anak-anak, mereka dapat menghormati kita dan juga diri mereka sendiri”. (Mother 5, 2022).

Excerpt 9:

“Saya berusaha membentuk diri saya sendiri untuk menjadi panutan bagi anak-anak saya. Ini adalah salah satu cara untuk mencegah pelecehan seksual. Saya mengajarkan mereka bagaimana cara berpakaian, bagaimana berbicara, dan bagaimana menghormati orang lain. Dengan demikian, mereka akan melakukan hal yang sama sehingga pelecehan seksual dapat dihindari. Dengan menjadi panutan bagi anak-anak, saya dapat mengambil tanggung jawab dalam mencegah pelecehan seksual terhadap mereka. Oleh karena itu, peran orang tua sangat penting bagi anak-anak dalam upaya pencegahan pelecehan seksual”. (Mother 3, 2022).

The findings discussed above highlight the essential role of parents—particularly mothers—as role models in shaping children’s behavior and values. Mothers, in particular, are perceived as central figures in promoting respectful conduct, both through verbal expression and daily actions. For daughters, several mothers emphasized the importance of guiding them in dressing modestly, encouraging them to avoid tight or transparent clothing that may be perceived as drawing undue attention. While this reflects culturally embedded concerns regarding propriety and safety, it is important to reiterate that the responsibility for preventing sexual abuse lies not with the potential victim, but with societal efforts to foster accountability, respect, and protection for all individuals. Conversely, for sons, mothers stressed the importance of teaching respect toward others—especially women—as a preventive measure against developing harmful or abusive behaviors. These gender-specific approaches reflect broader social expectations and parental strategies aimed at instilling values of bodily respect and interpersonal boundaries from an early age. Research has shown that women are statistically more vulnerable to sexual abuse than men and are more likely to experience severe psychological consequences such as post-traumatic stress disorder (PTSD), depression, and other trauma-related disorders²⁵. These realities emphasize the urgency of early moral development, which can

be effectively supported through parental modeling²⁶. In this context, mothers are uniquely positioned to guide children through their roles as primary caregivers and communicators. Some studies suggest that women generally display greater verbal expressiveness and emotional richness, which enhances their ability to engage children in meaningful and empathetic communication²⁷. Therefore, the way mothers speak—using polite, supportive, and emotionally sensitive language—plays a crucial role in cultivating respectful and prosocial behavior in children.

Several key factors justify the importance of parental role modeling in the family context. First, parents—especially mothers—tend to spend more time communicating with and caring for children, fostering intimate bonds that facilitate moral instruction. Second, children often learn by observing and imitating their parents’ behaviors, making consistent modeling a powerful tool for internalizing moral values. Third, values such as empathy, honesty, and accountability are most effectively taught not through direct instruction alone but through everyday examples set by trusted adults.

Beyond the family, the influence of parental role modeling extends to broader domains of children’s moral, emotional, and social development. Demonstrating behaviors such as empathy, integrity, and mutual respect not only contributes to the prevention of child sexual abuse but also promotes the cultivation

²⁵ Tetti Solehati et al., ‘Current of Child Sexual Abuse in Asia: A Systematic Review of Prevalence, Impact, Age of First Exposure, Perpetrators, and Place of Offence’, *Open Access Macedonian Journal of Medical Sciences* 9, no. T6 (2021): 57–68, <https://doi.org/10.3889/oamjms.2021.7334>; Olafson, ‘Child Sexual Abuse: Demography, Impact, and Interventions’; Scholes et al., ‘Serious Games for Learning: Games-Based Child Sexual Abuse Prevention in Schools’.

²⁶ Sri Wahyuningsih, ‘Empowering the Character Education for Indonesian People in Facing ASEAN Economic Community (AEC)’, in *The 1st Education and Language International Conference Proceedings Center for International Language Development of Unissula*, 2017, 832–41.

²⁷ Sri Wahyuningsih, ‘Men and Women Differences in Using Language: A Case Study of Students at STAIN Kudus’, *Edulite* 3, no. 1 (2018): 79–90.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

of long-term prosocial dispositions. When children witness alignment between their parents' words and actions, they are more likely to adopt these values as part of their own moral compass. This modeling becomes even more critical in environments where external influences such as peer pressure, media exposure, or digital content may communicate conflicting or harmful messages.

Nevertheless, parental modeling alone is insufficient without broader societal and institutional support. School-based value education, community-based awareness campaigns, and media regulation are necessary to reinforce the messages children receive at home. As such, a multi-layered approach that integrates family, educational, and societal efforts is essential to foster a sustainable culture of respect, consent, and child protection. Recognizing the interconnectedness of these layers ensures that every child—regardless of background—has access to consistent moral guidance and protection from sexual harm.

Communication Engagement Between Mothers and Children

Fostering open and supportive communication between parents and children is widely recognized as a key strategy in the prevention of child sexual abuse (CSA). This can be achieved by cultivating a warm and trusting family atmosphere where children feel comfortable expressing their thoughts, sharing concerns, and engaging in dialogue about personal safety and boundaries. Within such environments, parents are better positioned to educate their children about the risks of abuse and the importance of protecting their bodies²⁸.

Empirical studies have shown that parents who participate in CSA-focused workshops or training sessions are more likely to engage in meaningful and informed discussions with their children about these issues²⁹. Remarkably, even brief educational interventions have been found to significantly improve parental awareness and their ability to communicate effectively about topics related to personal safety and abuse prevention. In line with these findings, parents in Indonesian families participating in this study demonstrated a similar approach, emphasizing the importance of sustained and open communication with their children as a proactive measure to prevent sexual abuse. This practice is illustrated in the following participant narrative:

Excerpt 10:

“Saya berusaha memberikan keterbukaan kepada anak-anak saya dalam mengekspresikan ide-ide mereka. Karena sekarang anak perempuan saya berusia 12 tahun, saya berusaha menjadi pendengar terbaik baginya. Saya menanyakan tentang aktivitasnya di sekolah, di rumah, dan di luar. Jika dia memiliki masalah, saya memintanya untuk menceritakannya kepada orang tuanya agar bisa diselesaikan bersama-sama. Dengan membangun komunikasi dengan anak perempuan saya, saya pikir berbagai masalah dapat diantisipasi, terutama yang berkaitan dengan pelecehan seksual”. (Mother 1, 2022).

Excerpt 11:

“Ketika saya berada di rumah, saya selalu menanyakan kepada anak saya apa yang telah dia lakukan di sekolah, apa yang dia pelajari dari

²⁸ Yanti, Yuniastuti, and Rahayu, ‘Analysis of Factors Affecting The Incidence of Sexual Violence toward Children at Semarang City Integrated Service Center’.

²⁹ Wurtele, Moreno, and Kenny, ‘Evaluation of a Sexual Abuse Prevention Workshop for Parents of Young Children’.

guru, apa yang dia lakukan bersama teman-temannya, dan pertanyaan-pertanyaan sederhana lainnya untuk membangun komunikasi yang hangat di antara kami agar tidak ada hal yang disembunyikan darinya. Saya memang ingin menciptakan suasana yang nyaman dalam keluarga bagi anak-anak saya. Dengan membangun komunikasi yang dekat dengan anak, dia dapat berkomunikasi secara aktif dengan saya sebagai seorang ibu". (Mother 4, 2022).

Excerpt 12:

"Saya jarang menanyakan aktivitas anak saya karena saya bekerja penuh waktu di pabrik. Oleh karena itu, saya hanya berbicara hal-hal yang penting saja kepada anak saya. Selain itu, saya pernah mengalami masalah keluarga atau keluarga yang tidak utuh, sehingga saya cenderung lebih fokus mencari nafkah setiap waktu. Saya menyadari bahwa membangun komunikasi yang intensif dengan anak sangatlah penting. Sayangnya, karena kesibukan, saya tidak bisa melakukannya setiap saat". (Mother 6, 2022).

The findings suggest that some mothers, such as Mother 1 and Mother 4, actively foster warm and open communication with their children as a means of creating a secure and supportive family environment. Such interactions are perceived as instrumental in building trust and facilitating discussions on personal and emotional well-being. In contrast, Mother 6 reported having limited time to engage in regular communication with her child, primarily due to external responsibilities and time constraints. These variations in

parent-child communication may be influenced by a range of factors, including socioeconomic status, educational attainment, occupational demands, and family dynamics³⁰. Nevertheless, it is essential that all parents, particularly mothers, are encouraged and supported to take an active role in guiding their children through consistent communication and nurturing relationships, which are foundational to children's emotional development and protection from risks such as child sexual abuse.³¹

The findings of this study are supported by previous research indicating that parents who frequently engage in open communication with their children—particularly concerning self-efficacy and personal safety—play a critical role in the prevention of child sexual abuse (CSA)³². These communication practices are often more prevalent among well-educated parents and those from higher socioeconomic backgrounds, who tend to exhibit greater awareness of the importance of proactive parental involvement in safeguarding children from sexual harm. However, the current study also reveals that parents facing economic challenges or living in complex family structures may, in some cases, engage more actively in discussions about CSA. This observation challenges assumptions that effective communication is exclusive to more privileged families.

Furthermore, the active participation of parents—through their knowledge, attitudes, and practices—can significantly contribute to

³⁰ Yanti, Yuniastuti, and Rahayu, 'Analysis of Factors Affecting The Incidence of Sexual Violence toward Children at Semarang City Integrated Service Center'.

³¹ Sri Wahyuningsih, 'Making Sense of Female Students for Leadership At Stain Kudus: Challenges and Opportunities', *Marwah: Jurnal Perempuan, Agama Dan Jender* 18, no. 1 (2019): 39, <https://doi.org/10.24014/marwah.v18i1.6492>.

³² Julia I. Rudolph et al., 'Parental-Led Sexual Abuse Education Amongst At-Risk Parents: Associations with Parenting Practices, and Parent and Child Symptomology', *Journal of Child Sexual Abuse* 32, no. 5 (2023): 575–95, <https://doi.org/10.1080/10538712.2023.2222116>.

government-led efforts aimed at CSA prevention³³. For example, strategies adopted by parents in Australia include the indirect dissemination of safety information and imposing boundaries on children's contact with unfamiliar individuals as protective measures³⁴. Beyond parental initiatives, schools play an essential role in raising awareness by involving parents, professionals, and community stakeholders in collaborative CSA prevention programs³⁵.

Importantly, while much of the existing literature has focused on parental efficacy in high-income or Western contexts, the present study contributes to the field by foregrounding the lived experiences of Indonesian mothers from diverse educational and socioeconomic backgrounds. These mothers demonstrate culturally responsive and resourceful strategies for engaging their children in CSA prevention, despite limited access to institutional support. The finding that parents from lower-income households can still engage meaningfully in protective communication particularly when provided with appropriate information and motivation challenges deficit-based narratives that often portray such families as uninformed or disengaged. This study underscores the need to integrate community-based education and cross-sector collaboration into national CSA prevention efforts. Involving schools, religious leaders, healthcare professionals, and local organizations in promoting parent-child communication can bridge informational and structural gaps. This intersectional approach

reframes CSA prevention not merely as an individual parental duty but as a shared societal responsibility. In doing so, the study offers a context-sensitive contribution to the discourse by highlighting the socio-structural factors that shape parental engagement and child protection practices in Indonesia.

Religious Teaching as a Family Practice

Religious teachings play a pivotal role in shaping the moral, emotional, and social development of individuals across the lifespan. In this context, parents hold a central responsibility in introducing and reinforcing religious values from early childhood. Integrating religious instruction within the family environment can be effectively realized through various practices, including positive role modeling, routine habituation, and consistent reinforcement of values in daily interactions³⁶. These approaches not only nurture spiritual growth but also serve as foundational strategies for guiding children's behavior and ethical decision-making. In the context of this study, the implementation of religious teachings by parents in Indonesian families is illustrated in the following excerpts.

Excerpt 13:

"Sebagai orang tua, kami memutuskan untuk menyekolahkan anak-anak kami di pesantren. Ini adalah salah satu cara untuk menanamkan ajaran agama kepada mereka sebagai pedoman dalam menjalani hidup demi masa depan yang lebih baik. Ketika mereka berada di rumah, saya

³³ Babatsikos and Miles, 'How Parents Manage the Risk of Child Sexual Abuse: A Grounded Theory'.

³⁴ Kerryann Walsh, Leisa Brandon, and Lisa Chirio, 'Mother-Child Communication about Sexual Abuse Prevention', *Journal of Child Sexual Abuse* 21, no. 4 (2012): 399–421, <https://doi.org/10.1080/10538712.2012.675424>.

³⁵ Kirsty Hudson, 'Preventing Child Sexual Abuse through Education: The Work of Stop It Now! Wales', *Journal of Sexual Aggression* 24, no. 1 (2018): 99–113, <https://doi.org/10.1080/13552600.2017.1383088>.

³⁶ Sri Wahyuningsih, 'Promoting Children's Spiritual Intelligence and Personality Development', *Jurnal Penelitian* 15, no. 2 (2018): 189–201.

selalu mengingatkan mereka untuk melaksanakan salat dan menjalankan aktivitas keagamaan lainnya. Selain itu, saya juga bisa menjadi teladan dalam mempraktikkan ajaran Islam saat mereka berada di rumah”. (Mother 1, 2022).

Excerpt 14:

“Saya menanamkan ajaran agama dengan terus mengajak anak saya untuk salat bersama, membacakan Al-Qur’an, dan membaca bacaan-bacaan Islam yang pendek. Dengan demikian, hal ini dapat bermanfaat bagi kehidupannya. Dengan membekalinya dengan ajaran Islam yang baik, saya berharap ia dapat menjaga dirinya dari perilaku buruk seperti pelecehan seksual. Ini adalah salah satu cara untuk menanamkan nilai-nilai keagamaan”. (Mother 3, 2022).

Excerpt 16:

“Karena saya terkadang bekerja malam hari di pabrik, saya mengalami kesulitan untuk menanamkan ajaran agama secara rutin kepada anak saya. Namun, saya menyekolahkan di sekolah yang berlatar belakang Islam dan selalu mengingatkannya untuk salat dan membaca Al-Qur’an. Selain itu, ketika saya berada di rumah, saya mengajaknya untuk salat bersama, membaca Al-Qur’an, dan mengikuti beberapa kegiatan keagamaan”. (Mother 6, 2022).

The importance of internalizing religious teachings within the family context is supported by previous studies, which emphasize that parents should nurture spiritual intelligence in children as a reflection of both moral character and holistic development. Spiritual intelligence, grounded in religious instruction, has been identified as a foundational element influencing not only

children's ethical behavior but also their cognitive (IQ) and emotional (EQ) growth³⁷. It contributes significantly to the development of children's character, emotional regulation, cognitive processes, and physical well-being.

The finding of the study especially providing insightful understanding about religious teaching is interesting to note where some previous studies related to strategies for preventing children's sexual abuse generally promote findings such as the need for building good interaction between parents and children and giving access limitation for children to have communication with people outside to prevent child sexual abuse³⁸. Different from the previous studies, the finding of the present promotes the need for increasing children's understanding of religious teachings to protect themselves from doing bad behavior and it could be one of the ways to increase children's belief and good deeds.

In addition, this finding contributes a significant and underexplored dimension to the discourse on child sexual abuse prevention by emphasizing the internalization of religious values as a form of moral and behavioral regulation. Unlike existing approaches that primarily emphasize behavioral monitoring or communication strategies, the inclusion of spiritual teachings introduces a deeper, intrinsic layer of protection rooted in ethical consciousness. In the Indonesian context—where religion plays a central role in family and community life—religious education serves not only as a moral compass but also as a framework for understanding personal boundaries, respect for others, and accountability. This approach reflects a culturally embedded method of prevention that

³⁷ (Wahyuningsih, 2018b, 2019b)

³⁸ Walsh, Brandon, and Chirio, ‘Mother-Child Communication about Sexual Abuse Prevention’.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

aligns with the values of many families and communities in the region. Critically, the use of religious teachings in this context is not merely about obedience but about fostering internal moral awareness that guides children even in the absence of external control. Such insights highlight the need for child sexual abuse prevention frameworks that are not only evidence-based but also contextually and spiritually responsive, offering culturally grounded alternatives to Western-centric models that may overlook the role of faith in shaping children's ethical development. This contributes to the growing recognition that effective prevention must be multidimensional, encompassing not just knowledge and behavior, but also belief systems and internalized values.

Supervision of Children's Social Media Usage

Parents—particularly mothers—bear a significant responsibility in guiding and supervising their children's use of social media platforms such as Facebook, Instagram, YouTube, and others. In the digital age, information disseminated through these platforms cannot be accepted uncritically, as it often includes unverified, misleading, or inappropriate content³⁹. Consequently, parents must exercise discernment in monitoring and filtering the types of media their children access, ensuring that the content is age-appropriate and aligns with ethical and educational values. Of particular concern is the risk of exposure to pornographic material, which can be detrimental to children's psychological and moral development. As this

study demonstrates, Indonesian mothers have actively engaged in supervising their children's digital activities as a preventive measure against child sexual abuse. This proactive approach is reflected in the following excerpt:

Excerpt 17:

“Di era digital ini, kita harus cerdas dalam menyaring berita dan informasi dari internet. Terkait pencegahan pelecehan seksual terhadap anak, mendampingi dan membimbing anak dalam mengakses internet bisa menjadi salah satu solusi. Saya biasanya mendampingi anak saya saat menonton video di YouTube. Saya juga memilih mana yang boleh dan tidak boleh ditonton olehnya. Hal ini sangat penting dalam menghadapi era global”. (Mother 2, 2022).

Excerpt 18:

“Situs-situs video yang mengandung pornografi marak tersebar di internet. Oleh karena itu, saya selalu memilihkan program anak-anak seperti kartun, lagu-lagu Islami, dan video edukatif untuk anak-anak saya. Peran kita sebagai orang tua sangat penting, terutama dalam mengontrol penggunaan media sosial oleh anak-anak untuk mencegah pelecehan seksual. Ini adalah salah satu bentuk keterlibatan antara ibu dan anak”. (Mother 3, 2022).

Excerpt 19:

“Saya sering mengajak anak saya untuk menonton program edukatif khusus anak-anak. Ketika dia meminjam ponsel saya untuk mengakses internet, terutama YouTube, saya selalu memastikan bahwa program yang ditontonnya tidak mengandung unsur pornografi. Dengan mengatur program yang aman, saya

³⁹ Jimmy Sanderson and Melinda R. Weathers, ‘Snapchat and Child Sexual Abuse in Sport: Protecting Child Athletes in the Social Media Age’, *Sport Management Review* 23, no. 1 (2020): 81–94, <https://doi.org/10.1016/j.smr.2019.04.006>; Dayana

Lengauer, ‘Sharing Semangat Taqwa : Social Media and Digital Islamic Socialities in Bandung’, *Indonesia and the Malay World* 46, no. 134 (2018): 5–23, <https://doi.org/10.1080/13639811.2018.1415276>.

dapat mengontrol penggunaan media sosial oleh anak saya. Hal ini saya lakukan sebagai bagian dari upaya saya dalam mencegah pelecehan seksual". (Mother 5, 2022).

The importance of providing children with guidance in accessing social media—particularly content such as sexually suggestive images or posters of women—is reinforced by prior research emphasizing the need to monitor exposure to morally inappropriate materials, which may contribute to heightened sexual curiosity among young females⁴⁰. Related studies have similarly emphasized the critical role of parental oversight in protecting children from external risks, including peer influence and unrestricted access to social media platforms⁴¹. In the realm of sports, for instance, research has identified the use of applications such as Snapchat as a factor that facilitates inappropriate relationships between coaches and athletes, thereby underscoring the necessity for clear policies governing coach-athlete interactions in the digital era⁴². Moreover, scholars have noted that technology, if not appropriately regulated, can be counterproductive to efforts aimed at preventing child sexual abuse⁴³.

While previous studies have predominantly focused on institutional or policy-level interventions, the present study offers a complementary perspective by emphasizing the proactive role of parents—particularly mothers—within the household setting. The findings

highlight how mothers serve as the first line of defense by establishing digital boundaries, imparting ethical guidance, and cultivating children's critical awareness of online content. These grassroots-level efforts represent culturally embedded forms of digital supervision that are often underrepresented in global discourse, which tends to privilege school-based or regulatory approaches. In regions where formal digital literacy initiatives remain limited, the home environment emerges as a crucial arena for early prevention. Accordingly, this study contributes a valuable and context-sensitive perspective to the literature on child sexual abuse prevention by illustrating how family-based digital literacy and moral instruction can function as vital protective mechanisms in the contemporary media landscape.

Ultimately, the findings of the study promote some implications that the prevention of child sexual abuse is the responsibility of the family, especially parents. However, other sectors such as schools, stakeholders, and the government should also take action to support the prevention of child sexual abuse. Further, the policy regarding the efforts to prevent child sexual abuse has played a significant role in encouraging more candid conversations about child sexual abuse and its consequences. The strength and reputation of the inquiry form it uses have been a crucial element in its ability to accomplish this⁴⁴. The findings of the present study provide the implication for families including the need for parents' collaboration both

⁴⁰ Karen L. Carter, 'Unfit for Public Display: Female Sexuality and the Censorship of Fin-de-Siècle Publicity Posters', *Early Popular Visual Culture* 8, no. 2 (2010): 107–24, <https://doi.org/10.1080/17460651003688055>.

⁴¹ Jenny Lloyd, 'From Who ... to Where? A Geographical Approach to Peer-on-Peer Sexual Abuse', *Children's Geographies* 0, no. 0 (2019): 1–14, <https://doi.org/10.1080/14733285.2019.1582753>.

⁴² Sanderson and Weathers, 'Snapchat and Child Sexual Abuse in Sport: Protecting Child Athletes in the Social Media Age'.

⁴³ McCartan and McAlister, 'Mobile Phone Technology and Sexual Abuse'.

⁴⁴ Katie Wright and Shurlee Swain, 'Speaking the Unspeakable, Naming the Unnameable: The Royal Commission into Institutional Responses to Child Sexual Abuse', *Journal of Australian Studies* 42, no. 2 (2018): 139–52, <https://doi.org/10.1080/14443058.2018.1467725>.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

mothers and fathers to give more engagement for children in preventing children sexual abuse, especially by participating in workshops on sexual abuse prevention and the need for parents to monitor children from outside activities by establishing better communication with the children and school. In addition, the study promotes the implications for schools, including the need for schools to collaborate with the parents by building communication and providing workshops related to child sexual abuse prevention, strategies to prevent child sexual abuse, impacts of child sexual abuse, and others. In addition, schools should give priority to the students' safety by having policies to prevent sexual abuse. Besides, the school needs to provide a mechanism for reporting child sexual abuse to students. More importantly, schools need to provide counselling and encouragement to students in preventing child sexual abuse. Finally, the study presents the implications of the need for the government to set laws to protect victims of sexual abuse and give punishment to perpetrators. In addition, the government needs to allocate funding and resources to provide protection services, prevention, and counselling.

CONCLUSION

The digital era has witnessed a concerning rise in child sexual abuse cases globally, including in Indonesia. This growing issue necessitates a proactive and collaborative response, with parents—particularly mothers—occupying a central and foundational role in prevention. Indonesian mothers have been found to employ key strategies in safeguarding their children, such as providing sex education, modeling appropriate behavior, fostering open communication about personal safety, instilling religious values, and supervising their children's access to social media. These parenting practices reflect a multidimensional form of engagement shaped by

cultural, educational, and socio-economic contexts. Given the complexity of the issue, there is an urgent need for government and policymakers in Indonesia to support parents—especially mothers—through comprehensive, culturally relevant, and accessible training programs and workshops on child sexual abuse prevention. Moreover, greater involvement from fathers in parenting should also be encouraged to ensure shared responsibility in protecting children. Community participation is equally vital in addressing the broader societal impact of child sexual abuse and harassment. Schools, in particular, play a critical role in promoting awareness, implementing protective policies, and offering child-centered interventions. Overall, empowering mothers through education and support not only strengthens familial prevention strategies but also lays the foundation for more targeted, inclusive, and effective policies to combat child sexual abuse in Indonesia.

REFERENCES

- Babatsikos, Georgia, and Debra Miles. 'How Parents Manage the Risk of Child Sexual Abuse: A Grounded Theory'. *Journal of Child Sexual Abuse* 24, no. 1 (2015): 55–76.
<https://doi.org/10.1080/10538712.2015.981352>.
- Carlozzi, Noelle E., and Patricia J. Long. 'Childhood Sexual Abuse, Posttraumatic Stress Symptomatology, and Gender: Impact of "Trauma" Operationalization on Findings'. *Journal of Child & Adolescent Trauma* 1, no. 4 (2008): 273–86.
<https://doi.org/10.1080/19361520802505834>.
- Carter, Karen L. 'Unfit for Public Display: Female Sexuality and the Censorship of Fin-de-Siècle Publicity Posters'. *Early*

- Popular Visual Culture* 8, no. 2 (2010): 107–24.
<https://doi.org/10.1080/17460651003688055>.
- Clandinin, D. J. 'Narrative Inquiry: A Methodology for Studying Lived Experience'. *Research Studies in Music Education* 27, no. 1 (2006): 44–54.
<https://doi.org/10.1177/1321103X060270010301>.
- Creswell, J.W. *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. Bostom, M.A: Pearson Education Limited, 2012.
- Dayal, Helena, George Buck, and D. Jean Clandinin. 'A Narrative Inquiry into Counsellor Trainees' Experiences of Working with Trauma'. *Reflective Practice* 22, no. 4 (2021): 474–87.
<https://doi.org/10.1080/14623943.2021.1915268>.
- Dewi, Vivian Nanny Lia, Mei Neni Sitaresmi, and Fatwa Sari Tetra Dewi. 'What Forms of Media Do We Need for Preventing Child Sexual Abuse? A Qualitative Study in Yogyakarta Special Region, Indonesia'. *Journal of Child Sexual Abuse* 30, no. 5 (2021): 511–23.
<https://doi.org/10.1080/10538712.2021.1898510>.
- Goldman, Juliette D. G. 'Children's Sexual Cognition and Its Implications for Children's Court Testimony in Child Sexual Abuse Cases'. *Australian Journal of Marriage and Family* 13, no. 2 (1992): 78–96.
<https://doi.org/10.1080/1034652x.1992.11004449>.
- Hudson, Kirsty. 'Preventing Child Sexual Abuse through Education: The Work of Stop It Now! Wales'. *Journal of Sexual Aggression* 24, no. 1 (2018): 99–113.
<https://doi.org/10.1080/13552600.2017.1383088>.
- Iacono, Luisa Lo, Cristina Trentini, and Valeria Carola. 'Psychobiological Consequences of Childhood Sexual Abuse: Current Knowledge and Clinical Implications'. *Frontiers in Neuroscience* 15, no. December (2021).
<https://doi.org/10.3389/fnins.2021.771511>.
- Lengauer, Dayana. 'Sharing Semangat Taqwa : Social Media and Digital Islamic Socialities in Bandung'. *Indonesia and the Malay World* 46, no. 134 (2018): 5–23.
<https://doi.org/10.1080/13639811.2018.1415276>.
- Lloyd, Jenny. 'From Who ... to Where? A Geographical Approach to Peer-on-Peer Sexual Abuse'. *Children's Geographies* 0, no. 0 (2019): 1–14.
<https://doi.org/10.1080/14733285.2019.1582753>.
- McCartan, K. F., and R. McAlister. 'Mobile Phone Technology and Sexual Abuse'. *Information and Communications Technology Law* 21, no. 3 (2012): 257–68.
<https://doi.org/10.1080/13600834.2012.744223>.
- Miller, Kim S., Kate Winskell, Kaitlyn L. Pruitt, and Janet Saul. 'Curriculum Development Around Parenting Strategies to Prevent and Respond to Child Sexual Abuse in Sub-Saharan Africa: A Program Collaboration Between Families Matter! And Global Dialogues'. *Journal of Child Sexual Abuse* 24, no. 8 (2015): 839–52.
<https://doi.org/10.1080/10538712.2015.1088913>.
- Olafson, Erna. 'Child Sexual Abuse: Demography, Impact, and Interventions'. *Journal of Child and Adolescent Trauma* 4, no. 1 (2011): 8–21.

EXPLORING PARENTAL ENGAGEMENT IN CHILD SEXUAL ABUSE

Sri Wahyuningsih

- <https://doi.org/10.1080/19361521.2011.545811>.
- Paramastri, Ira, and Muchammad A Priyanto. 'Early Prevention Toward Sexual Abuse on Children'. *Jurnal Psikologi* 37, no. 1 (2015): 1–12 – 12. <https://doi.org/10.22146/jpsi.7688>.
- Pinkleton, Bruce E., Erica Weintraub Austin, Marilyn Cohen, Yi Chun Chen, and Erin Fitzgerald. 'Effects of a Peer-Led Media Literacy Curriculum on Adolescents' Knowledge and Attitudes toward Sexual Behavior and Media Portrayals of Sex'. *Health Communication* 23, no. 5 (2008): 462–72. <https://doi.org/10.1080/10410230802342135>.
- Rudolph, Julia I., Melanie J. Zimmer-Gembeck, Drew Straker, Victoria Hambour, Tanya Hawes, and Kellie Swan. 'Parental-Led Sexual Abuse Education Amongst At-Risk Parents: Associations with Parenting Practices, and Parent and Child Symptomology'. *Journal of Child Sexual Abuse* 32, no. 5 (2023): 575–95. <https://doi.org/10.1080/10538712.2023.2222116>.
- Sanderson, Jimmy, and Melinda R. Weathers. 'Snapchat and Child Sexual Abuse in Sport: Protecting Child Athletes in the Social Media Age'. *Sport Management Review* 23, no. 1 (2020): 81–94. <https://doi.org/10.1016/j.smr.2019.04.006>.
- Scholes, Laura, Christian Jones, Colleen Stieler-Hunt, and Ben Rolfe. 'Serious Games for Learning: Games-Based Child Sexual Abuse Prevention in Schools'. *International Journal of Inclusive Education* 18, no. 9 (2014): 934–56. <https://doi.org/10.1080/13603116.2013.860195>.
- Scull, Tracy Marie, Janis Beth Kupersmidt, Christina V. Malik, and Antonio A. Morgan-Lopez. 'Using Media Literacy Education for Adolescent Sexual Health Promotion in Middle School: Randomized Control Trial of Media Aware'. *Journal of Health Communication* 23, no. 12 (2018): 1051–63. <https://doi.org/10.1080/10810730.2018.1548669>.
- Seiler-Ramadas, Radhika, Igor Grabovac, Roman Winkler, and Thomas Ernst Dorner. 'Applying Emotional Literacy in Comprehensive Sex Education for Young People'. *American Journal of Sexuality Education* 16, no. 4 (2021): 480–500. <https://doi.org/10.1080/15546128.2021.1932657>.
- Solehati, Tetti, Iqbal Pramukti, Yanti Hermayanti, Cecep Eli Kosasih, and Henny Suzana Mediani. 'Current of Child Sexual Abuse in Asia: A Systematic Review of Prevalence, Impact, Age of First Exposure, Perpetrators, and Place of Offence'. *Open Access Macedonian Journal of Medical Sciences* 9, no. T6 (2021): 57–68. <https://doi.org/10.3889/oamjms.2021.7334>.
- Wahyuningsih, Sri. 'Empowering the Character Education for Indonesian People in Facing ASEAN Economic Community (AEC)'. In *The 1st Education and Language International Conference Proceedings Center for International Language Development of Unissula*, 832–41, 2017.
- . 'Making Sense of Female Students for Leadership At Stain Kudus: Challenges and Opportunities'. *Marwah: Jurnal Perempuan, Agama Dan Jender* 18, no. 1 (2019): 39. <https://doi.org/10.24014/marwah.v18i1.6492>.

- . ‘Men and Women Differences in Using Language: A Case Study of Students at STAIN Kudus’. *Edulite* 3, no. 1 (2018): 79–90.
- . ‘Promoting Children ’ S Spiritual Intelligence and Personality Development’. *Jurnal Penelitan* 15, no. 2 (2018): 189–201.
- . ‘The Role of Spiritual Approach in Family Parenting: A Study of Lecturers at Institut Agama Islam Negeri Kudus’. *Jurnal Konseling Religi* 10, no. 1 (2019): 42–60.
- Walsh, Kerryann, Leisa Brandon, and Lisa Chirio. ‘Mother-Child Communication about Sexual Abuse Prevention’. *Journal of Child Sexual Abuse* 21, no. 4 (2012): 399–421.
<https://doi.org/10.1080/10538712.2012.675424>.
- Widodo, Handoyo Puji. ‘Methodological Considerations in Interview Data Transcription’. *Journal of Innovation in English Language Teaching and Research* 3, no. 1 (2014): 101–9.
<https://bit.ly/40XYdil>.
- Wright, Katie, and Shurlee Swain. ‘Speaking the Unspeakable, Naming the Unnameable: The Royal Commission into Institutional Responses to Child Sexual Abuse’. *Journal of Australian Studies* 42, no. 2 (2018): 139–52.
<https://doi.org/10.1080/14443058.2018.1467725>.
- Wurtele, Sandy K. ‘Preventing Sexual Abuse of Children in the Twenty-First Century: Preparing for Challenges and Opportunities’. *Journal of Child Sexual Abuse* 18, no. 1 (2009): 1–18.
<https://doi.org/10.1080/10538710802584650>.
- Wurtele, Sandy K., Tasha Moreno, and Maureen C. Kenny. ‘Evaluation of a Sexual Abuse Prevention Workshop for Parents of Young Children’. *Journal of Child & Adolescent Trauma* 1, no. 4 (2008): 331–40.
<https://doi.org/10.1080/19361520802505768>.
- Yanti, Erny Yuni, Ari Yuniastuti, and Sri Ratna Rahayu. ‘Analysis of Factors Affecting The Incidence of Sexual Violence toward Children at Semarang City Integrated Service Center’. *Public Health Perspective Journal* 5, no. 3 (2020): 242–50.
<https://journal.unnes.ac.id/nju/index.php/hpj/article/view/25091>.