

## Father's Involvement in Sex Education for Children in Muslim Minority Countries

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### ABSTRACT

**Purpose** – To analyze how fathers are involved in educating their children about sex and morality in countries with Muslim minorities.

**Design/methods/approach** – The research is a field study located in Australia, specifically in Sydney and Melbourne. The approach used is phenomenology, which seeks to understand the essence of human experience sequentially from the perspective of the participants as the first informants. There are six informants, three from Sydney and three from Melbourne, all of whom are Indonesian citizens who have been permanent residents and have lived in Australia for around 23-43 years.

**Findings** – The results show that fathers, who are central figures, have morals, positive changes, and wisdom and have several techniques for educating their children about sex. First, building self-awareness in children from an early age to always be careful in their behaviour; second, building intensive interaction and communication with the unborn child in the mother's womb in an effort to instil positive values in the unborn child; third, strengthening the child's spiritual side from an early age; fourth, building a culture of shame in children from an early age.

**Research implications/limitations** - This research implies that the role of fathers in the sexual and moral education of children in countries with Islamic minorities is very important in ensuring that Islamic values remain integrated into the moral development of children, even in environments dominated by a different majority culture.

**Originality/value** – This research provides new insights into how fathers in countries with Muslim minorities actively and strategically overcome cultural and religious challenges in providing sexual and moral education to their children.

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## Introduction

One of the roles of child care that ideally should be directly involved and cannot be represented is the involvement of a father with his children (Ilham, 2021). A father also determines the behaviour of his children (Shofiyah et al., 2021). In other words, a child's good and bad behaviour depends on how much a father is involved in nurturing, caring for, and loving his children (Wijayanti & Fauziah, 2020) because a child needs a clingy figure who sets an example and "directs, guides, and reconstructs the child's thoughts and perspectives" (Mulia & Kurniati, 2023; Rahmatullah & Marpuah, 2022) So, with the father's involvement, the child will be directed, guided, and advised to behave better (Lira & Fatimah, 2023; Mustakim et al., 2022).

Several previous studies have stated that a father who is attached to his children can be a "determinant of positive behaviour" in various circumstances for his children (Aryanti et al., 2019). This is because there is an element of reinforcement of wise advice, examples, and harmonious relationships, all of which make children function psychologically in a healthy way (Cowan et al., 2019). Other studies show that children who receive direct care from their fathers will appear more structured in their lives, easily mingle with their peers who can also sort and choose between healthy and sick peers and are able to control themselves in a free sex life (Rohmalina et al., 2019).

In today's era of digitalization, the promiscuity of teenagers and educated people is indeed a frightening scourge for parents, especially in relation to Eastern cultures that still prioritize good manners and reinforce a culture of shame (Rankin et al., 2019). Unlike in Western countries, where casual sex is not a "scourge" but a need that is carried out without shame (Petts et al., 2020), this is because, generally, casual sex in Western countries has become a culture that is carried out from generation to generation. Unfortunately, this is adopted by teenagers and adults in Indonesia who do not follow Western climate and culture (Strnadová et al., 2022).

The problem is related to parents who have been abroad for a long time to work, study, or continue their studies in countries that are not predominantly Islamic (Ocran et al., 2022), with promiscuous behaviour being the culture and climate, which is not taboo to do in open spaces (Fathoni et al., 2024; Mardani, 2013). Muslim parents who live abroad and bring their children to live with them and go to school must eventually rack their brains to prevent and minimize promiscuity in non-Muslim majority countries. Various efforts are being strengthened, one of which is the role of parenting and parental involvement as primary or core caregivers at home (Ahrbeck et al., 2022).

The role and involvement of fathers in parenting in Islamic minority countries with traditions that are clearly different from Eastern cultures is a must (Cacciatore et al., 2020). The father's assertiveness to fortify his son and daughter from the influence of Western culture, especially the association of adolescent search in Western-oriented countries, is absolute and mandatory (Nugrahmi & Mariyona, 2021). A father cannot apply the parenting of "jor klowor" or "don't care" and argue that child rearing is absolutely the obligation of a mother, and the father is only tasked with earning money to support family life, especially abroad where the costs are high, even very high (Yuhani'ah, 2022).

One of the countries that will be used for research is Australia. How many things are behind the decision to take the Australian State?

Firstly, the 2016 census recorded that most Indonesians live in two major cities, Sydney and Melbourne. There are 3,283 Indonesians out of 135,967 who live in Sydney and Melbourne (Ita, 2019). Other data state that, according to the Australian Bureau of Statistics, at the end of June 2019, 88,740 people born in Indonesia lived in Australia, 29.4% more than the number (68,570) as of June 30, 2009. This is one of the largest migrant communities in Australia, equivalent to 1.2% of Australia's migrant community and 0.3% of Australia's total population (Tempo.co, 2019).

Secondly, Australia is one of the most sexually free and open countries in the world. A worldwide study looked at sexual mores in 45 countries and assigned a Global Index of Free Relationships score to each, with Australia coming out on top (Ibipurbo et al., 2022). So, for the minority who have been antipathetic to casual sex, living in Australia is a "moral threat" that must be reinforced so as not to become a habit that violates Eastern ethics and principles and remain unaffected by Western culture, one of the characteristics of which is casual sex (Alinggham, 2023). Thirdly, Islam is a minority religion in Australia, and the Muslim community in Australia is concentrated in Sydney and Melbourne (Nurdin, 2009).

So far, previous research has discussed the important role of parents in children's education, especially for mothers, the main figure (Besan et al., 2022; Nursabrina & Mukhlis, 2023; Rasyidayanti et al., 2023). However, research focusing on the role of fathers is still minimal. A study conducted by Salamah et al. (2021) shows that parents' understanding of sexual education is still low, with many considering this topic taboo, thus hindering their involvement in providing sexual education to children. In addition, research (Shohibul & Hayani, 2024) highlights that the role of parents as educators and companions in the introduction of sex education in early childhood is very important, but their understanding of this topic is still limited. These limitations are even more complex in countries with minority Muslim populations, where cultural and religious norms can influence perceptions and practices related to sexual education. The research gap regarding the specific role of fathers in the sexual and moral education of children in Islamic minority countries highlights the urgency of exploring how fathers can contribute effectively in this context.

From there, the researcher will explore more deeply the involvement of a father in taking care of his children in a foreign country with a non-Islamic majority. How does a father try to educate his children to understand sex and also understand the dangers of free sex, with the hope of still referring to traditional Eastern values with the essential reference of Islamic religiosity, namely the Qur'an? In this case, the researcher will conduct observations and interviews directly in Australia, especially in Sydney and Melbourne, where many Indonesians are in the country to work or study for a long time. The final result of this study can be used as a reference or role model for people who will migrate abroad, either to work or study and bring their children, so that they will have important references on how to educate and raise children abroad, avoiding promiscuous sexual behaviour and strengthening spiritual development for children.

## Methods

This study uses a qualitative research method with a phenomenological approach, allowing researchers to understand the essence of human experience sequentially from the participant's perspective as the first informant (Gallagher, 2012). Research data was obtained through observation and interviews with parents who met the research criteria. Some criteria in question are: (1) Fathers who have lived in Australia, namely in Sydney and Melbourne, for at least one year to directly experience what they have experienced while educating and raising their children regarding sexual education in non-Islamic countries. (2) Parents who are Muslim and come from Indonesia (3) Fathers who educate their children directly about sex are not represented by their domestic assistants. The researchers identified informants who had been in Australia for over 20 years. Most informants were very familiar with Australia and its ins and outs. Therefore, they hoped to obtain accurate information about how sex and moral education for children could be carried out.

The identities of the fathers caring for their children that the researchers were able to obtain were:

**Table 1.** Identity of fathers who maintain their children's sex morals in Australia.

Name	Age	Length of Stay	City of Residence	Number of Children	Working
DD	60	43 Years	Melbourne	3	Construction Workers
AA	63	23 Years	Melbourne	2	Electricians
AT	62	40 Years	Melbourne	1	Restaurant Workers
MY	55	25 Years	Sydney	4	Immigration Workers
IS	60	35 Years	Sydney	5	Construction Workers
AK	62	35 Years	Sydney	6	Online Driver Workers

## Data Collection Procedures

The recruitment of the participants studied was mediated by the Migrant Workers (Diaspora) Association in Australia, such as the Iqra Sydney Foundation. It was also assisted by the management of the Muhammadiyah Melbourne and Sydney branches, which understand the background of parents who educate and care for their children in Australia. Prospective research participants were recruited based on set criteria, such as parents who must be Muslim and come from Indonesia who have lived in Australia for at least one year. In this case, the researcher went directly to Australia and was interviewed *offline*, not *online*, to better understand the conditions of parents during their stay in Australia. Another thing the researcher did was to check the eligibility of potential participants; they were given a letter of consent. After that, the researcher provided interview guidelines and agreed on a face-to-face schedule for conducting the interviews. At the end of the interview, participants were allowed to re-clarify the information provided, including the confidentiality of their identity in the research report (Widodo, 2014). The instrument used to collect data was developed based on the construction of sex education for children. In this case, fathers or informants were asked to provide information on how to educate and raise their children about sex in Australia, which is a non-Islamic country. In addition,

participants were asked about the difficulties of raising children in a non-Islamic environment. The participant observation approach was used to observe the participants' daily activities. The observation data was recorded as small field notes to systematically present the observations' results.

### Data Analysis

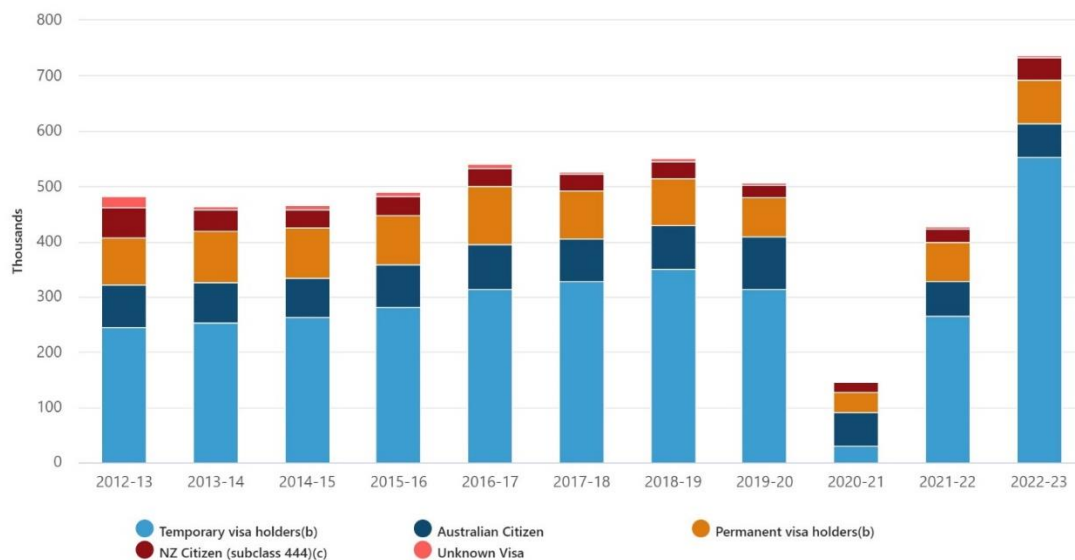
This was done after obtaining interview and observation data; the researcher conducted activities by compiling interview data transcripts, which were then analyzed. The data obtained was then analyzed reductively, phenomenologically, and editorially during data collection. Some things that were done were reducing data, presenting data, drawing conclusions, and verifying data (Miles et al., 2014). Reducing data is collecting data from the field, which is then sorted and choosing which data is important and which is unimportant

## Result and Discussion

### 1. Factors of Indonesian Diaspora Choosing Australia as a Destination to Stay

Australia is one of the most visited countries in the world, not only for visiting workplaces, tourist destinations, and learning activities but also for living in Australia for a long time with one's wife and even grandchildren. There are several mentions of Australian citizens, namely, permanent residents and citizens. Permanent residence is a permanent residence permit in Australia for an extended period of about five years, given to a person and their family who are given the same facilities as Australian citizens, namely education, health, and social benefits.

Citizenship itself means Australian citizenship, and citizenship is valid for life if the individual proposes no transfer of citizenship. Citizens are entitled to various facilities that facilitate access, such as benefits for old age, education, health, and monthly salaries, even if they are not working or unemployed. Statistics show that Indonesian citizens who are part of the diaspora in Australia are divided into several types. These Indonesian diaspora citizens eventually decide to become citizens of Australia; some remain citizens for up to 40 years or more by mentioning "permanent residents". Statistical data showing the number of Indonesian diaspora who eventually decide to become citizens and permanent residents of Australia can be seen in the following graph:



Source: Australian Bureau of Statistics, Overseas Migration 2022-23 financial year

**Figure 1.** Statistical Data on The Number of Indonesian Diaspora Who Have Become Citizens and Permanent Residents in Australia

The Indonesian diaspora, before deciding to become “citizens or permanent residents”, is full of dilemmas, especially the Indonesian diaspora who choose to become Australian citizens and change their nationality. This is certainly not easy because it relates to the separation of rights and obligations as an Indonesian citizen from Australia. The process undertaken before “deciding to change citizenship” is one of deep thought, accompanied by intense discussions with many colleagues and family, thus entering a phase of increasingly intense and steady decision-making. This was conveyed by an informant named MY, who has been in Sydney, Australia, for 25 years and decided to become an Australian citizen. According to him:

"It is not easy, sir, to decide to change citizenship; maybe if the choice is permanent resident, it might not be too hard, but what we choose is Australian citizenship, which automatically means that all our rights and obligations towards Indonesia have ended. This is certainly sad, but we have no other choice because this is for the future of our family and children. The reason we choose to become citizens is actually that we already feel comfortable here, man; my children have been at home here for years, so yes, instead of us returning to Indonesia, we are only here, especially since I have been working here for a long time, and it is also comfortable."

My statement is reinforced by AT, who lived in Melbourne, Australia, for 40 years, decided to become a netizen in Australia, and changed his citizenship from Indonesia to Australia. According to AT, the choice was based on the level of economic need and livelihood feasibility because if you change your citizenship, all your needs will be met by the Australian government. The Australian state guarantee made AT and his family more assertive in choosing their position as citizens. As AT stated:

"Honestly, as the head of the household, I decided to become a citizen because of the economy. How else? In Indonesia, it is not easy to find work, and there are age limits. However, here, there are no age limits, and older people can work whatever they want for as long as they want. On the other hand, if you become a citizen, you are guaranteed support from your family, who agree to change your citizenship."

From the information of the two informants who decided to become citizens, there are several factors why they chose to live in Australia and become citizens, some of which are:

**Tabel 2.** The Main Factor of the Indonesian Diaspora Becoming Australian Citizens

Name	Reasons to Become an Australian Citizen	Description of Informant Statement
MY	<ul style="list-style-type: none"> <li>• A better future for families and children.</li> <li>• I already feel comfortable in Australia.</li> <li>• An easy and promising job.</li> </ul>	<ul style="list-style-type: none"> <li>• <i>"It must be sad, but we have no other choice because this is for our family's and children's future."</i></li> <li>• <i>"The reason we chose to become citizens is actually because we already feel comfortable here, sir. My children have been at home here for years, so instead of going back to Indonesia, we are only here."</i></li> <li>• <i>"We just got here, let alone having worked here for a long time, sir, and it is also comfortable."</i></li> </ul>
AT	<ul style="list-style-type: none"> <li>• A more promising economy is unhindered by age and education.</li> <li>• The support and carrying capacity of the family.</li> </ul>	<ul style="list-style-type: none"> <li>• <i>"Honestly, as the head of the household, I decided to become a citizen because of the economy. How else? In Indonesia, it is difficult to find a job, and there are age limits, but here there are no age restrictions."</i></li> <li>• <i>"On the other hand, if you become a citizen, you are guaranteed. The family supports it and agrees, so let us change citizenship."</i></li> </ul>

Of the six informants interviewed by the researcher, only two decided to become citizens. On the other hand, although fewer than citizens, the other four informants chose to become permanent residents with Indonesian citizenship but obtained permission to live in Australia and receive facilities from the state. There are several reasons why the four permanent resident informants chose to live in Australia. The first was initially to follow their wives who had been working or studying in Australia for a long time. Firstly, they followed their wives, who had been working or studying in Australia for a long time. However, after feeling comfortable in Australia, they decided to stay indefinitely, but without changing their citizenship status. Ultimately, the diaspora applied for permanent resident status to the Australian government. This was conveyed by an informant named DD, who had lived in Melbourne for 43 years, and also AK, who had lived in Australia for 35 years, who stated that:

“DD said that he initially stayed in Melbourne because he followed his wife to work, and at the same time, he was looking for work in Australia, which, over time, felt comfortable, and he finally decided to apply for permanent residence. He chose this status because they still cannot part with their homeland, and one day they will return to their homeland”.

Unlike AK, who initially came to Australia but was not married, he met his wife, who also worked there. I decided to become a permanent resident because, from the start, I lived in Australia to go home. However, because the needs in Australia are high, the status of a resident harvester will be lighter, so I applied for that status.

The second factor is to ease the economic burden because life in Australia is expensive. If not assisted by the government, it would be quite a financial hassle for the family; therefore, it is one of the purposes of permanent resident applications. AA has lived in Melbourne for 23 years, and ISIS has lived in Sydney for 35 years. Almost the same as what AK said that AA and ISIS also experienced the same thing, applying for a permanent residence permit to ease the burden on the family due to the high cost of living and expensive private schools, which, if not supported by the government, would be difficult, but AA and ISIS still wanted to go home. Based on the informant's statement, a conclusion can be drawn in the table:

**Table 3.** Main Factors of Indonesian Diaspora Becoming Permanent Australian Residents

<b>Name</b>	<b>Reasons for Becoming a Permanent Resident</b>	<b>Description of Informant Statement</b>
DD	I feel comfortable in Australia but still want to go home	<i>“Initially, he followed his wife to work, and at the same time, he was also looking for work in Australia, which finally made him feel comfortable and he decided to apply for a permanent residence permit.”</i>
AK	Economic needs. Living in Australia is expensive, so getting government assistance for permanent residents is necessary.	<i>“... but because the demand in Australia is high, the status of resident harvester will be lighter, so apply for that status”.</i>
AA	Ease the economic burden on the family because private schools are expensive, so with the handover of the residency. But one day, it will return to the country of origin.	<i>“The application for permanent residence is to ease the burden on families, because the cost of living is expensive and high, private schools are also expensive, which would be difficult if not supported by the government.”</i>
IS	Economic factors, because being a permanent resident will be greatly relaxed by the government, and you will even get a living allowance.	<i>“The application for permanent residence is to ease the burden on families, because the cost of living is expensive and high, private schools are also expensive, which would be difficult if not supported by the government.”</i>

## 2. Father's Role in Sexual Liberation in Australia

The Indonesian diaspora, especially fathers who are heads of households, both citizens and permanent residents, understand the sex situation in Australia before



deciding to live and settle in Australia. This is because casual sex in Australia has been going on for a long time, and it has become a tradition that cannot be eradicated in an instant. So migrants, whether visitors, permanent residents, or citizens, really understand that casual sex in Australia is a deeply rooted climate.

The definition of promiscuity in Australia can also be interpreted in several ways based on interviews with Diaspora-Fathers, including DD stating that promiscuity in Australia contains elements of consent, there is no element of coercion, meaning that promiscuity is still allowed as long as it does not contain elements of crime and immoral acts. AK emphasized this, saying that when a child turns 18, they can leave their parent's house and have the right to determine their destiny and path in life. They get permission from their parents to have casual sex with women they like and are liked by. Other information comes from AA, who emphasizes that:

"Teenagers in Australia can bring their boyfriends or girlfriends to their parents' house, even without marriage. This is legal because parents in Australia cannot scold or hurt their children's feelings. If a child does not accept their parents' treatment, it can be reported to the government, and the parents will be punished."

From several informants' statements, it can be concluded that the definition of promiscuity in Australia contains several elements: First, there is an element of mutual liking and acceptance between the two parties; Second, there are no coercion or malicious acts underlying the sexual behaviour between the two, Third, it can be done after the age of 18, because the age of 18 is considered a gateway to the independence of children, and children have the right to determine their destiny and life, including sexual matters, Fourth, whether or not allowed by parents, children have the right to determine their desire to have sex with their loved ones or not because they are considered adults after the age of 18.

The facts in Australia show that sexual promiscuity is not only between women and men who are given legitimacy to act if there is an element of "mutual liking" and no "element of coercion". The legality of promiscuous sex also applies to LGBT (Lesbian, Gay, Bisexual, and Transgender) people. LGBT activists are allowed to declare themselves about their gender identity, and no one can forbid it. Similarly, college campuses at universities anywhere in Australia do not allow discrimination against LGBT people. Students entering the LGBT realm are protected and allowed to express themselves, including showing their LGBT behaviour on campus.

In the realm of elementary school, children have been introduced to freedom of gender choice; There are unique bathrooms for transvestites or those without gender. On the other hand, it is shown that a father has a male wife and children in certain subjects. That is, men marry men, and women marry women and have adopted children. This has been introduced to children since elementary school. As stated by an informant named MY, who said that:

"My son once said when he came home from school, 'Dad, why was there an explanation in class about his father being a boy and his mother also being a boy? Is it true that boys and men can get married?' My son's question was not surprising to

me because I know that it is like that in Australia, but I find it difficult to explain this phenomenon to children in children's language."

MY's statement was reinforced by ISIS, which said that:

"The phenomenon of free sex and LGBT is something that parents must accept and prepare for if they want to live in Australia. Because Australia embraces the freedom to choose gender and sex identity, everything is protected. Therefore, since childhood, children have been introduced to the freedom to choose according to their interests, sir."

Based on the above statement, it can be concluded that countries that apply Eastern principles and Islamic sharia may say that promiscuity in that country is not justified because it falls into the category of sexual deviation or sexual anomaly. However, for Australia itself, this principle accommodates the freedom of its citizens to determine and express their gender and sex.

### 3. The Obstacles Faced by a Father in Educating Children's Sex Morals in Australia

The responsibilities of diaspora fathers, both citizens and permanent residents, include caring for, nurturing, and educating children during their stay in Australia and protecting children from promiscuity. This is due to the cultural differences between Eastern and Western traditions. In Eastern tradition, people still uphold the principles of shame, uploading, strengthening behavioural morality, and guarding themselves against immoral behaviour. In the Western world, free sexual behaviour is a term that is allowed when the child is 18 years old, and there is an element of consent. These two things ultimately do not make free sex immoral and immoral, but regular and lawful behaviour. Diaspora fathers also have a great responsibility to protect their children from freedom of gender choice because Australia gives its citizens the freedom to choose which gender is by their conscience; Nothing can be forced on what children decide.

Fathers have confusion, worry, and anxiety about the phenomenon of promiscuous sexual behaviour and the ability to choose gender identity according to the child's conscience. How could they not? On the one hand, fathers have decided to change their citizenship to become permanent residents because they are comfortable with the economy and atmosphere in Australia. However, children must see promiscuity behaviour firsthand and in plain sight. It is feared that children will be contaminated both in terms of paradigm thinking, daily behaviour, and comfort in promiscuous acts for those who have tasted it.

On the one hand, fathers want their children to progress in education because the quality of learning and education in Australia is quite advanced and recognized globally. However, on the other hand, parents, especially fathers, are also afraid, worried, and anxious if their children cannot be controlled by everyday morality because they mix and socialize a lot with peers who are active in promiscuous behaviour in everyday life. As stated by informants MY and AT, who stated firmly and straightforwardly that:

"I am actually in a big dilemma. On the one hand, I am very impressed with Australia's access facilities, so my family and I decided to become citizens of the

system. However, on the other hand, my wife and I are afraid and worried that our children will be contaminated by the influence of Western culture, which exists in Eastern culture. Parents always say to be careful, vigilant and look after yourself. Well, that is what confuses us, we want to give that advice, but the reality is that our children remain in a society and environment that encourages sex and LGBT associations. The concern is that their paradigm of thinking will change to that angle."

MY's statement above was reinforced by AT's statement, which said that:

"The world of teenagers is where it is easy to 'get involved,' especially with friends, man! Moreover, that has to be recognized. Sometimes, parents' advice does not work for kids, and it does not matter, especially if teenagers have already mixed with their peers; they trust their friends more than their parents. When children have negative peers, that is what I am worried about: changing their mindset and behaviour to unhealthy. Because they are in a culture that is contrary to Eastern culture, which we always hold and uphold."

Another problem experienced by diaspora fathers is the lack of religious education in countries with Muslim minorities. Islam-based religious activities are not as everyday as in Indonesia, which is a country with a strong Islamic religious climate, so it can at least reconstruct the psychology of its adherents and lead to healthy behaviour in everyday life. This is why fathers have anxiety about their children; the lack of Islam-based religious activities amid Western traditions sometimes makes fathers always worry that their children like activities that are far from moral and religious values and are more inclined to activities adopted by the Western world, especially promiscuity and LGBT. This was also conveyed by a permanent resident informant named DD, who stated:

"The religious activities here are not like in Indonesia. Suppose everything is limited here, apart from our homes being far apart. In that case, the mosque is also far from our homes, and the children also do not always come with us for religious activities because they have their activities. That is what sometimes worries us because we know that the fortress of behaviour is religion, so if children are not enriched with religious activities, their behaviour will become sick.

Added by AA saying that:

"This type of school in Australia has public and private schools. There are Islamic schools in Australia, and they are private but expensive because they do not receive subsidies from the Australian government. It is different if public schools receive subsidies from the government. It is just that, sir, if public schools have promiscuity and low religious quality, they teach about freedom of association, including teaching to accept gender differences and LGBT. That makes parents anxious, but there are no other options because if you go to an Islamic school, it is expensive. After all, it is a private school".

From the two statements of the citizen informant and the two permanent resident informants above, it can be concluded that the issue of childcare and moral education of the sex diaspora - fathers to their children is illustrated in the following table:

**Table 4.** The Problem of Moral Sex Education in the Diaspora – Father to Son

Name	Problems that Arise in Educating Children's Sex Morals	Statement Indicating Moral Education Problem Sex Father to Son
MY	The main problem is the crowd and the environment that shows freedom in sexual relationships. Parental advice sometimes cannot stem the child's desire to continue hanging out with peers who practice free sex and LGBT principles.	<i>"Well, that is what we are confused about. We want to give that advice, but the reality is that our children remain in a society and environment that condones sex and LGBT associations. The concern is that their paradigm of thinking will change."</i>
AT	Parents' concerns about the free sex climate and freedom of gender choice cause adolescent thought paradigms to deviate and support sex and gender freedom.	<i>"When children have negative peers, that is what I am worried about changing their mindset and behaviour to become unhealthy."</i>
DD	The lack of religious education in countries with Muslim minorities. This is a significant concern for parents, especially fathers, as it will have a more significant negative influence than Western culture on their children.	<i>"That is what our hearts are sometimes worried about because we know that the fortress of behaviour is religion, so religious activities do not enrich the lives of children, and then their concerns about behaviour become sick."</i>
AA	The high cost of private schooling is religious-spiritual, even though these religious schools can fortify children's behaviour against the influence of Western culture. Because it is expensive, parents have to think twice about sending their children to private Islamic schools.	<i>"In Australia, there are public and private schools of this type. There are Islamic schools in Australia, and they are private but expensive because they do not receive subsidies from the Australian government. It is different for public schools, which certainly receive subsidies from the government."</i>

#### 4. Efforts from Father to Son through the “Sex Moral Education” Technique in Australia

Diaspora fathers, both citizens and permanent residents, have their ways of shielding children from Western cultural influences, the focus of which is to distance themselves from promiscuity and LGBT. From the outset, the fathers and families decided to become citizens and permanent residents; they have made substantial anticipations so that the children adhere to Eastern principles, which prioritize a polite culture, a gentle culture, and a culture that is cautious of associations that do not conform to Eastern customs and a culture of assistance. Diaspora fathers also struggle with various techniques and ways to make teenagers have a social sensitivity and cultural shame that continues to strengthen within themselves, not the other way around, weakening and fading. The meaning of “fading” can be interpreted as teenagers having begun to accept and follow the behaviour developed by their friends and environment, which legalizes same-sex marriage, same-sex relationships, same-sex relationships without marriage, and other free behaviours.

All six informants (citizens and permanent residents) tried to educate their children about the morals of sex to avoid moral violations with various understandings that explain

the value and meaning of sexuality itself. On the other hand, sex moral education is needed to improve the religious life of teenagers so that they get to know their God better. Teenagers are known to be in a “transition” or “transitional period” from childhood to adulthood, where curiosity is high. The desire to try is also high, especially when it comes to sex, especially in countries that liberate sex if there is an element of like and like and are in a country of Islamic minorities.

Based on the information gathered from the informants, it is known that fathers have prepared moral guidance from an early age, even since the children were still in the womb. This is because fathers are worried that if it is not fortified from the beginning of pregnancy, it will become boomerang behaviour. This was conveyed by informants named DD and AK, both of whom stated that:

"I have been here for a long time; of course, I understand the moral conditions here very well. What my wife and I do not like is the casual sex culture, and we have to understand the culture they have adopted. So, when we decide to get married, yes, we have to prepare ourselves on how to nurture and educate our children morally when they are born" (DD)

DD's statement is reinforced and clarified by AK's statement, which states that:

"The preparation for the birth of our child is not only physical preparation but also preparation for educating and nurturing the character of our children, especially in a non-Islamic country. So, my wife and I agreed to fortify the child's morals and remain optimistic from the time the child is in the womb until birth and continue into adulthood. So that children are ready to live with moral enrichment during rejection that does not follow Eastern principles.

Both fathers, representing other fathers, have prepared "preventive" measures before the birth of a child by devising strategies for the moral formation of children to prevent sexual moral pathology behaviour in the Australian environment. According to informants AA and MY, there is some involvement of fathers in shaping the character of children and strengthening the sex morals of children in the womb, including fathers actively reading the Qur'an when pregnant mothers are pregnant, and this is actively done during the five prayers. When fathers are at home, fathers also actively recite the Prophet's prayer near the mother's abdomen, and it is done before going to sleep or waking up; the hope is that the child will get used to hearing divine-based sounds. Another way that the father provides when the baby is still in the womb is to engage in spiritual strengthening, then also actively communicate with the unborn baby by giving positive advice from the womb so that they behaves straight, not defiantly. Hopefully, the baby will respond and receive positive energy from the father.

The involvement of father informants in educating and maintaining the child's sex morals in Australia is not only limited to the prenatal period but also postpartum, that is, after the birth of the child until adolescence and adulthood. This was conveyed by informants named AT and IS, who stated that:

“As a father, I instil a culture of shame in my children by always giving them consistent understanding. Through dialogue and discussion with children about the

importance of a culture of shame: shame at seeing people hugging, holding hands, kissing, shame at having sex, shame at LGBT behaviour. All of this is done with an understanding of the child so that the child realizes that positive behaviour is the basis of all goodness” (AT)

The ISIS informant added that:

"The way I do it as a father, which other fathers here can also apply, to protect children from behaviour that does not conform to Eastern principles, is to build children's self-awareness, which is done from an early age. Father enlightens that Eastern culture must still be presented. I also consistently give good and bad examples to children so they understand that positive character is the basis of a child's main behaviour". (IS)

Based on the presentation of the information, techniques and methods that can be taken to educate children's sex morals in countries with Islamic minorities, which include:

**Table 5.** Techniques and Ways of Educating Children's Sex Morals by Fathers in Islamic Minority Countries

Name	Form of Moral Education on Child Sex
DD	<ul style="list-style-type: none"> <li>• The main point is that self-awareness for a father to educate sex morals must be done early. Once self-awareness emerges and strengthens, there will be hope for involvement with the child.</li> </ul>
AK	<ul style="list-style-type: none"> <li>• A father strengthens his child from the pre-birth phase, where the father strengthens the child's morale even while still in the womb.</li> </ul>
AA	<ul style="list-style-type: none"> <li>• The father actively reads the scriptures when the mother is pregnant and approaches the mother's womb.</li> <li>• The father also actively recites the prophet's prayer near the mother's abdomen, which is done before going to sleep or waking up, the hope is that the child will get used to hearing divine-based sounds.</li> </ul>
MY	<ul style="list-style-type: none"> <li>• The father actively communicates with the unborn baby by giving positive advice in the womb so that the baby behaves properly and does not go astray. Hopefully, the baby will respond and receive positive energy from the father.</li> </ul>
IS	<ul style="list-style-type: none"> <li>• Building children's self-awareness is done consistently by fathers at home as a form of reinforcement for children.</li> <li>• Fathers provide enlightenment that Eastern culture must continue to be prioritized,</li> <li>• Consistently providing good and bad examples to children so that they understand that positive character is the basis of a child's primary behaviour</li> </ul>
AT	<ul style="list-style-type: none"> <li>• Fathers instill a culture of shame in their children through dialogues and discussions with children about the importance of a culture of shame</li> </ul>

Sex education for children is not only the responsibility of a mother to her child or a teacher to her child, but in general, regardless of place, position, and circumstances, sex education is also a great responsibility of a father to his child. Why is it mandatory for a father to be involved in educating and maintaining the child's sex morals? There are several reasons for this.

First, the father is the "central figure" in the family, who must not ignore the process of forming moral knowledge, moral feelings, and moral actions for his children, so a father must remain active in accompanying the moral development of children even though he is busy making a living.

Secondly, fathers are "moral figures" who must instil ethical values in their children. The moral seedbed should ideally be sown from the prenatal phase, continuing through the Christmas phase and consistently into the adolescent and adult phases. Fathers must remain closely involved in parenting and moral education to understand precisely how the process and results are achieved. Third, the father is the "figure of positive change" in the family, meaning that the father is responsible for all the behaviour of his family members; when a child experiences behavioural anomalies, the father must be at the forefront of his children to restore the child to healthy behaviour. Fourthly, the father is also a "figure of wisdom" who must understand how to deal with the behaviour of children who have been contaminated by behavioural anomalies and how to prevent the behaviour of children from entering the area of behavioural anomalies. This is resolved by the principle of self-wisdom, without triggering excessive emotions and losing a healthy mind.

Based on the above description, it is clear that the role and involvement of a father in nurturing and educating the morals of his children cannot be replaced by another figure. Why? Fathers have a significant role and responsibility as central figures, moral figures, figures of positive change, and figures of wisdom, all of which a father must understand and comprehend. As stated, when fathers are directly involved in childrearing, the quality of the child's personality will improve. This statement is reinforced by stating that a child needs a father figure; although a child will generally be closer to the mother, the child still wants to strengthen his attachment to the father.

The results of Hasanah's research (2021) show that children attached to their fathers will grow up to be children with positive personalities. Research by Febriyanti et al. (2022) also shows the same thing that children whose fathers are directly and consistently involved with their children will produce children who are mature and able to distinguish between what is good and what is not good, what should be followed and what should be eliminated. In other words, his behaviour is still of good quality, and his actions are not only good at times but also harmful.

One of the things that thrive from a father's involvement in parenting is a strong self-awareness for the child in maintaining sex morality and self-preservation from casual sex, which is not by Eastern teachings. Like the informants, they have carried out the responsibility of involvement in early parenting, even from the prenatal phase, the Christmas phase, and the adolescent and adult phase. Fathers' focus in early parenting is to understand, enlighten, and interpret children and always be careful in their behaviour. This is done by informants such as DD and AK, who build interaction and communication with prospective babies while still in the womb. Because it is assumed that babies, even though they are not yet born, can understand what parents feel and want. Therefore, intimate communication becomes meaningful and consistent, even though the baby is not yet born. This is in line with research by Hardie et al. (2020), which states that babies in the

womb can be invited to interact and communicate, so the more contact with the unborn baby, the better, as long as the interaction is positive.

Some forms of positive interaction since in the womb of the informants - fathers, have been seen from informants AA and MY, where AA actively reads the scriptures and again based on religion, being close in the womb so that the child strengthens his spiritual aspects. Meanwhile, MY actively communicates intimately with the unborn child by giving positive advice and suggestions so that later, when they are adults, they maintain their self-quality and sexual morals. IS and AT, in addition to being involved in child care while in the womb, are also actively involved in postnatal care by instilling in the child's self-awareness the importance of Eastern culture and reinforcing a culture of shame in acting in ways that are not by Eastern principles. So that children, even if they are in non-Islamic countries and free from sex and LGBT legality, remain within a strong culture of shame and a culture of self-awareness and responsibility.

Facts on the ground also clearly and concretely show that fathers' involvement is not only in the context of children's self-awareness but also in strengthening the spiritual side of children. Fathers believe that spirituality is a "moral basis" that must always be controlled and strengthened, not weakened, because unhealthy behaviour will flourish in children when spirituality weakens. In the end, it will not be easy to control. As the Horowitz-Kraus & Gashri (2023) research states, spirituality must be the basis of all behaviour. Children who receive spiritual reinforcement from an early age will be able to protect themselves from negative influences. Research (Aziz et al., 2023) further reinforces previous findings, saying that spiritual teachings that are based on and embedded with sincerity, a sense of responsibility, and great love from parents, especially fathers to their children, are more lasting and imprinted by their children, and will always be remembered and applied by children wherever they are and for a long time.

## Conclusion

Until now, the father's role as the "centre of the parents" is inseparable from the child, from the womb to adulthood. This shows that the involvement of fatherly care is timeless. A father should develop sincere, unconditional care, self-awareness-based care, interactive-communicative care, and spiritual care. For example, fatherly involvement is carried out consistently with the child from an early age, even before Christmas. In this case, it will be able to keep the child in the realm of positive morality so that the culture of shame for actions that violate norms continues to develop, the spiritual culture that establishes religious rules is still well held so that wherever the child is, he will continue to protect himself from things that are not by Eastern customs.

## Declarations

### Author contribution statement

AS focuses on field data research, DS and ANA focus on field data processing, and MS focuses on thought development, research objectives, literature review, data collection, data management, data analysis, data results, findings, and final manuscript review.



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