Parents' Use of KOCAK for Sexual Abuse Prevention Education among Preschool Children

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Abstract: Previous studies on child sexual abuse (CSA) prevention have largely focused on educational interventions and children's protective knowledge, while parental perspectives on using story-based media to facilitate age-appropriate prevention education remain underexplored. This study explores parents' perspectives on using KOCAK (Kokoru and Children's Stories) to educate children aged 4–5 about sexual abuse prevention. Employing a descriptive qualitative design, data were collected through observation and in-depth interviews with parents of children aged 4–5 at Hompimpaa School. The findings indicate that KOCAK supports parent–child communication when discussing safe and unsafe touch and personal privacy boundaries. However, two mini visual cards require revision to provide more representative illustrations. The storybook content was considered relevant to children's experiences, with further development needed through case-based narratives addressing gadget use and digital safety. This study contributes context-specific insights into how parents perceive and adapt story-based educational media for early childhood CSA prevention. Its practical implications include improving visual representations, expanding digital safety content, and strengthening parental guidance to support age-appropriate, open, and protective communication with young children. Unlike previous studies that primarily emphasize children's protective knowledge or interventions, this study uniquely reveals how parents critically evaluate and adapt specific visual symbols and story-based narratives to address both bodily safety and emerging digital risks in early childhood CSA prevention.

Keywords: Body Safety Education, Parents, Story-Based Learning, Sexual Violence Prevention, Early Childhood Education.

INTRODUCTION

Child sexual abuse (CSA) prevention requires a comprehensive approach that combines child protection policies, age-appropriate education, and active parental involvement. Ideally, children should be equipped with developmentally appropriate knowledge about body autonomy, personal boundaries, safe and unsafe touch, and strategies for seeking help when they feel uncomfortable or threatened. Families play a particularly important role in this process because parents can introduce protective knowledge through everyday interactions and establish open communication with their children. For children aged 4–5 years, prevention education needs to be delivered through concrete, engaging, and accessible learning experiences that correspond to their cognitive, emotional, and social development. Therefore, developing educational strategies that enable parents to communicate sensitive concepts in a supportive and understandable manner is an important component of early childhood protection.

However, the ideal of a safe environment for every child remains challenged by the continuing occurrence of sexual violence against children. Data attributed to Indonesia's Ministry of Women's Empowerment and Child Protection (KemenPPPA) recorded 10,327 cases of sexual violence against children in 2021 and 11,682 cases in 2022, representing an increase of approximately 13.1% based on these figures. These statistics illustrate the seriousness of child protection concerns and the need to strengthen prevention efforts alongside legal and rehabilitative responses. Nevertheless, reported cases should be interpreted carefully because administrative data may not capture the full prevalence of abuse and may be affected by reporting practices. The persistence of reported cases reinforces the importance of examining preventive strategies that can be implemented in children's immediate environments, particularly within families and early childhood educational settings.

Preventing CSA requires more than the existence of legal protections; it also requires accessible educational practices that help children recognize inappropriate behavior and communicate concerns to trusted adults. Indonesia's regulatory framework on child protection includes preventive measures alongside promotive, curative, and rehabilitative approaches, as reflected in Ministerial Regulation No. 12 of 2011 concerning indicators for child-friendly districts and cities. In addition, the *Out of the Shadows* initiative has assessed countries' responses to sexual violence against children, including the roles of policy, legal frameworks, and societal engagement. These policy and assessment frameworks highlight the importance of prevention at both institutional and community levels. Within this context, family-based education represents a practical entry point for translating child protection principles into everyday

interactions. Parents need appropriate resources and communication strategies to introduce body-safety concepts without creating unnecessary fear or confusion among young children.

Early childhood is an important period for introducing foundational body-safety education in ways that are sensitive to children's developmental needs. Children aged 4–5 years can begin learning the names of body parts, personal privacy, appropriate boundaries, and the importance of telling a trusted adult when an interaction makes them uncomfortable. Such education should emphasize that children have the right to bodily autonomy and can refuse unwanted touch, while also making clear that responsibility for preventing abuse rests with adults and protective systems rather than with children themselves. UNESCO's guidance on sexuality education emphasizes the importance of age-appropriate, scientifically accurate, and developmentally responsive learning. Accordingly, educational media for young children should use concrete examples, clear language, and engaging visual or narrative elements. Parents also need guidance to respond calmly to children's questions and disclosures, ensuring that prevention education supports trust, safety, and communication rather than fear or blame.

Previous studies have explored various educational media for communicating CSA prevention concepts to children and parents. Qalbina and Wati (2023), for example, reported that audiovisual media and body mapping supported children's learning about basic sexual abuse prevention in an early childhood education setting in Samarinda. Hinga (2019) examined the use of songs to introduce body-safety concepts, including distinctions between body parts that may and may not be touched, through lyrics and movement. Irwan et al. (2022) found that educational activities using PowerPoint presentations and short videos helped raise awareness among parents of young children about CSA. Fitri et al. (2020) discussed the use of illustrated books, posters, banners, clothing, tote bags, and social media to communicate prevention messages and encourage children to speak up about potentially abusive experiences. Taken together, these studies indicate that educational media can provide accessible ways to communicate sensitive information. However, the findings and implications of each intervention need to be understood in relation to its target audience, educational objectives, implementation context, and method of evaluation.

Other studies provide a rationale for exploring the combination of craft-based activities, children's stories, and visual cards. Sari and Suryani (2018) associated the use of Kokoru paper craft with the development of children's fine motor skills, while Nikolajeva (2013) discussed the role of children's

literature in supporting children's engagement with meaning and complex ideas. Shabrina et al. (2019) examined visual cards as learning aids that can attract children's attention and facilitate the presentation of information. Although these studies offer relevant conceptual foundations for using creative and visual media, their findings do not, by themselves, establish that such media are effective for CSA prevention. Rather, they suggest that craft activities, stories, and visual prompts may offer complementary ways to introduce sensitive concepts in an accessible format. Their potential value for body-safety education therefore requires examination within the specific context in which parents use them with young children.

Despite these contributions, an important research gap remains concerning how parents experience and evaluate an integrated educational medium that combines Kokoru craft activities, children's stories, and mini visual cards for CSA prevention education. Existing studies cited above primarily address particular media, children's learning activities, or parental awareness, whereas less attention has been given to parents' experiences of using these three components together to discuss body safety with children aged 4–5 years. In particular, further contextual understanding is needed regarding how parents perceive the medium's usefulness for parent–child communication, whether its illustrations and narratives correspond to children's developmental needs, what difficulties emerge during use, and which improvements parents consider necessary. Addressing these questions is important because the suitability of an educational medium depends not only on its content and design but also on how parents interpret, communicate, and adapt its messages in everyday interactions.

In response to this gap, the present study examines KOCAK (*Kokoru and Children's Stories*), an educational medium integrating Kokoru craft activities, children's stories, and mini visual cards, as used by parents to introduce CSA prevention concepts to children aged 4–5 years at Sekolah Hompimpaa, Sumbang, Banyumas Regency, Indonesia. The study's novelty lies in its context-specific exploration of parental perspectives on the integrated medium, with attention to perceived benefits, the suitability of its visual and narrative components, and opportunities for further development. Rather than assuming that KOCAK is effective in preventing abuse, this study investigates how parents experience its use as an educational aid and how they assess its relevance to their children's needs. This perspective can help distinguish the medium's perceived educational value from outcomes that would require separate evaluation, such as measurable changes in children's knowledge, behavior, or protective skills.

The urgency of this research stems from the need to strengthen practical, family-based approaches to early childhood protection and to develop educational resources that parents can use in age-appropriate conversations about body safety. Accordingly, this study aims to explore parents' experiences and perspectives regarding the use of KOCAK, focusing on its role in facilitating communication about safe and unsafe touch and personal privacy boundaries, the challenges encountered during its use, and parents' recommendations for improving its visual materials and narrative content. By documenting these experiences at Sekolah Hompimpaa, the study seeks to contribute context-sensitive insights for refining story-based and creative educational media for early childhood CSA prevention. The findings may inform the development of more representative illustrations, developmentally appropriate narratives, and additional content addressing children's digital experiences, while underscoring the continuing importance of parental guidance and broader child protection measures.

METHOD

Research Design and Setting

This study employed a descriptive qualitative design using a field research approach to explore parents' experiences and perspectives regarding the use of KOCAK (*Kokoru and Children's Stories*) as a medium for child sexual abuse (CSA) prevention education. A qualitative approach was appropriate because the study focused on understanding participants' experiences, perceptions, challenges, and suggestions within their educational context rather than measuring intervention effectiveness. The research was conducted over two months at Sekolah Hompimpaa, Puri Karanggintung, Sumbang District, Banyumas Regency, Central Java, Indonesia.

Participants and Data Sources

The study involved four informants selected purposively based on their relevance to the research objectives. They comprised the school founder, identified by the pseudonym RN, and three parents of children aged 4–5 years enrolled at Sekolah Hompimpaa. The school founder was included to provide contextual information about the institution and its approach to child protection, while the parents provided accounts of their experiences using KOCAK with their children. Primary data were obtained through interviews and observations, supported by field notes and relevant documentation. Secondary sources included scholarly articles, books, research reports, and other relevant literature on early childhood education and CSA prevention.

Table 1. Participant characteristics and their roles

Participant category	Number	Main contribution
School founder (RN)	1	Institutional context and child protection practices
Parents of children aged 4–5 years	3	Experiences, perceived benefits, challenges, and suggestions regarding KOCAK
Total	**4**	**Primary qualitative data**

Data Collection Procedures

Data were collected through semi-structured, in-depth interviews, direct observation, and documentation. An open-ended interview guide was developed to explore participants' experiences and perspectives. Interviews addressed the ways parents introduced body-safety concepts, communicated about safe and unsafe touch and personal privacy, experienced challenges when using KOCAK, and identified opportunities for improving its educational materials. The school founder was interviewed to obtain contextual information about the school's educational practices and approach to child protection.

Observations focused on parent–child interactions during the use of KOCAK, including Kokoru craft activities, children's stories, and mini visual cards. Attention was given to communication patterns, verbal and nonverbal responses, engagement, and the ways parents presented sensitive educational concepts. Field notes and photographs of relevant activities were collected as supporting documentation, subject to appropriate consent and child-protection safeguards. Interview recordings, where available, were transcribed for analysis. These data collection techniques enabled the researchers to compare participants' accounts with observations of educational activities and relevant documentary evidence.

Data Analysis

Data were analyzed inductively using the interactive framework of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). First, interview transcripts, observation notes, and documentary records were organized and reviewed to identify information relevant to the research questions. Second, data were condensed through coding and categorization, with attention to recurring patterns concerning the perceived usefulness of KOCAK, parent–child communication, the suitability of visual and narrative materials, challenges encountered during implementation, and recommendations for improvement. Third, the coded data were organized into descriptive thematic summaries to facilitate comparisons across

informants and data sources. Finally, conclusions were developed and checked against the original data to ensure that the interpretations remained grounded in participants' accounts and the available observational evidence.

Trustworthiness

The trustworthiness of the findings was addressed through triangulation of data sources and collection methods. Interview accounts were compared with observational notes and relevant documentation to identify converging information, differences, and contextual explanations. The analysis also involved checking emerging interpretations against the original records to reduce unsupported conclusions. Participants' perspectives were distinguished from the researchers' interpretations, and the findings were intended to remain context-specific rather than statistically generalizable. Any additional procedures, such as participant validation or independent coding, should be reported only if they were conducted.

Ethical Considerations

Because the research concerned CSA prevention education and involved observations of interactions with young children, ethical safeguards were particularly important. Participation should be voluntary, with informed consent obtained from adult participants and appropriate parental or guardian permission for any observation, recording, or use of children's images or information. Children's privacy and dignity should be protected, and identifying details should be removed from research records and reporting. The researchers should also ensure that the educational activities are age-appropriate and do not expose children to distressing or explicit content. Any

RESULTS AND DISCUSSION

Results

School context and existing prevention practices

Sekolah Hompimpaa is a non-formal educational institution that supports the development of children's abilities, interests, and talents from an early age. Its classes serve children aged 1.5–12 years and are organized into four groups: Tunas Kecil (1.5–2.5 years), Tunas Besar (2.5–4 years), Pohon (4–6 years), and extracurricular classes (6–12 years). Child sexual abuse (CSA) prevention was identified as an important concern within the school. According to RN, the school founder, teachers and facilitators introduce body-safety messages during regular learning activities, including verbal

explanations about body parts that may or may not be touched by others, discussions about biological differences during family-themed lessons, and songs for children in the Pohon class. However, the school had no dedicated sexuality-education subject and lacked an adaptive, sustainable educational medium specifically designed for CSA prevention.

The complementary roles of school and family

RN described the school as a partner to parents rather than the sole provider of children's education. The school's existing practices therefore depended on cooperation between educators and families. The findings indicate that school-based messages were intended to be reinforced at home, where parents could revisit body-safety concepts through daily routines and conversations. This arrangement positioned parents as key facilitators of prevention education while allowing the school to provide contextual support. The need for this partnership was especially relevant because the school did not yet have a dedicated, continuous medium that parents could use to deliver consistent messages outside the classroom.

Parents' existing approaches to body-safety education

All four informants—RN, AF, LL, and HF—reported that they had already introduced some prevention-related information verbally. Their explanations included biological differences between boys and girls and basic information about body parts. Some parents explained the functions of reproductive organs during everyday routines, such as accompanying children when they urinated. Parents also emphasized that children should value and care for their bodies, describing the body as a valuable gift from God that should be protected. These accounts show that prevention education was already present in family life, although the content and timing of conversations were generally informal.

Personal boundaries and parental understanding of CSA

Parents described body protection in terms of personal boundaries and restrictions on allowing others to touch private body parts. RN and LL characterized sexual abuse as an act in which an offender uses a child's body for adult sexual gratification and associated abuse with unwanted contact involving private body parts. The informants also recognized that sexual harassment can occur through verbal comments about a person's body or sexualized jokes. These descriptions indicate a basic awareness of physical and verbal forms of sexual misconduct, although the accounts did not establish that every participant had the same level of conceptual knowledge.

Parental concern and protective strategies

RN and HF reported feeling concerned about media coverage of CSA and the possibility that children could face risks in their everyday environments. Both recognized that offenders could be people known to the child, rather than only strangers. RN described monitoring people in the child's immediate social environment and paying attention to the backgrounds of the child's teachers. HF emphasized that families could exercise control over their own practices and considered education at home an important preventive step. These accounts reflect two complementary protective orientations: monitoring children's environments and strengthening children's knowledge and communication through family education.

Limitations of verbal-only education

All informants indicated that they had not previously found an alternative educational method beyond verbal explanations. Conversations about prevention tended to occur only on particular occasions, and the messages were often repeated without substantial variation. Parents perceived that repeated verbal instruction could become monotonous for children and did not always help them understand why particular boundaries mattered. This difficulty formed the immediate context for trying KOCAK, which offered parents a more structured combination of storytelling, role-play, and visual prompts.

How parents used KOCAK

KOCAK comprised three components: Kokoru paper dolls, children's story scripts, and mini visual cards. The suggested process involved preparing the three components, having the parent narrate and perform the story characters, presenting a short educational explanation with the mini visual cards at the end of the role-play, and discussing the message with the child. The source described a typical duration of approximately 15 minutes, adjustable to the child's needs. During the study, parents were given opportunities to use each component. Informants considered the integrated format a practical aid for introducing prevention messages, and they recommended sessions of approximately 10–15 minutes, generally once a week, while taking the child's mood and attention into account.

Parents' experiences with Kokoru dolls

The Kokoru dolls represented male and female characters and were used to enact the stories. AF reported that the dolls helped parents point to

body parts and explain their functions and privacy boundaries more concretely than verbal warnings alone. For example, AF pointed to the doll's lips and explained their role in eating and drinking. Parents also discussed the fact that inappropriate touching can occur regardless of what a child is wearing. LL recommended adding underwear and outer clothing to the dolls so that parents could explain boundaries over clothing as well as under clothing. RN supported this suggestion, noting that clothing could make the examples more recognizable in relation to children's everyday experiences.

Story scripts and their three educational themes

The KOCAK story scripts addressed three themes: private body boundaries, reproductive-organ hygiene, and relationships between genders. The story "Me and a Packet of Candy" ("Aku dan Sebungkus Permen") focused on gifts and inducements that may be used to manipulate children. Informant AF expressed concern that children could trust people who offered gifts. The story "I Love My Body" ("Aku Sayang Tubuhku") introduced body care and the terms penis and vagina. LL acknowledged that naming these organs directly had previously felt uncomfortable, partly because of concern that the child would ask further questions. The third story, "My Playmate" ("Kawan Sepermainanku"), addressed physical boundaries between playmates, including asking permission before touching and respecting another child's refusal.

Mini visual cards and recommendations for improvement

The KOCAK set contained nine mini visual cards, with three cards for each story. "Me and a Packet of Candy" used images of candy, money, and ice cream; "I Love My Body" used images of water, a banana, and a peach; and "My Playmate" used images of trousers and a skirt, male and female faces, and play. Although the images and text were generally considered clear, AF objected to using a banana and a peach as symbolic representations of male and female genitalia. AF was concerned that this symbolism could prompt jokes or lead children to imagine the organs as resembling the fruits. AF recommended replacing the fruit images with male and female faces accompanied by a verbal explanation, or using the accurate anatomical terms penis and vagina. RN also recommended expanding KOCAK to address children's exposure to social media and online games, where sexualized or pornographic content might appear. These recommendations identified specific visual and content-related priorities for future revisions.

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Figure 1 illustrates the Kokoru dolls as the main visual and role-play media in the KOCAK model. The dolls provide concrete representations that parents can use to communicate sensitive topics about body awareness, personal boundaries, and sexual abuse prevention in a manner that is more accessible to preschool children. Through storytelling and role-play, parents can demonstrate appropriate and inappropriate touching, explain the importance of protecting private body parts, and introduce simple responses when children feel uncomfortable. The use of dolls also allows parents to adapt explanations to children's developmental levels and attention spans. However, the findings suggest that the dolls could be improved by adding clothing to make explanations about body boundaries more explicit, including distinctions between touching over and under clothing. Thus, the dolls function not merely as visual aids but also as interactive tools for facilitating parent–child communication about bodily safety.



Figure 2. The nine KOCAK mini visual cards.

Figure 2 presents the nine mini visual cards used to support the three KOCAK stories: Me and a Packet of Candy, I Love My Body, and My Playmate. Each story is represented by three cards designed to reinforce its central

message through familiar visual cues. The candy, money, and ice cream images help introduce the issue of gifts or inducements; the water and fruit images relate to body care and personal hygiene; and the clothing, gender, and play images support discussions about gender differences, peer relationships, and personal boundaries. The cards can help parents structure storytelling and encourage children to recall key messages through visual associations. Nevertheless, AF's criticism of the banana and peach images highlights the importance of selecting developmentally appropriate visuals that minimize ambiguity and unintended interpretations. Replacing these symbols with clearer illustrations and accurate, age-appropriate anatomical terminology may strengthen the cards' educational value. In addition, incorporating visual prompts about online safety could extend KOCAK beyond physical interactions to address children's potential exposure to inappropriate content on social media and online games.

Discussion

The findings suggest that CSA prevention education at Sekolah Hompimpaa was already incorporated into ordinary learning activities, but it had not yet been organized as a dedicated and continuous educational program. This gap helps explain why parents' participation matters: prevention messages introduced at school can be revisited in the family context, where children encounter everyday situations and questions. The finding is consistent with ecological and socialization perspectives that regard children's development as shaped by interconnected environments. It also resonates with Ki Hajar Dewantara's emphasis on the family's educational role and with the view that family is a child's primary socialization setting, while school provides a complementary role. KOCAK may therefore be understood as a bridge between school-based messages and family practice, rather than as a substitute for institutional safeguarding.

Informants' accounts show that parents already regarded body protection as part of their responsibilities, even when their methods were informal. This finding is compatible with Galinsky's view of parenting as a continuing developmental role and with literature describing parents as children's first educators. However, recognizing responsibility does not automatically provide parents with the language or tools needed to discuss sensitive subjects. The reported reliance on verbal warnings indicates a practical need for resources that help parents explain body boundaries in a calm and age-appropriate manner. KOCAK responds to this need by structuring the interaction around a story, characters, and visual prompts.

Parents' emphasis on loving and protecting the body suggests that body-safety education was framed not only as a warning about danger but also as an effort to build self-worth. This approach is important because prevention education should help children understand that their bodies deserve respect and that they can communicate discomfort. The findings are broadly consistent with child-protection approaches that emphasize bodily autonomy and personal boundaries. At the same time, children should not be made responsible for preventing abuse: adults and institutions remain responsible for protection, supervision, and responding appropriately to disclosures. Educational messages should therefore combine children's right to say no and seek help with clear assurances that abuse is never the child's fault.

Parents reported that verbal explanations were repetitive and could be difficult for children to understand when they were not accompanied by concrete examples. KOCAK's use of role-play and storytelling offered an alternative interaction in which parents could demonstrate, point to, and discuss body-safety concepts. This finding aligns with play-based early childhood pedagogy, which uses concrete and engaging experiences to support learning. It is also compatible with Hurlock's discussion of play in childhood and research cited in the source concerning storytelling with puppets. Nevertheless, the present qualitative findings establish parents' perceived usefulness of the dolls, not a measured improvement in children's knowledge or protective behavior. Such outcomes would require separate assessment.

The dolls appeared to help parents move from abstract prohibitions to more concrete explanations of body parts and their functions. AF's example of pointing to the doll's lips illustrates how a visual object can provide a shared reference point for parent–child discussion. The recommendation to add underwear and outer clothing also shows that parents wanted the medium to reflect ordinary situations in which children encounter physical contact. This design feedback is a distinctive practical finding: the educational value of a visual aid depends not only on its attractiveness but also on whether its representation supports accurate, non-stigmatizing explanations. The dolls should therefore be reviewed to ensure that they communicate body boundaries clearly without implying that clothing determines responsibility for abuse.

The story "Me and a Packet of Candy" addressed the possibility that an offender may use gifts or promises to gain a child's trust. Parents considered this scenario relevant to their concerns about children's vulnerability to inducements. This finding corresponds with the literature cited in the source on offenders' use of gifts, promises, and coercion. Story-based discussion

can provide a developmentally accessible way to rehearse responses to uncomfortable situations, such as declining an offer, moving toward a trusted adult, and telling someone what happened. However, prevention messages should avoid teaching children that every gift or unfamiliar person is dangerous. The focus should be on recognizing unsafe requests or secrecy, seeking help, and understanding that responsibility for abusive behavior lies with the offender.

The story "I Love My Body" exposed a tension between the need for accurate information and parental discomfort about naming genitalia. LL's account suggests that concern about children asking additional questions may discourage direct explanations. The proposed use of the terms penis and vagina offers an opportunity to normalize age-appropriate anatomical language and help children communicate clearly about their bodies. This direction is consistent with literature cited in the source, including Safita (2017) and Yaðan Güder and Alabay (2018), which supports the use of accurate names rather than euphemisms. Such language should be introduced calmly, with answers matched to the child's questions and developmental level, without presenting normal curiosity as inappropriate.

The story "My Playmate" focused on physical boundaries between children, including the need to ask before touching and to respect another child's refusal. This theme is important because body-safety education should address interactions among peers as well as risks posed by adults. The source relates children's curiosity about bodies to developmental accounts of early childhood, but curiosity alone should not be equated with abusive intent. Guidance should distinguish developmentally common exploration from coercive, distressing, or harmful behavior and should emphasize supervision, clear boundaries, and supportive adult intervention. The story may help parents introduce the idea that consent and respect apply to everyday play, while avoiding labels that shame young children.

Parents' criticism of the banana and peach cards is one of the study's most specific design findings. Although symbolic images may be intended to make sensitive topics easier to introduce, AF worried that the fruit representations could cause confusion or become material for jokes among children. This response highlights a design tension between reducing embarrassment and preserving conceptual accuracy. Visual aids should be tested with parents and, where ethically and developmentally appropriate, reviewed by early childhood educators and child-protection specialists before use. Replacing ambiguous symbols with clear illustrations and accurate terminology may help parents communicate more consistently. The

recommendation is based on participants' perceptions and should be treated as a design priority for subsequent testing rather than as proof that all children interpret the cards incorrectly.

Informants recommended short sessions of approximately 10–15 minutes, generally once a week, and stressed the importance of the child's mood and attention. These suggestions indicate that flexibility and timing are central to the practical use of KOCAK in family routines. The recommendation to add content about social media and online games also shows that parents viewed children's safety as extending beyond physical environments. The source cites a figure of 66.6% for boys and 62.3% for girls who had reportedly encountered depictions of sexual intercourse online, attributed to KemenPPPA through Rahmawaty (2021); this statistic should be checked against the original report before publication. More broadly, digital-safety content should be evidence-based, avoid unsupported causal claims, and equip parents to supervise age-appropriate media use and respond constructively when children encounter disturbing material.

Practically, the findings identify specific ways to refine KOCAK as a family-oriented resource: retain the integrated storytelling and role-play format, consider adding clothing to the Kokoru dolls, replace potentially ambiguous fruit symbolism with clearer visual representations and accurate anatomical language, and develop age-appropriate digital-safety narratives. For educators and school leaders, the findings support closer collaboration with parents so that body-safety messages can be reinforced across home and school settings. The study also suggests that implementation guidance should help parents discuss boundaries, consent, trusted adults, and disclosure without frightening or blaming children. These implications concern design and practice informed by participants' experiences; they do not establish that KOCAK reduces CSA incidence or independently improves children's protective skills.

This study has several limitations. It involved four informants from a single non-formal school, including one school founder and three parents, so the findings provide context-specific insights and cannot be generalized statistically to other families or educational settings. The evidence primarily reflects adult accounts, observations, and documentation; the source does not report a standardized pre–post assessment of children's knowledge, behavior, or safety skills. The duration and frequency of data collection, the detailed coding process, and any participant-validation procedures should be specified in the final manuscript if they were conducted. In addition, the study explores perceived usefulness and design feedback rather than

establishing causal effectiveness. These limitations should be considered when interpreting the findings and planning further evaluation.

Future research should involve a broader and more diverse group of parents, educators, and early childhood settings to examine how KOCAK is interpreted and adapted across contexts. The revised dolls, story scripts, and mini visual cards should be reviewed by early childhood education and child-protection experts, then pilot-tested for clarity, developmental appropriateness, cultural sensitivity, and usability. Subsequent studies could combine qualitative interviews with age-appropriate measures of children's understanding before and after using the medium, while ensuring that assessment procedures are ethically appropriate and do not expose children to distressing content. New story modules could address online safety, inappropriate requests for images, secrecy, and how to seek help from trusted adults. Research should also examine implementation fidelity, parent confidence, children's engagement, and the practical conditions needed for sustained use. Any claim of effectiveness should be based on an appropriate evaluation design rather than parental perceptions alone.

CONCLUSION

This study found that parents at Sekolah Hompimpaa had already introduced body-safety concepts through verbal explanations, but they described limited alternatives and concerns that repeated verbal messages could become monotonous or difficult for young children to understand. KOCAK provided a structured combination of Kokoru dolls, children's stories, and mini visual cards that parents perceived as useful for discussing body parts, personal boundaries, inducements, body hygiene, and respectful peer relationships. A distinctive finding was the specificity of parents' design feedback: they recommended adding clothing to the dolls, revising the banana and peach cards to avoid potentially confusing symbolism, and expanding the stories to address children's digital experiences. Parents also suggested brief sessions of approximately 10–15 minutes, adjusted to children's mood and attention.

The findings suggest that KOCAK has potential as a practical aid for parent–child communication about body safety, particularly when used in coordination with school-based education and broader safeguarding practices. Its contribution lies in identifying how parents experience an integrated, story-based medium and in documenting concrete priorities for its refinement, rather than proving its effectiveness in preventing abuse. The study recommends revising visual materials, using accurate and age-

appropriate anatomical language, developing digital-safety content, and providing guidance that supports children's right to bodily autonomy without shifting responsibility for preventing abuse onto them. Future research should test the revised medium across more varied settings and evaluate its usability and learning outcomes through ethically appropriate methods.

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