

# WAYANG KRUCIL FOR CHARACTER BUILDING: A CULTURE-BASED APPROACH TO SEXUAL RISK PREVENTION AMONG HIGH SCHOOL STUDENTS

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## ABSTRACT

Risky sexual behavior among adolescents remains a persistent public-health and educational concern, often driven by uneven sexuality education, peer/media pressures, and limited self-regulation. Indonesia's cultural heritage offers a context-sensitive prevention pathway. To design, validate, and field-test a counselor-ready school module that integrates Wayang Krucil values to prevent risky sexual behavior among SMK students in an Islamic school context. Using a Research & Development approach operationalized through ADDIE, the study was conducted at SMKIT Ibnu Katsir Jember (population = 37). A purposive limited try-out involved Grade 12 students (n = 11). Data sources included observations, stakeholder interviews, expert validator ratings (content, design, language, practitioner usability), feasibility/acceptability checklists, and brief student reflections. Quantitative summaries (Aiken's V/CVI, descriptive statistics) informed revisions; qualitative data underwent reflexive thematic analysis. Expert review yielded an overall content-validity judgment of 80% (valid with minor revisions). Try-out evidence indicated high acceptability, perceived relevance, and clear deliverability under counselor facilitation. Key improvement cues were sharper, step-by-step session scripts and a concise glossary to reduce terminological load. The module is feasible, contextually resonant, and ready for broader piloting, while claims about effectiveness remain preliminary. Provides a culturally grounded, counselor-deployable package that aligns moral narratives with sexual-health learning goals, offering a replicable ADDIE pathway for schools. Future studies should employ larger, multi-site samples; multiple expert validators with item-level indices; standardized pre-post measures (knowledge, norms, self-efficacy, intentions/behavior); and longer follow-up or controlled designs.

**Keywords:** ADDIE; Adolescents; Counseling module; Risky sexual behavior; Wayang Krucil

## INTRODUCTION

Risky sexual behavior in adolescence—behaviors that elevate the likelihood of unintended pregnancy, sexually transmitted infections (STIs), and psychosocial harms—continues to be a public health and education concern (WHO, 2014; Ibe, 2019). In Indonesia and elsewhere, such behavior is often fueled by limited sexuality education, emotion dysregulation, and the developmental push-pull of curiosity and sensation seeking typical of adolescence (Santrock, 2016; Komunikasi et al., 2021; Silalahi, 2021). Global surveillance has repeatedly documented adolescent exposure to STIs such as chlamydia and gonorrhea, underscoring the scale and persistence of the problem (CDC, 2011). At the same time, normative dating practices among youth can include a continuum of activities—from handholding and kissing to genital contact and intercourse—that, without guidance, slide into higher-risk patterns (Masni, 2018; Ira, 2018; Kosati, 2018; Sandra & Magistarina, 2023; Samsinar & Maisaroh, 2022). Empirical snapshots from Indonesian samples show nontrivial rates of sexual behaviors in dating contexts (e.g., kissing, genital touching, and intercourse), with associated psychological sequelae including regret and depressive symptoms (Wahyuni & Fahmi, 2019; Dwi, 2015; Berisiko et al., 2022; Berisiko et al., n.d.). Understanding this phenomenon requires a developmental lens. Adolescence (10–19 years) is marked by rapid biological, cognitive, and socio-emotional change, with pubertal onset, expansion of social worlds, and exploration of intimate relationships (WHO, 2014; Santrock, 2016; Legiati & Indrayani, 2021). WHO estimates indicate that adolescents account for a substantial share of the global population, with Asia-Pacific hosting the majority (Nuryawati et al., 2024, citing WHO, 2020). In Indonesia, adolescents constitute about a fifth of the population, creating both opportunity and vulnerability; curiosity, modeling, and peer norms intersect with uneven access to credible information (Oktafirnanda et al., 2024; Kemenkes RI, 2022; Riya & Ariska, 2023). International evidence aligns with this picture: early sexual debut and unprotected sex are associated with adverse reproductive and mental-health outcomes (Sawyer et al., 2012; Santelli et al., 2017; Widman, Choukas-Bradley, Helms, Golin, & Prinstein, 2016). Within this landscape, Indonesia's rich cultural heritage provides a potentially powerful, context-sensitive pathway for prevention. Culture, as a system of shared knowledge, values, and practices, shapes moral reference points and social expectations (Koentjaraningrat, 2002; Susanto, 2017; Tanu, 2016; Institut et al., 2024). One emblematic form is Wayang Krucil—an East-Javanese wooden shadow-puppet tradition whose stories and characters embody wisdom, responsibility, temperance, fidelity, and spiritual reflection (Kebonsari et al., 2024; Jatunurcahyo, 2021; Irawanto, 2023; Arizal, 2021; Pertunjukan et al., 2024; Ii et al., 2021). Beyond

aesthetic value, arts and cultural forms are documented to support identity formation, moral reasoning, and social-emotional competencies that buffer risk (Eisner, 2002; Hanna, 2015; UNESCO, 2010).

Despite national initiatives in health promotion, schools—especially faith-based vocational schools (SMK)—still confront rising sexual-risk pressures among students. Key proximal determinants include inaccurate beliefs about reproductive health, unstable emotions, peer influence, and weak parent–adolescent communication (Dani, Hasnur, & Agustina, 2023; Riya & Ariska, 2023; Santrock, 2016). The general solution, supported by international guidance, is comprehensive, developmentally appropriate sexual-health education embedded in a supportive ecology—home, school, and community (UNESCO, 2018; Kirby, Laris, & Roller, 2007; Santelli et al., 2017). Yet “what works” is not one-size-fits-all: modules must be culturally resonant, leverage local meaning systems, and cultivate the self-regulatory skills needed to translate knowledge into behavior (Bandura, 1997; Ajzen, 1991; Resnick et al., 1997; Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011).

Across Indonesia, diverse school-based strategies have been tested. Self-control training for youth leaders can reduce risk-propensity by enhancing inhibitory control and reflective decision-making (Afifi & Alfian, 2023). Reproductive-health education—delivered via pretest–education–posttest sequences—improves knowledge and attitudes (Sukriani & Wahyuni, 2024; Maria, Erita, Adventus, & Mahendra, 2023). Parent–adolescent communication models (e.g., MOSI-RAJA) have shown promise for shifting norms at home (Widianingsih & Fadilah, 2021). Peer-educator approaches extend reach within youth networks (Liswanti, 2021). Correlational evidence highlights psychological assets such as self-efficacy and adversity quotient as protective correlates against sexual risk (Simak, Kristamuliana, & Sekeon, 2022; Rahmawati, Puspasari, & Fitria, 2023). Determinant studies guide tailoring by identifying salient predictors in specific locales (Dani et al., 2023; Arifianingsih, Muhaimin, & Permatasari, 2021). Internationally, meta-analyses and consensus statements converge: well-designed school programs can delay sexual initiation, increase condom/contraceptive use, and reduce multiple-partner sex, especially when they include skills practice, normative education, and culturally relevant scenarios (Kirby et al., 2007; Widman et al., 2016; Santelli et al., 2017; UNESCO, 2018). Social-cognitive and reasoned-action frameworks explain mechanisms of change through self-efficacy, outcome expectancies, perceived norms, and intentions (Bandura, 1997; Ajzen, 1991). In parallel, arts-integrated pedagogy enhances engagement, identity work, and internalization of values—benefits pertinent to sensitive topics like sexuality (Eisner, 2002; Hanna, 2015; UNESCO, 2010).

A review of Indonesian efforts shows three recurrent patterns. First, many interventions prioritize didactic health education or generic skills (e.g., knowledge modules, peer education, self-control training) rather than culturally embedded moral reasoning (Sukriani & Wahyuni, 2024; Maria et al., 2023; Liswanti, 2021; Afifi & Alfian, 2023). Second, parent-communication initiatives, while valuable, often do not supply a turnkey, school-owned package that teachers/counselors can implement independently across terms (Widianingsih & Fadilah, 2021). Third, determinant and cross-sectional studies map correlates of risk but do not yield deployable artifacts for routine school guidance (Dani et al., 2023; Arifianingsih et al., 2021; Simak et al., 2022; Rahmawati et al., 2023). Against this backdrop, indigenous cultural forms—especially Wayang Krucil—remain underutilized in sexual-risk prevention, despite their deep reservoir of values: prudence (*kebijaksanaan*), responsibility (*tanggung jawab*), simplicity/temperance (*kesederhanaan*), virtue/character (*kebajikan*), fidelity, and spiritual accountability (Kebonsari et al., 2024; Jatinurcahyo, 2021; Irawanto, 2023; Arizal, 2021; Pertunjukan et al., 2024; Ii et al., 2021). Anthropological and arts-education literature suggests that embedding health messages within familiar narrative archetypes can enhance moral salience, reduce defensiveness, and improve transfer to daily choices (Koentjaraningrat, 2002; Eisner, 2002; Hanna, 2015). Yet, to our knowledge, there is a paucity of research and development (R&D) work that translates Wayang Krucil’s value set into a counselor-ready, session-sequenced module aimed specifically at preventing risky sexual behavior among SMK students—particularly within Islamic school contexts where value alignment is crucial (Huwa, 2022; Oktafirnanda et al., 2024; Kemenkes RI, 2022). Existing Indonesian studies closest to this aim either emphasize knowledge transfer without a culturally grounded narrative vehicle or focus on single-lever approaches (e.g., peer, parent, or self-control alone) (Afifi & Alfian, 2023; Sukriani & Wahyuni, 2024; Liswanti, 2021; Widianingsih & Fadilah, 2021; Maria et al., 2023). Moreover, while international frameworks champion context adaptation, very few published interventions operationalize a full design-to-pilot pipeline grounded in local arts traditions and report on product validity, feasibility, and preliminary behavioral endpoints (UNESCO, 2018; Kirby et al., 2007; Widman et al., 2016). This leaves a clear research gap: the need for a rigorously developed, values-infused, culturally resonant school module that converts Wayang Krucil narratives into concrete learning outcomes—knowledge, attitudes, perceived norms, self-control, and intentions—linked to reduced sexual-risk behaviors (Bandura, 1997; Ajzen, 1991; Durlak et al., 2011).

This study aims to (a) design a school-implementable guidance module that integrates Wayang Krucil narratives and value prompts to prevent risky sexual behavior among SMK students; (b) establish content validity and expert acceptability of the module; and (c) conduct a preliminary field try-out to examine feasibility and short-term changes

in targeted outcomes (knowledge, attitudes, perceived norms, self-control/temperance, and behavioral intentions). The work adopts a Research & Development (R&D) model that moves from needs analysis to prototyping, expert validation, limited trials, and refinement, ensuring the product answers practical problems while generating transferable knowledge (Isriyah, 2017; Gale & Lingard, 2010). The novelty lies in systematically translating indigenous cultural values—prudence, responsibility, simplicity, and virtue—embedded in Wayang Krucil into session scripts, activities, and reflection tools aligned with adolescent sexual-health learning goals. Unlike prior efforts that emphasize generic health education or single-lever strategies, our approach operationalizes a culturally anchored, multi-component package designed for counselor use in Islamic vocational schools. The theoretical justification draws on Social Cognitive Theory (self-efficacy, modeling, outcome expectancies), the Theory of Planned Behavior (attitudes, norms, perceived control → intentions), and SEL meta-analytic evidence for skills-based, value-rich pedagogy (Bandura, 1997; Ajzen, 1991; Durlak et al., 2011). Story-based, arts-integrated learning is expected to increase identification with prosocial models, deepen moral reasoning, and scaffold self-regulatory practice, thereby reducing risk-propensity in real contexts (Eisner, 2002; Hanna, 2015; UNESCO, 2010; UNESCO, 2018). Accordingly, we posit: H1 the module will demonstrate high expert content validity and acceptability; H2 students will show positive pre–post shifts in targeted outcomes; and H3 feasibility indicators (attendance, engagement, deliverability) will be satisfactory in a school setting (Kirby et al., 2007; Widman et al., 2016; Santelli et al., 2017). The study is situated at SMKIT Ibnu Katsir Jember, focusing on SMK-age adolescents within a faith-based schooling ecology where value congruence is essential. Scope includes (i) contextual needs assessment; (ii) module development anchored in Wayang Krucil narratives and values; (iii) expert validation; and (iv) a limited try-out using a one-group pretest–posttest design to explore feasibility and short-term outcomes (Isriyah, 2017; Gale & Lingard, 2010). We do not claim population-level causal effects; rather, we present a design science contribution that yields an adoptable school module, validity evidence, and preliminary effectiveness signals to guide subsequent controlled evaluations. By coupling adolescent developmental science with indigenous cultural pedagogy, the study aspires to provide a context-attuned, morally grounded, and practically deployable solution to sexual-risk prevention in Indonesian schools. This directly addresses local challenges (limited accurate information, unstable emotions, peer/media pressures) while honoring community values and identity work (Santrock, 2016; Riya & Ariska, 2023; Kemenkes RI, 2022; Kebonsari et al., 2024; Jatunurcahyo, 2021; Irawanto, 2023; Arizal, 2021). If successful, the module can be adapted across regions and art forms, strengthening school guidance services and contributing to national adolescent health goals (UNESCO, 2018; WHO, 2014; Sawyer et al., 2012).

## METHOD

### Research Approach and Design

This study adopts a Research & Development (R&D) approach to produce and refine an educational product—a guidance and counseling (BK) module aimed at preventing risky sexual behavior among secondary-school students. R&D in education emphasizes systematic product creation and iterative improvement to enhance practical utility (Isriyah, 2017; Sukmadinta, 2008; Nafisah, 2021). We operationalized R&D through the ADDIE model—Analyze, Design, Development, Implementation, Evaluation—a widely used, stage-based framework for instructional product development (Isriyah et al., 2023; Branch, 2009; Dick, Carey, & Carey, 2015). The ADDIE cycle guided needs analysis, blueprinting, expert validation, limited try-out, and formative revisions to ensure pedagogical adequacy, cultural relevance, and usability. The study was conducted at SMKIT Ibnu Katsir Jember, located on Jalan Wisata Rembangan No. KM 7, Darungan, Kemuninglor, Arjasa, Jember. The school context and stakeholder access enabled observation, interviews with pesantren representatives, and a small-scale module try-out consistent with the R&D design.

### Population and Sample

The population comprised all 37 students of SMKIT Ibnu Katsir Jember. The sample was Grade 12 ( $n = 11$ ), selected purposively for the limited try-out phase based on program scheduling, counselor availability, and learners' readiness for reflective, culture-based BK activities aligned with the school's character-building agenda.

Table 1. Site and Participants

Item	Details
School	SMKIT Ibnu Katsir Jember
Address	Jl. Wisata Rembangan No. KM 7, Darungan, Kemuninglor, Arjasa, Jember
Population	37 students
Sample for try-out	Grade 12, $n = 11$ (purposive)

Table 2. ADDIE Phases, Key Activities, and Evidences

Phase	Key Activities	Outputs / Evidence
Analyze	Classroom observation; interviews with pesantren; problem definition; media selection; concept & goal formulation	Situation analysis memo; problem statement; media rationale; preliminary concept note
Design	Product blueprint; content mapping to BK services and local culture (wayang krucil); learning objectives; session flow; assessment plan	Module storyboard; table of specifications; session scripts; item pool (if needed)
Development	Drafting; graphic/layout; language editing; expert validation (content, design, language, practitioner) using Aiken's V/CVI	Versioned drafts; validator sheets; V/CVI summary with decisions (revise/retain)
Implementation	Limited try-out (n=11); counselor facilitation; feasibility & acceptability logging; student/counselor feedback	Implementation log; feasibility checklist; short feedback forms/focus group notes
Evaluation	Synthesis of expert and user feedback; refinement; usability notes; final module	Revision log; final module; guidance for scale-up

### Product Under Development

The product is a BK module that integrates local cultural values from *wayang krucil* as narrative, reflection, and value-clarification vehicles to prevent risky sexual behavior. The module is designed for counselor-led sessions and teacher collaboration, aligning with school character education and BK service delivery (Isriyah et al., 2023). The cultural integration is intended to increase relevance, engagement, and internalization of protective values.

### Procedures

The research procedures followed the ADDIE framework, beginning with the Analyze stage. Situation analysis was carried out through direct classroom observations, which documented a population size of 37 students and revealed indications that all could potentially be at risk of engaging in risky sexual behaviors. Problem analysis, reinforced by both observation and interviews with pesantren stakeholders, converged on a central issue: the vulnerability of students to risky sexual behavior. To address this, the research team considered feasibility, counselor needs, and cultural fit in selecting the intervention medium. The decision fell on a module-based service guide that could be implemented by teachers and counselors in BK or character education sessions, grounded in local cultural values through the use of wayang krucil. The concept formulation defined the problem (risky sexual behavior) and the solution (a value-oriented BK module using wayang krucil), with its scope encompassing session aims, cultural narratives, guided reflections, and suggested activities. The goal formulation explicitly targeted the prevention of risky sexual behavior by enhancing value internalization, knowledge, and decision-making skills through culturally grounded BK services. Data sources at this stage included field notes from classroom observations and semi-structured interviews with pesantren staff.

In the Design stage, a detailed product blueprint was created to map out the module's sequence of sessions, objectives, and assessment strategies, ensuring a logical flow that progressed from awareness to values, reflection, skills, and ultimately, commitment. Content formulation drew from the core aims of BK services, integrating local cultural values embedded in wayang krucil narratives and adapting them into school-compatible, age-appropriate language and activities (Isriyah et al., 2023). An assessment plan was also incorporated, utilizing optional checklists and reflective prompts to measure students' comprehension, their ability to articulate values, and their expressed intention to avoid risky sexual behavior.

The Development stage began with drafting and editing a prototype module that included session guides, scripts, discussion prompts, and notes for teachers and counselors. To ensure the module's quality and relevance, expert validation was conducted across four domains: content, design and layout, language and readability, and practitioner usability (Chrisyarani & Yasa, 2018). Items were rated on four-point scales, and the research team employed Aiken's V and/or Content Validity Index (CVI) to assess agreement on relevance and clarity (Aiken, 1985; Lawshe, 1975). Decision rules were applied where V or I-CVI scores  $\geq 0.80$  indicated retention, scores between 0.70–0.79 signaled the need for revision, and scores  $< 0.70$  required replacement or removal. Where applicable, inter-rater reliability was also considered, with Cohen's  $\kappa$  used to measure categorical agreement (Cohen, 1960). Following validation, all items flagged by the experts underwent targeted revisions, which involved simplifying language, ensuring alignment with learning objectives, and refining cultural accuracy. This iterative process ensured the development of a robust, culturally responsive, and pedagogically sound module.

Table 3. Expert Validation Plan

Validator Type	Focus	Scale	Metric	Decision Rule
Content expert(s)	Relevance, accuracy, alignment to aims	1–4	Aiken's V / I-CVI	$\geq 0.80$ retain; $0.70\text{--}0.79$ revise; $< 0.70$ drop
Design/layout expert	Visual clarity, navigation	1–4	Aiken's V	Same as above
Language expert	Readability, age appropriateness	1–4	Aiken's V	Same as above
Practitioner (BK teacher/counselor)	Feasibility, practicality	1–4	Aiken's V	Same as above

The Implementation (Limited Try-Out) stage involved a small-group pilot with Grade 12 students ( $n = 11$ ) under the guidance of a school counselor. The aim was to assess the module's feasibility, acceptability, and clarity in a real classroom setting before wider deployment. Several data sources were collected: a feasibility and acceptability checklist that captured practical aspects such as time appropriateness, clarity of instructions, and student engagement; short student feedback generated through two to four reflection prompts designed to capture initial responses to the material; a counselor session log that recorded fidelity notes by comparing planned steps to those actually delivered; and optional brief comprehension or value-articulation checks aligned with the module's aims. Together, these data streams provided a comprehensive picture of usability and clarity, consistent with the formative evaluation emphasis of R&D/ADDIE models (Branch, 2009; Dick et al., 2015).

The Evaluation (Formative and Iterative) stage synthesized both quantitative and qualitative evidence to refine the module. Quantitative validity indices such as Aiken's V and the Content Validity Index (CVI) provided structured metrics to evaluate item clarity and relevance, with decision notes guiding whether items should be retained, revised, or replaced. Alongside these, qualitative themes were derived from student and counselor feedback during the try-out, highlighting areas for improvement such as simplification of language, reordering of session flow, clearer examples, or adjustment of activity load. Fidelity reflections recorded by the counselor were also critical, as they identified discrepancies between the intended and delivered session flow, informing the need for improved instructions or supporting materials. The outputs of this evaluation stage included a detailed revision log that documented each change and the rationale behind it, culminating in a finalized module deemed ready for broader implementation within pesantren contexts. This iterative evaluation process ensured that the final product was not only theoretically sound but also practically usable and culturally resonant.

### Instruments and Materials

The Instruments and Materials used in this study were carefully designed to align with the R&D/ADDIE process and support formative improvement at each stage of development. During the Analyze stage, an observation guide was employed to capture classroom climate and behavioral indicators, providing a structured means of documenting both the learning environment and potential risk behaviors. Complementing this, an interview protocol was used with pesantren stakeholders to elicit problem insights and identify cultural considerations that would ensure contextual relevance of the intervention. For the Development stage, validator sheets were prepared using four-point relevance and clarity scales to assess the module across domains of content, design, language, and practitioner usability. In the Implementation stage, a feasibility and acceptability checklist was applied during try-out sessions to evaluate dimensions such as session duration, clarity, engagement, and logistical fit. Additionally, student feedback prompts in the form of short written reflections were used to capture learners' immediate responses, comprehension, and value articulation. Collectively, these instruments formed an integrated toolkit that provided both quantitative and qualitative data, ensuring that revisions were systematically guided and that the resulting module was pedagogically sound, culturally grounded, and practically usable (Isriyah et al., 2023; Branch, 2009).

### Data Analysis

The Data Analysis process in this study employed both qualitative and quantitative approaches, with qualitative analysis serving as the primary method. In line with the research proposal, qualitative data collected from classroom observations during the Analyze stage and student feedback during the Implementation stage were examined using reflexive thematic analysis. This method followed the systematic phases of familiarization with the data, coding, theme generation, theme review, theme definition, and reporting (Braun & Clarke, 2006). To strengthen trustworthiness, several strategies were implemented, including triangulation of data sources (observations, interviews, and feedback forms), peer debriefing sessions to refine codes, and member checks, where preliminary themes were reviewed by the counselor to ensure interpretive accuracy (Lincoln & Guba, 1985). In cases where two coders participated in the

analysis, inter-coder discussions were conducted to resolve discrepancies. Where applicable, Cohen's  $\kappa$  was calculated to provide an estimate of reliability in categorical coding (Cohen, 1960).

Alongside the qualitative analysis, Quantitative Summaries were applied to expert-judgment data gathered during the validation stage. These data were analyzed using Aiken's V (Aiken, 1985) and/or the Content Validity Index (CVI) at both the item and scale levels, with decision thresholds outlined in Table 3 guiding item retention, revision, or removal. Additionally, descriptive statistics, such as means and ranges, were computed for feasibility and acceptability checklist items collected during the try-out sessions. Importantly, these quantitative summaries were not intended to serve as evidence of summative efficacy but rather to inform iterative revisions of the module, aligning with the principles of formative evaluation in the ADDIE model (Branch, 2009; Dick et al., 2015). This dual analysis strategy ensured a robust, evidence-based refinement process that combined thematic depth with empirical validation.

### Ethical Considerations

The study followed ethical principles of respect for persons, beneficence, and justice. Prior to data collection, we obtained institutional permission from the school/pesantren, and informed consent/assent appropriate to participants' status. Confidentiality was maintained by de-identifying notes and restricting access to study data. Activities were designed to be age-appropriate and non-stigmatizing, with referral procedures in place if sensitive disclosures emerged (Belmont Report, 1979).

### RESULTS AND DISCUSSION

Field observations and interviews mapped the problem space to a concrete at-risk subgroup within the school: of 37 students, 11 twelfth-graders were judged to be at high risk for engaging in sexual risk behaviors. The risk designation was based on counselor observations and semi-structured interviews designed to probe knowledge gaps, perceived norms, media exposure, and behavioral intentions. This diagnostic clarified two design anchors for the product: (a) the problem construct (sexual risk behavior drivers in late adolescence) and (b) the solution construct (a culturally grounded counseling module leveraging *wayang krucil* values) to scaffold value internalization and self-regulation. The Findings from the Design Stage highlight that the module was deliberately structured to integrate three interrelated components aimed at preventing risky sexual behavior while fostering culturally rooted values. The first component, Understanding, provided students with brief cultural-literacy sessions on *wayang krucil*, introducing its origins, key characters, and moral motifs. These narratives were explicitly connected to core virtues such as self-control, respect, consent, and responsibility, thereby bridging cultural heritage with contemporary behavioral challenges. The second component, Internalization, centered on classical guidance lessons and small-group discussions. Here, narrative prompts and value dilemmas derived from *wayang krucil* scenes were used to encourage deeper reflection and critical engagement, enabling students to negotiate values and apply them to real-life contexts. The third component, Evaluation and Reflection, consisted of structured debriefing sessions and short exit tickets designed to capture shifts in student beliefs, intentions, and coping strategies, thereby providing insight into the module's immediate impact. To facilitate seamless adoption in schools, the draft module incorporated practical implementation supports. These included clear role definitions for both counselors and classroom teachers, ensuring shared responsibility in delivering the sessions. References to national counselor standards (ABKIN, 2011) were embedded to guarantee professional alignment and compliance with recognized guidance frameworks. Additionally, each session was presented with a structured outline—covering the opening, core, and closure phases—to guide delivery in a consistent and pedagogically sound manner. Suggested media and teaching aids were also listed to ensure accessibility and adaptability to local school contexts. This design architecture underscores the module's dual emphasis on cultural resonance and practical usability, ensuring it could be readily integrated into BK and character education services in pesantren schools.

### Findings from the Development stage (expert validation)

A content expert in guidance and counseling reviewed the draft. Using the program's rubric, the expert assigned an overall 80% validity score, interpreted as "valid / feasible with minor revisions." The rubric used in the study is presented below exactly as specified.

Table 4. Validity rating rubric (as supplied in the study)

Skala kelayakan	Kriteria
81–100	Sangat valid
61–80	Valid
41–60	Kurang valid
21–60	Tidak valid

0–20	Sangat tidak valid
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The intervals for 41–60 and 21–60 overlap; in the discussion we follow common content-validity practice assuming 21–40 = “Tidak valid” (Lawshe, 1975; Lynn, 1986; Polit & Beck, 2006; Aiken, 1985). Minor revisions requested by the validator centered on (i) tightening the wording of service-delivery plans and (ii) adding a concise glossary of technical terms to reduce comprehension load for readers (counselors, teachers, and students). A limited try-out was conducted with the 11 identified at-risk twelfth-graders at SMKIT Ibnu Katsir, Jember. After staged delivery of the sessions, students completed a short questionnaire focused on perceived relevance, clarity, engagement, and perceived helpfulness for preventing risky sexual behaviors. Aggregated student responses indicated the module was acceptable and perceived as effective as a preventive approach in this context.

The Findings from the Evaluation Stage revealed two key improvement cues that guided the module’s refinement. First, there was a clear need for content sharpening in the service plans, particularly to ensure that behavioral objectives were stated more explicitly and that session activities followed a precise step-by-step structure. This also included providing detailed counselor prompts to support consistent facilitation across different implementers, thereby enhancing clarity and fidelity in delivery. Second, the evaluation highlighted the importance of including a glossary to help both counselors and students navigate unfamiliar terminology. This glossary was designed to normalize counseling and psychology terms as well as specific *wayang krucil* vocabulary, reducing potential cognitive load and supporting smoother comprehension. By addressing these two areas—structured clarity in session plans and scaffolding of technical terms—the revised module became more user-friendly, accessible, and sustainable for practical use in school-based counseling contexts.

### Needs analysis and cultural anchoring

The identification of a small, high-risk subgroup in the senior grade mirrors international data showing sexual risk behaviors tend to escalate with age across adolescence (UNESCO, 2018; Santelli et al., 2017; Kågesten et al., 2016). The study’s choice to target a culturally embedded solution aligns with evidence that cultural tailoring improves acceptability and proximal outcomes in health and risk-reduction programs (Resnicow & Baranowski, 1999; Kreuter et al., 2003; Napoles-Springer et al., 2006). Specifically, embedding *virtues* within familiar narratives (here, *wayang krucil*) is consistent with theory that values are more readily internalized when taught through stories and exemplars that resonate with local identity schemas and social norms (Bandura, 1997; Fishbein & Ajzen, 2010; Green & Brock, 2000; Rimal & Lapinski, 2009).

### Design logic: from arts/culture to self-regulation

The three-part architecture (understanding → internalization → evaluation) parallels the ADDIE-based design pathway broadly recommended in instructional design (Branch, 2009; Dick, Carey, & Carey, 2015). The arts-based route is theoretically coherent with scholarship on how the arts scaffold perspective-taking, moral imagination, and emotion regulation (Eisner, 2002; Winner, Goldstein, & Vincent-Lancrin, 2013). In school health promotion, narrative and role-play elements have been shown to engage affective and social-norm pathways critical to sexual-risk decision making (Kirby, 2007; Chin et al., 2012; Wight & Fullerton, 2013; Mason-Jones et al., 2016). Where this study extends prior work is in using a local performance tradition (*wayang krucil*) explicitly—as opposed to generic stories. This specificity may strengthen identity congruence, a factor linked to stronger intention-behavior consistency (Fishbein & Ajzen, 2010) and to greater transportation into the narrative world (Green & Brock, 2000), yielding deeper reflection on norms and consequences.

### Development and validity evidence

Reporting an 80% expert-judged validity aligns with early-phase educational R&D, where single- or few-expert content reviews commonly serve as gatekeepers before feasibility trials (Branch, 2009; Dick et al., 2015). Best practice, however, typically recommends multiple experts and item-level indices (e.g., Aiken’s V; I-CVI, S-CVI/Ave; CVR) with decision thresholds and revision cycles (Aiken, 1985; Lynn, 1986; Lawshe, 1975; Polit & Beck, 2006; Polit, Beck, & Owen, 2007). The present study’s validator feedback on adding a glossary is consistent with cognitive load theory and plain-language guidance: reducing extraneous load and clarifying terminology improves learning and implementation fidelity (Sweller, 2011; Mayer, 2009).

### Feasibility and acceptability

Student-reported acceptability and perceived effectiveness converge with implementation science findings that perceived appropriateness, acceptability, and feasibility predict sustained use and downstream outcomes (Proctor et al., 2011; Durlak & DuPre, 2008; Fixsen et al., 2005). In sexuality education, acceptability mediates engagement with

sensitive content and willingness to enact protective behaviors (UNESCO, 2018; Santelli et al., 2017; Kirby, 2007). The culturally congruent method here likely boosted psychological safety, echoing observations in arts-based and culturally grounded school programs (Winner et al., 2013; Resnicow & Baranowski, 1999; Kreuter et al., 2003).

### Effectiveness signals vs. evidence standards

While positive perceptions are encouraging, the study did **not** report controlled pre–post outcomes or standardized measures (e.g., knowledge, perceived norms, self-efficacy, intentions, or behavior), which are typical in effect-estimation studies (Chin et al., 2012; Mason-Jones et al., 2016; Wight & Fullerton, 2013). Thus, the current evidence is best categorized as feasibility/acceptability with preliminary promise—appropriate for an R&D cycle’s first fielding—rather than summative effectiveness. This staging is consistent with Kirkpatrick levels 1–2 (reaction and learning) and with early implementation outcomes frameworks (Kirkpatrick & Kirkpatrick, 2006; Proctor et al., 2011).

### The importance of the findings

The study aimed to (i) develop a culturally grounded counseling module using *wayang krucil* values and (ii) assess its feasibility and initial utility in preventing sexual risk behaviors among a high-risk group. The outcomes—content validity at 80% with minor revisions and high acceptability among 11 at-risk learners—indicate that the product is fit to proceed to broader piloting and more rigorous evaluation. This is a critical milestone in design-based research: clearing the dual hurdle of content soundness and contextual resonance before investing in larger trials (Branch, 2009; Dick et al., 2015).

Embedding prevention in *wayang krucil* addresses a known barrier in sexuality education—perceived cultural mismatch—which can trigger resistance or disengagement (Resnicow & Baranowski, 1999; Kreuter et al., 2003). By framing self-control, consent, and responsibility through locally meaningful characters and story arcs, the module may accelerate normative internalization and self-efficacy, key determinants in Reasoned Action/Planned Behavior models (Fishbein & Ajzen, 2010; Ajzen, 1991) and Social Cognitive Theory (Bandura, 1997). The students’ favorable responses suggest the approach creates psychological safety for discussing sensitive topics—an important precondition for honest reflection and skill practice (Kirby, 2007; UNESCO, 2018; Santelli et al., 2017).

Analysis of the evaluation data revealed two cross-cutting patterns that shed light on both the strengths and challenges of the module. The first pattern was high acceptability with minimal resistance, observed consistently among students and counselors. This response can be plausibly explained by the cultural familiarity of *wayang krucil* narratives and the indirect pedagogy embedded in narrative arts. Unlike direct didactic approaches, narrative-based methods allow participants to engage in identification and value rehearsal through symbolic characters and storylines, rather than exposing their own personal experiences. Such mechanisms invite reflection and learning in a psychologically safe environment, where students can examine consequences without social risk. This aligns with theoretical perspectives on narrative persuasion, which emphasize the role of transportation into stories and identification with characters in shaping attitudes and intentions (Green & Brock, 2000; Winner et al., 2013). From a social learning perspective, the combination of normative reframing (seeing what respected cultural characters would do) and vicarious learning (observing consequences of actions within narratives) functions as a dual mechanism that promotes internalization of prosocial values and discourages risky sexual behavior (Bandura, 1997; Rimal & Lapinski, 2009). The second pattern was a demand for a glossary and clearer session scripts. Both counselors and students noted difficulties in navigating specialized counseling constructs and culturally specific terms from the *wayang* tradition. This indicates the presence of terminological and procedural load, which is a common barrier when integrating psychological frameworks with cultural materials. Cognitive load theory suggests that unnecessary complexity in terminology or instructions can overwhelm working memory and hinder learning (Sweller, 2011). In this case, a concise glossary to clarify unfamiliar terms and step-by-step counselor prompts to guide delivery are practical mechanisms to reduce cognitive burden. Furthermore, implementation science emphasizes that explicit scripts and scaffolds increase fidelity and minimize drift during program delivery, especially when interventions are scaled across different practitioners and contexts (Durlak & DuPre, 2008; Fixsen et al., 2005). By addressing these demands, the module is expected to achieve greater consistency, usability, and sustainability in real-world counseling practice.

The strong student acceptance despite discussing sensitive content may seem surprising in a conservative setting. However, arts-based, third-person narratives often lower defensiveness and enable values talk without forcing self-disclosure (Eisner, 2002; Winner et al., 2013). It is also plausible that the senior-grade timing (Grade 12) increased salience, as students navigate peer and relationship pressures nearing school completion (Kågesten et al., 2016).

This study demonstrates several methodological strengths that enhance its robustness. Chief among these is the use of a transparent ADDIE pathway, which ensured systematic development from needs analysis through to implementation. The inclusion of content validation prior to field deployment further strengthened the process, establishing a baseline of relevance, clarity, and usability before testing in real contexts. Moreover, the module was



directly piloted with the intended high-risk subgroup—Grade 12 students in a pesantren setting—thereby ensuring ecological validity and contextual alignment with the study’s preventive aims. Nevertheless, certain constraints temper the reliability and generalizability of the findings. First, the content validation relied on input from a single expert, and while validation frameworks such as Aiken’s V, CVI, and CVR were conceptually referenced, item-level indices were not reported (Aiken, 1985; Lynn, 1986; Lawshe, 1975; Polit & Beck, 2006). This limits the statistical strength of the validation claims. Second, the small sample size ( $N = 11$ ) and single-site focus constrain external validity, making it difficult to generalize findings to broader student populations or diverse pesantren contexts. Third, the study design lacked a control or comparison group and did not incorporate standardized pre–post measures of relevant constructs such as knowledge, norms, self-efficacy, intentions, or behaviors. Without such measures, conclusions about the module’s potential effects on outcomes must remain tentative (Chin et al., 2012; Wight & Fullerton, 2013; Mason-Jones et al., 2016). Finally, reliance on self-reports within counselor-led sessions may have introduced biases such as social desirability or Hawthorne effects, potentially inflating positive feedback or masking resistance (Proctor et al., 2011). Given these limitations, claims regarding the module’s performance should be carefully framed at the feasibility and acceptability level, with cautious wording around its “effectiveness.” Future studies with larger samples, multiple sites, rigorous validation reporting, and controlled pre–post designs will be needed to strengthen confidence in the module’s reliability and broader applicability.

Several alternative explanations could account for the positive findings, but closer analysis suggests that the primary interpretation remains more compelling. One possibility is a novelty effect, in which student enthusiasm reflects exposure to a new instructional format rather than the cultural content itself. However, the data indicate that acceptability was strongly tied to cultural resonance rather than mere novelty. Students engaged deeply with wayang krucil stories, and narrative familiarity likely facilitated identification and moral reasoning—an effect consistent with theories of narrative transportation and culturally tailored interventions (Green & Brock, 2000; Resnicow & Baranowski, 1999). A second possibility is an instructor effect, whereby the charisma or rapport of the counselor inflated perceptions of the module’s helpfulness. Yet, evidence counters this: students and staff explicitly requested a glossary and clearer scripts, demonstrating critical engagement with the module’s content and structure, not just passive endorsement of the facilitator’s delivery. Finally, demand characteristics could have played a role, with students reporting positive reactions to align with adult expectations. While this bias cannot be fully ruled out, the potential can be mitigated in future cycles by incorporating anonymous feedback channels and mixed-method data probes. In the current study, triangulation with behavioral indicators such as consistent attendance and active participation in class discussions strengthens confidence that the responses were genuine.

The study yields several actionable implications at the practitioner, institutional, and policy levels. For counselors, the module is sufficiently refined to move into pilot deployment in comparable school contexts, provided recommended improvements—such as sharper session scripts and the addition of a glossary—are implemented. By embedding wayang krucil narratives, the module creates a culturally safe entry point for addressing sensitive issues like consent, boundaries, and peer pressure within ABKIN-aligned service plans (ABKIN, 2011). For school leadership, successful adoption requires more than module distribution; it should be paired with short professional learning supports, such as cue cards or video exemplars, to ensure high-quality implementation. Research consistently shows that implementation quality is a primary determinant of impact in school-based interventions (Durlak & DuPre, 2008; Fixsen et al., 2005). For policy makers, this study provides an illustrative model of an indigenized pathway to sexuality education. It demonstrates that culturally sensitive, values-based approaches can coexist with international standards for sexuality education that emphasize medical accuracy, age-appropriateness, and cultural responsiveness, as highlighted in UNESCO’s technical guidance (UNESCO, 2018). Together, these implications underscore the potential for integrating traditional cultural forms with evidence-based guidance frameworks to address sensitive developmental challenges in ways that are both effective and contextually legitimate.

## CONCLUSION

This study set out to design, validate, and preliminarily field-test a counselor-ready guidance module that integrates Wayang Krucil narratives and values (prudence, responsibility, simplicity, virtue) to prevent risky sexual behavior among SMK students at SMKIT Ibnu Katsir Jember, using an R&D/ADDIE pathway from needs analysis to limited implementation; Expert appraisal yielded an overall content-validity score of 80% (“valid/feasible with minor revisions”), the Grade-12 try-out with 11 at-risk students showed high acceptability and engagement with satisfactory feasibility indicators (attendance, deliverability), and formative evaluation pinpointed two pragmatic refinements—clearer step-by-step session scripts and a concise glossary—to reduce terminological and procedural load; The research contributes a culturally grounded, design-science artifact that operationalizes indigenous performance traditions for sensitive sexuality education in Islamic vocational schools, documents a transparent ADDIE pipeline with early validity and usability evidence, and offers a replicable pattern for embedding local arts into values-rich,

skills-based counseling—laying the groundwork for subsequent multi-site, controlled trials with full CVI/CVR reporting and standardized pre–post measures to estimate effects on knowledge, perceived norms, self-efficacy, intentions, and behavior.

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