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An Ecological Approach to CSA Prevention: Integrating Bronfenbrenner's Theory with Islamic Morals and SDGs 4, 5, and 16

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Abstract

Objective: This study examined adults' attitudes toward body safety education and sexual harassment awareness as two separate concepts in early childhood on CSA prevention, and the provision of these concepts through stories that align with Islamic principles and contribute to SDGs 4, 5, and 16. **Theoretical framework:** This study is grounded in four levels of Bronfenbrenner's Ecological Systems Theory by exploring the five dimensions that contribute to CSA prevention. **Literature review:** Most global stories on CSA prevention lack cultural adaptation for Eastern and Islamic communities. This study addresses the gap by focusing on integrating Islamic morals. **Methods:** This study is a mixed-methods descriptive cross-sectional study. In November 2025, data were collected online (N = 338) in Egypt, Indonesia and other nations utilising a 28-item structured questionnaire on a 5-point Likert scale and an optional open-ended question. Quantitative data were analysed using Jamovi and JASP Software for descriptive and inferential statistics, and qualitative data were analysed using thematic analysis. **Results:** The findings reveal that 87% (N = 294) of participants agree and strongly agree with the six factors that enhance the prevention of CSA. Qualitative data assessed on shared responsibility, 18.40%, and integration of Islamic morals, 6.30%. **Implications:** This study highlights the capability of future story-based interventions to align with the Islamic perspective and global frameworks like SDGs to enhance child protection. **Novelty:** This study highlights the operationalisation of Bronfenbrenner's theory to design Islamic stories as a CSA prevention in the Middle East and Southeast Asia.

Keywords: sexual harassment, csa prevention, islamic morals, sdgs, stories.

INTRODUCTION

Sexual abuse means imposing sexual actions or being sexually suggestive on a child by an adult or another child. There are two types of sexual abuse. First, there is non-physical abuse, which involves no touching; however, forcing the child to watch sexual content or hear and say sexual content. Second, physical touch that touches any part of the child's genital parts and engages in sexual intercourse [1].

Sexual abuse in Egyptian law is divided into 5 categories: Sexual harassment, Indecent assault, Rape, Kidnapping, and Trafficking and sexual exploitation. Sexual harassment is a word, gesture or action towards children, even though on the internet. Indecent assault is direct sexual assault, touching a child's sensitive parts, even though the child is consenting [2].

Sexual Abuse prevalence. Globally, 50 million girls and 40 million boys now living among us have been subjected to sexual violence, sexual abuse, verbal sexual harassment, or touching [3]. This underscores the need for and importance of raising awareness of sexual harassment in our society today.

Sexual harassment and child sexual abuse in Egypt are high [4]. High rate of sexual abuse and harassment in Egypt, according to the United Nations Entity for Gender Equality and the Empowerment of Women (UNEGEEW) [5]. Preschoolers are more vulnerable to sexual abuse. A recent report in 2022 found that 4,683 child protection cases were reported to the Indonesian Child Protection Commission (KPAI). Most offenders of sexual abuse are close to children [6].

Impact of Child Sexual Abuse. Child sexual abuse has a severe impact, particularly if it occurs during early childhood [7]. Child sexual abuse affects different aspects of children's mental, emotional, and even physical health, causing trauma such as post-traumatic stress disorder (PTSD), depression, and maladaptive coping. Girls are more vulnerable to having PTSD than boys [8]. The side effects of trauma are highest in conditions of assault by family members [9]. A recent study in Egypt found that 11.8% of depressed women had been exposed to sexual abuse under the age of 15 years. Taking precautions is one of the best ways to prevent sexual abuse and unwanted sex of all kinds [10]. A lack of sex education increases the dangers for children to face sexual abuse.

The importance of CSA prevention aligns with the United Nations SDGs. This study was directly related to 3 objectives of the United Nations Sustainable Development Goals (SDGs), proving that it is a critical issue in the world and may be influenced. In particular, the research is in line with:

SDG 4: Quality Education: Children have a right to be well-educated and acquire basic skills, including human rights, gender equality, a peaceful culture and non-violent contribution to sustainable development. This study, focusing on age-appropriate delivery of body safety education and sexual harassment awareness, led to inclusive and equitable quality education that provides the children with essential protective knowledge [11], [12].

SDG 5: Gender Equality: The fifth goal aims to end all forms of violence against women, girls, as well as boys, such as trafficking, exploitation and sexual violence. Child sexual abuse has a higher impact on girls than on boys; the prevention strategies are crucial for achieving gender equality and empowering women and girls to feel secure [13].

SDG 16: Peace, Justice, and Strong Institutions: This goal aims to end sexual abuse, exploitation, trafficking and all forms of violence against children, whether boys or girls. This study directly highlighted the factors that enhance child sexual abuse prevention, targeting the broader goal of achieving peaceful and inclusive societies, providing access to justice and peace for all people [14], [15].

These goals align with cultural and religious values through delivering the process of body safety education and sexual harassment awareness, leading to increasing the efficiency of CSA Prevention with broader sustainable development goals efforts. It demonstrates the cultural adaptation of interventions in contributing to global goals.

The theoretical foundation for this study is Urie Bronfenbrenner's Ecological Systems Model to design a child sexual abuse prevention program that is interconnected among children, family, and school and aligned with culture-adapted [16], [17]. To develop a prevention program of child sexual abuse based on adult attitudes towards CSA prevention is grounded in Bronfenbrenner's ecological systems theory (EST), which provides multifaceted approaches to the development of children. The significance of Bronfenbrenner's model is that it focuses on the multifaceted environmental systems influencing a child, beginning from the immediate family to broader societal contexts such as school and communities [18]. Bronfenbrenner's Ecological Systems Model includes five interrelated environmental systems, which are the microsystem, mesosystem, exosystem,

macrosystem, and chronosystem, which impact the development of children. This study operationalises four levels of the theory through six specific factors, as detailed in Figure 1.

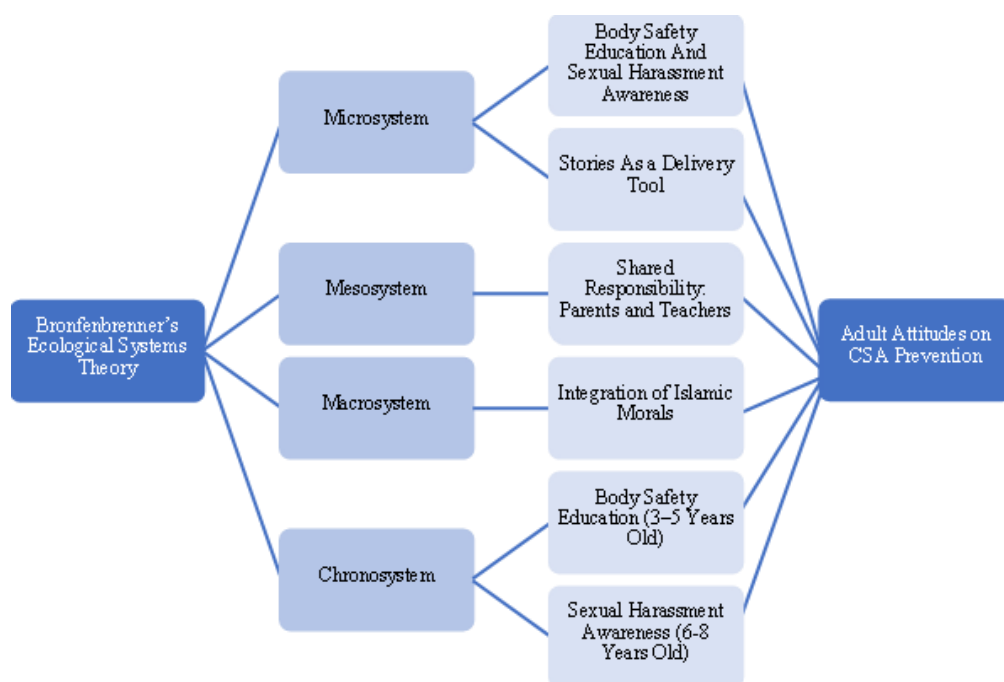


Figure 1. Conceptual Model of CSA Prevention within Bronfenbrenner's Ecological Systems Theory

The six factors considered in this study are systematically aligned with four levels of Bronfenbrenner's Ecological Systems Theory to create and design a child sexual abuse prevention model, including: the Microsystem represents the child's direct environment, covering the direct educational interactions, which are defined in factor 1, body safety education and sexual harassment awareness, and factor 3, including the use of stories as an educational and an awareness tool. The Mesosystem highlights the critical interconnections between the home and school setting, described by Factor 5, which focuses on the relationship between parents and teachers that affects a child's safety, education, and awareness. The Macrosystem, which covers the social norms, cultural values, and religion, is defined by Factor 2, the Integration of Islamic religion and morals, which form the content type of education and awareness. Finally, the Chronosystem, capture of time and change, is addressed by factor 4 through the focus on age-appropriate delivery of body safety education at (3-5) years old and sexual harassment awareness at (6-8) years old. This framework provides a comprehensive on child sexual abuse prevention by focusing on the content of education and awareness, Islamic morals, teaching method, age-appropriateness, and shared responsibility.

In the previous literature, child sexual abuse (CSA) prevention interventions primarily focus on one or two dimensions, such as child-level education programs, like teaching body safety or sexual harassment awareness campaigns in the school, without cooperation with families. or non-culturally adapted to the Muslim communities' context with limited integration of broader ecological influences, including family-school collaboration, cultural norms, and developmental timing [19], [20]. These programs often focus on children's knowledge and self-protection skills while ignoring the interconnected roles of parents, teachers, and cultural contexts in the prevention of CSA.

The present study defines this gap by operationalising Urie Bronfenbrenner's Ecological Systems Theory to measure the five interconnected dimensions, which enhance the prevention of child sexual abuse. The model is based on four levels of theory, represented

by six factors. As follows: Microsystem: body safety education, sexual harassment awareness, storytelling, Mesosystem shared responsibility between parents and teachers, Macrosystem: integration of Islamic moral values, and Chronosystem: age-appropriate sequencing of prevention education. By applying the theory through using a structured questionnaire and confirmatory factor analysis, the study empirically validates an ecological prevention framework. This study confirms the use of Bronfenbrenner's theory in child protection research.

Research Gap and Novelty

From the existing literature, there are four clear, significant research gaps:

1. Culturally-adapted Prevention programs: There is a deficiency of studies that highlight the prevention of child sexual abuse (CSA) from an Islamic and Arab perspective. Most studies originate from Western culture, which is not adapted to Muslim and Arab cultures.
2. Integration of Islamic Morals: The role of Islamic religious teachings and Islamic morals in framing the prevention program to child protection, particularly in the context of CSA prevention, is an under-researched area. This study defines how Islamic values can be integrated into the educational and awareness content of the CSA Prevention program to enhance the prevention and protection of children.
3. Stories' content: While storytelling and stories are a powerful pedagogical tool across cultures, the stories that exist have a deficiency in explicit content about raising awareness of sexual harassment and do not have adequate content to educate children about their private body parts, which are the main parts vulnerable to sexual abuse. as well as delvirning the stories within an Islamic framework have not been extensively investigated.
4. Comparative Perspectives from Muslim-Majority Countries: Research on comparative insights into adult attitudes toward CSA prevention programs in different Muslim-majority countries, such as Egypt and Indonesia, is exclusive. This study offers a unique cross-cultural perspective on Arab Muslims and East Asian Muslims.

This study's novelty lies in creating Islamic stories which help the Muslim community around the world to include Islamic morals and concepts in the content of body safety education and sexual harassment awareness, aligned with the cultural and religious contexts of Egypt and Indonesia. By highlighting these identified research gaps, this study makes a particular contribution to the global prevention of child sexual abuse by advocating culturally adapted and religiously informed prevention strategies that are framed within the country and age-appropriate.

Research Questions

What are adults' attitudes toward the effectiveness of body safety education and sexual harassment awareness in child sexual abuse prevention?

How do adults believe about integrating Islamic morals in body safety education and sexual harassment awareness content?

To what extent do adults believe in utilising stories in body safety education and sexual harassment awareness?

What are adults' attitudes regarding the responsibilities in delivering body safety and sexual harassment education for child sexual abuse prevention?

What do adults believe about the beginning age to deliver body safety education and sexual harassment awareness in early childhood?

What are adults' attitudes and suggestions regarding the key topics that should be included in the content of body safety education and sexual harassment awareness in child sexual abuse prevention? (Qualitative)

Research Hypothesis

H1: Adults believe that body safety education and sexual harassment awareness help children from sexual abuse and reduce the likelihood that children might harm other children.

H2: Adults believe that the content of body safety education and sexual harassment awareness aligns with Islamic morals.

H3: Adults believe in using stories to teach body safety and sexual harassment.

H4a: Adults believe that body safety education should begin at age 3.

H4b: Adults believe that sexual harassment awareness should begin at age 6.

H5: Adults believe that parents and teachers share responsibility for providing body safety education and sexual harassment awareness.

LITERATURE REVIEW

Body Safety Education

Body safety Education teaches children about their bodies, particularly private body parts, using the correct anatomical names. However, the parents feel shy to say the proper names or speak about sex to prevent children from asking more [21]. Children in the body safety program are educated about their body and body parts, body safety and body safety rules, how to protect themselves, and protection skills against sexual abuse. Body safety rules educate children how to say no, how to trust an adult and tell them about abuse. Encourage children to report abuse till someone believes you, enhance self-confidence and self-esteem to give the child space to speak and express their body [22]. Language is one factor in body safety. Providing the correct words and terms for every action helps the child to express and gain confidence [23]. In body safety education and rules, children can recognise if something is wrong and how to report, and it is not their fault.

Sexual Harassment Awareness

One way to address the issue of sexual harassment is to educate students about sexual harassment and abuse - what it is, what its psychological effects on the victim are, and what penalties are imposed on harassers [24], [25]. The different forms of awareness, whether a self-defence program, education, or protection tools on websites, ultimately help protect children from the risk of sexual abuse [26]. Children's awareness and understanding of what they are around has increased their self-protection and defence, reducing their vulnerability [27], [28].

When the child knows what his body is, what harassment is, and what serious harm it causes him if he is a harasser or a victim, he will realise the importance of the matter from an early age, be aware of reporting any harm he is exposed to, and learn how to protect himself if it is directed at him later [29]. Many studies have shown that early childhood is one of the most critical stages in a human being's life, and everything that happens to a child and what they learn will directly affect their future life and, thus, their community.

Islamic Morals Integration

The Islamic religion instructs caregivers to provide sex education step by step, depending on the developmental age. In Arab and Muslim communities, if we mention sex education,

their minds directly represent the relationship between men and women, even though in the Islamic religion, body safety and sex education represent the body, respect, personal hygiene, self-boundaries, and morality [30]. Families and parents, according to Islamic teachings, have the primary responsibility to provide a good education to their children.

Stories As an Education and Awareness Tool

Mothers prefer to read books rather than watch videos to be aware of child sexual abuse prevention [31]. Studies demonstrate that children's literature or literature generally is crucial for sensitive topics, such as child sexual abuse. Throughout the literature, we can understand what the victims face and how to support them in recovering and preventing it in the future. The children's literature can provide information and teach children about Sexual harassment and sexual abuse, and give the children the tools to protect themselves and prevent it. Studies found that children who read books about unsafe touching and body safety are more significantly aware of inappropriate touch or unsafe touch than children who gain awareness through videos, which are less effective in educating self-advocacy and prevention concepts [32], [33]. A study analysed 44 child sexual abuse prevention books and revealed that only 9% of these books included the correct names of the anatomical genitals.

Age- Appropriate for Education and Awareness

Children who learn about sex in a simple manner commensurate with their age-appropriate needs can assist in reducing their willingness to do and experience sex with other children. Educating the child from an early age means understanding the importance of the child's body, the honesty they possess, and how to protect them. He does not assault others or violate their boundaries. Prevention experts recommend that young children be given prevention early to protect themselves and be aware of inappropriate touch, which will be more helpful to children to defend this situation. Sex education starts early at home with caregivers [34].

Shared Responsibility for Prevention

A recent study suggests that CSA prevention programs for early childhood still have deficiencies, particularly those involving interactions between families and their children. Shared responsibility between families and schools is one factor in the prevention of child sexual abuse [35]. Cooperation between all groups and institutions of society in the public and private sectors, non-profit organisations, civil society, children, parents, education, and health reinforces the role of outreach. Raising awareness and protecting children is not only a single sector but also a shared responsibility, for everyone to work for the safety and protection of children from every threat to their psychological and mental well-being, to grow healthily and soundly. Educating about sex from trustworthy sources, such as parents or schools, may help reduce sexual offences, such as sexual harassment. In addition, the school programs blame the children and burden them to bear the responsibility for sexual abuse.

This study is contributing to child sexual abuse prevention by highlighting the importance of the body safety education concept and supporting the education process and protection of the child by raising awareness of sexual harassment, not only body safety education, and the combination of these two concepts increases the protection of children. This study helps the Muslim community around the world to include Islamic morals and concepts such as " Amanah: meaning our body is a gift and trust from Allah, and Awarah, meaning private gentile area" in the content of body safety education and sexual harassment awareness to increase self-boundaries and respect others by Islamic morals and basics. The study confirms that the ability to utilise stories to reach sensitive topics such as private body parts and sexual harassment is an effective tool among children and adults. The study helps

future research on how to adapt the content of body safety and sexual harassment depending on age, beginning with body safety, then step by step move to sexual harassment gradually. Finally, the study confirms that the responsibility for education and awareness of children is not a standalone; it is a shared responsibility between family and school. Egyptian society is not a closed community, and most schools are mixed, mainly primary schools, so making a social curriculum about body safety education and sexual harassment awareness at this stage is more crucial and beneficial to Egyptian society to make the children have a more respectful and appreciative attitude towards the other gender [36].

METHODOLOGY

Research Design and Sampling

This study is a mixed-methods descriptive cross-sectional study [37], [38]. Data was collected in November 2025 through an online survey. Applied a non-probability convenience sampling technique to get responses flexibly through the internet [39], [40]. Although this was a wide-ranging method of approach, it led to a sample that was mainly made up of females (84.6) and those who lived in Egypt (66.3). This age distribution must have been due to the increased participation of mothers and women teachers in child safety within such cultures.

The population of the study are from Egypt, Indonesia, and other countries, using cross-sectional methods by sharing the questionnaire at the same time in 3 languages: Arabic, English and Indonesian, to provide more access to the nationalities and cross-cultural.

Implement the six factors which enhancing child sexual abuse prevention, aligning with the four levels of Bronfenbrenner's Ecological Systems Theory. Each factor is measured using a set of statements assessed on a 5-point Likert scale. Applied a non-probability convenience sampling technique to get responses flexibly through the internet [41]. The study focuses on measuring the adults' attitudes toward five dimensions that affect child sexual abuse prevention from various communities, such as Egypt, Indonesia and other countries, to detect their perspectives about child sexual abuse prevention through a survey in questionnaire layout by applying a five-point Likert scale [42], [43].

For each factor, the set of Likert scale items will be summed to create a variable. These variables will represent microsystem, mesosystem, macrosystem, and chronosystem of Bronfenbrenner's Ecological Systems Theory, allowing for statistical analysis to determine the relative influence of the Bronfenbrenner system level on the prevention of child sexual abuse. This systematic operationalisation provides the possibility of interpreting the study results directly within the approved theoretical framework.

Instrument Validation and Translation

The 28-item questionnaire was developed based on the six factors derived from Bronfenbrenner's theory; two items (items 21 and 24) were eliminated. To achieve cross-cultural validity, the instrument was carefully translated and back-translated using Arabic, English and Indonesian versions. Content validation process consulting with two supervisors who are also experts in the field of validation and quantitative studies in the education field.

The pilot study was initially carried out by questioning and receiving feedback from experts in the Education field, specifically [44]. Second, the instrument was sent to 30 people in Egypt and other countries to obtain more detailed feedback about each item and the time to complete the instrument to make the final version.

Data Analysis

The data analysis used in this questionnaire includes quantitative and qualitative analyses [45]. Quantitative analysis, including descriptive and inferential analysis, was conducted using Jamovi Version 2.6 software and JASP Version 0.96.0 on 28 closed-ended questions [46], [47]. Two items (items 21 and 24) were eliminated due to poor factor loading and their failure to meet the established criteria for model fit. lead to improvements in the child sexual abuse prevention model regarding the Confirmatory Factor Analysis (CFA).

Qualitative analysis was carried out on an open-ended question by creating a theme, including six categories that align with the five dimensions of the questionnaire. The 84 responses were systematically coded and analysed using QDA Miner, an open-source software for the analysis of textual data such as open-ended responses [48].

Descriptive statistics describe and present data. The data are represented simply with enumeration and organisation [49]. Descriptive analysis was conducted for six factors: the mean, standard deviation, minimum and maximum [50], [51]. Internal consistency for all six factors was established using Cronbach's Alpha, with a threshold above 0.7. The confirmatory factor analysis (CFA) model was based on the theoretical framework suggested to explore adults' attitudes towards five dimensions under six factors of child sexual abuse prevention. Bronfenbrenner's Ecological Systems Theory was used to assess these attitudes [52]. Using the Shapiro-Wilk test to detect whether the distribution is normal or non-normal. Using a Wilcoxon signed rank test because the distribution is non-normal, to determine the significance of the variables. To evaluate respondents' attitudes and agreement levels on a five-point Likert scale [53].

RESULTS AND DISCUSSION

Descriptive statistics

The sample consisted of 338 participants from three geographical backgrounds. Most respondents were from Egypt (n = 224, 66.3%), followed by Indonesia (n = 86, 25.4%) and other countries (n = 28, 8.3%). Females demonstrated a higher representation than males in the study, with 286 females (84.6%) and 52 males (15.4%) representing the two groups. In terms of age, over half of the respondents were between 24 and 34 years (n = 174, 51.5%), followed by those aged 35–44 years (n = 90, 26.6%), while other age groups were less represented. The participants who are highly educated hold a bachelor's degree (n = 246, 72.8%), followed by a master's degree (n = 75, 22.2%). Participants were married (n = 208, 61.5%), and many of them (n = 174, 51.5%) were parents, followed by teachers at kindergarten and primary levels (n = 105, 31.1%), reflecting the study's focus on the Microsystem and Mesosystem relationship between parents and teachers, as shown in Table 1 Sociodemographic Characteristics of the Participants.

Table 1. Sociodemographic Characteristics of the Participants

Country	Egypt	Indonesia	Other Countries				
%	66.3%	25.4%	8.3%				
Gender	Female	Male					
%	84.6%	15.4%					
Age	Under 18	18-24	24-34	35-44	45-54	55-64	65 >
%	0.3%	12.4%	51.5%	26.6%	6.5%	1.8%	0.9%
Educational level	High school	Bachelor's degree	Master's degree	Doctorate	Other		

%	1.5%	72.8%	22.2%	2.7%	0.9%
Marital status	Single	Married	Divorced	Widowed	
%	35.5%	61.5%	2.1%	3 0.9%	
Role	Parent	Teacher (KG–Primary)	Psychologis t	Non-Role	
%	51.5%	31.1%	3%	30.8%	

Descriptive statistics were calculated for the six factors. On the six factors, descriptive statistics were conducted to determine the mean, median, standard deviation, minimum, and maximum values. The theme of the six factors is as follows: firstly, Body safety education and sexual harassment awareness help children from sexual abuse. and reduce the likelihood that children might harm other children. Secondly, the content of body safety education and sexual harassment awareness aligns with Islamic morals. Thirdly, using stories to teach body safety and raise awareness of sexual harassment among children. Fourthly, factor 4 is split into two factors: Body safety education should begin at age 3, and Sexual harassment awareness should begin at age 6. Fifthly, share responsibility among parents and teachers for providing body safety education and sexual harassment awareness, as shown in Table 2, which shows that each factor of six contains which items of the 28 items of the questionnaire, as well as descriptive analysis.

The range mean scores across all factors ranged from 3.82 (F4b, SD=0.908) to 4.29 (F2, SD=0.619), indicating generally positive attitudes toward integrating Islamic moral content, delivery methods among children and adults, suitable timing for each aspect, and responsibility in body safety education and sexual harassment awareness for child sexual abuse prevention. The median shows consistency among factors, and range among the minimum and maximum for Factor 1, F2 and F3 (2 to 5), while for Factor 4a and 4b (1 to 5) and Factor 5 (3 to 5).

The six factors show high agreement, with Factor 2 (Islamic Morals, M=4.29) and Factor 1 (Body Safety Education and Sexual Harassment Awareness, M=4.24) receiving the strongest support of the purpose of the study. The high agreement on Factor 2 refers to the necessity of cultural adaptation to align CSA prevention with the Macrosystem of Islamic morals. Participants emphasised Islamic contents (14, 4.50%), including topics such as Awrah (privacy), modesty, and prophetic stories, as essential content, as shown in Table 10.

Interestingly, Factor 4b (Sexual Harassment Awareness at Age 6) received the lowest mean score. This suggests a cultural hesitation; some caregivers may worry about “harassment” as a concept too mature for six-year-olds; however, some participants assessed on the sexual boundaries (13, 4.20%) as shown in Table 10, reflecting a variety of views of participants.

Table 2. Descriptive Statistical Summary of Measured Variables

Factor	Observed Variable	Mean	Median	SD	Minimum	Maximum
F1	Items 1 - 6	4.24	4	0.625	2	5
F2	Items 7 - 12	4.29	4	0.619	2	5
F3	Items 13 - 18	4.19	4	0.646	2	5
F4a	Items 19,20	4.16	4	0.755	1	5
F4b	Items 22,23	3.82	4	0.908	1	5
5	Items 25 - 30	4.17	4	0.538	3	5

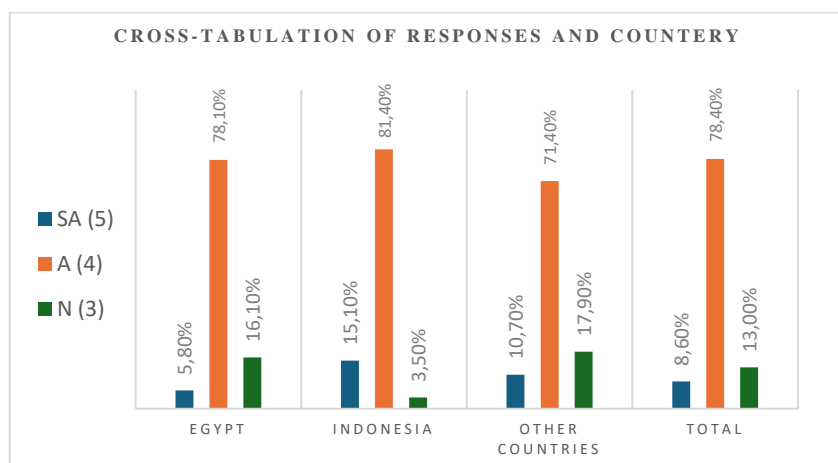


Figure 2. Cross-Tabulation of Agreement Levels by Country

The average mean scores of the 28 items on a 5-point Likert scale were obtained across participants from Egypt, Indonesia, and other countries, as shown in Figure 2. The results reveal that there is no evidence for strong disagreement or disagreement. The average mean of all 28 items is between strongly agree, agree, and neutral. Figure 1 represents the percentage of every country in the average of means. Indonesia represents a high agreement on the agreement point for 81.4%, then Egypt for 78.1% then other countries for 71.4%. Egypt represents 16.1% of the neutral point, with 36 responses of 44 answers on point 3. The sum of both strongly agree and agree points indicates that 87% (N=294) of participants highly agree with the overall 28 items of the questionnaire, indicating the crucial role of each variable that represents different aspects of child sexual abuse prevention within content, culture, children's development age, and shared responsibility between parents and families [54].

Inferential Statistics

Cronbach's alpha

Internal consistency for all six factors was established using Cronbach's Alpha. The finding demonstrated strong internal consistency across all factors, excellent reliability ($\alpha=0.915$), and Individual factor reliability ranged from 0.750 to 0.909, indicating that the instrument was reliable for the study. As shown in Table 3.

Table 3. Cronbach's Alpha Coefficients for Measurement Model Factors

Factor	Cronbach's Alpha
F1	0.864
F2	0.881
F3	0.909
F4a	0.774
F4b	0.750
F5	0.770
All	0.915

Confirmatory Factor Analysis (CFA)

Before conducting the Confirmatory Factor Analysis (CFA), the suitability of the data for factor analysis was assessed. The Kaiser-Meyer-Olkin (KMO) measure of sampling

adequacy was 0.810, which is considered greater than the threshold (0.6), strong enough for factor analysis. Bartlett’s Test of Sphericity tests the hypothesis that the correlation matrix is an identity matrix. The result was statistically significant (χ^2 test = 9716, df = 378, $p < .001$), which is significant ($p < 0.05$), indicating that the correlation matrix was not an identity matrix and was therefore appropriate for factor analysis.

The CFA model proved to be a good fit to the data, supporting the hypothesised six-factor structure of the model. The CFA was conducted using a six-factor model with 28 items out of 30 (excluding items 21 and 24). CFA indicates a good fit for the proposed model ($\chi^2 = 987.269$, df = 335, $p < 0.001$, CFI = 0.961, TLI = 0.957, RMSEA = 0.076 (90% CI: 0.071, 0.082), and SRMR = 0.061), as shown in Table 4. These values meet the criteria for a good model fit, as the findings for CFI and TLI are higher than 0.90, and for RMSEA and SRMR are less than 0.08. Thus, supporting the distinctiveness of the four ecological levels of the Bronfenbrenner theory, Microsystem, Mesosystem, Macrosystem, and Chronosystem are empirically latent constructs, which comprise six factors, thereby confirming the construct validity of the hypothesised variables. The study's theoretical framework within the Bronfenbrenner Ecological Systems Model is confirmed by the Confirmatory Factor Analysis test, which provides solid validation of the study [55]. Then, the six-factor validation firm that child sexual abuse is a multi-layered, not solely, aspect.

Table 4. Model Fit Indices for the Confirmatory Factor Analysis (CFA)

Fit Index	Value
Chi-square test	987.269, df = 335, $p < 0.001$
CFI	0.961
TLI	0.957
RMSEA	0.076
RMSEA 90% CI lower bound	0.071
RMSEA 90% CI upper bound	0.082
SRMR	0.061

Convergent and Discriminant Validity

The measurement model was further assessed for convergent and discriminant validity. Convergent validity was established by the Average Variance Extracted (AVE); the recommended threshold of AVE is above ≥ 0.50 . As shown in Table 5, the AVE for all six factors ranged from factor 5 (0.574) to factor 3 (0.779), which is an acceptable value above 0.50, confirming adequate convergent validity. Discriminant validity was conducted using the Heterotrait-Monotrait Ratio (HTMT). As shown in Table 6, the highest HTMT value observed was 0.650 (between Factor 3 and Factor 5), which is well below the threshold of 1. This indicates sufficient discriminant validity, which confirms that the six latent constructs are practically distinguished from one another.

Table 5. Average Variance Extracted for Measurement Model Factors

Factor	Average variance extracted
F1	0.695
F2	0.763
F3	0.779
F4a	0.757
F4b	0.715

F5	0.574
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Table 6. Heterotrait–Monotrait (HTMT) Ratio Matrix for Discriminant Validity Assessment

HTMT	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Factor 1	1.000					
Factor 2	0.561	1.000				
Factor 3	0.427	0.504	1.000			
Factor 4a	0.480	0.420	0.446	1.000		
Factor 4b	0.288	0.219	0.234	0.311	1.000	
Factor 5	0.527	0.570	0.650	0.465	0.337	1.000

Normality test

The normality test uses a Shapiro–Wilk test. The reveal indicated significant deviations from normality for all eleven variables ($W = 0.711–0.848$, $p < .001$), referring to a non-normal distribution. As a result of this violation of normality that is expected for Likert scale-items, non-parametric testing, which is a One-Sample Wilcoxon Signed-Rank Test procedure, was conducted for analyses, as shown in Table 7.

Table 7. Results of Shapiro–Wilk Normality Tests

Factor	N	Shapiro-Wilk	
		W	P
F1	338	0.768	<.001
F2	338	0.764	<.001
F3	338	0.775	<.001
F4a	338	0.806	<.001
F4b	338	0.848	<.001
F5	338	0.711	<.001

Hypothesis Testing

One-sample Wilcoxon signed-rank tests were conducted due to the non-normal distribution of the sample for each variable to evaluate adults' attitudes toward body safety education for child sexual abuse prevention, whether scores were significantly higher than the neutral midpoint of the scale (test value = 3) ($H_a: \mu > 3$). The six factors show statistically significant ($p < .001$), as shown in Table 8, indicating that responses were significantly more positive than neutral across all variables from the highest factor, F5 ($W=49,141$), to the lowest factor, 4a ($W=32,448$), each factor with a mean difference of 1.50 and 1 above the test value = 3.

Shared responsibility factor by Wilcoxon test ($W = 49141$, $p<.001$) and Qualitative findings (18%) are in harmony together and assert that the responsibility of protecting children is not the child's responsibility, nor solely the responsibility of parents, but a combination between families and schools. This supports the Mesosystem level of Bronfenbrenner's theory to prevent child sexual abuse [56]. The factor 5 presents a high agreement of shared responsibility among parents and teachers to deliver body safety education and sexual harassment awareness, and protect children from sexual abuse. This

finding strongly supports Bronfenbrenner's theory that the interaction among children, their parents, and teachers, as well as cultural appropriateness and religion.

While factors 4a and 4b show a variety of agreement levels among adults about age-appropriate beginning body safety education at age 3 and sexual harassment awareness at age 6. Although in qualitative data, people assess education and awareness in early education for children, the caregivers still see a beginning awareness about sexual harassment at 6 years, maybe too early. Many parents are hesitant to talk about sexual abuse with their children; they feel shy, embarrassed, and uncomfortable.

Table 8. Results of the Wilcoxon Signed-Rank Test for Hypothesis Testing

H	Factor	Wilcoxon	Signed-Rank	Mean Difference
		Test		
		Statistic	P	
H1	1	47699	<.001	1.50
H2	2	48423	<.001	1.50
H3	3	46567	<.001	1.50
H4a	4a	42712	<.001	1.50
H4b	4b	32448	<.001	1.00
H5	5	49141	<.001	1.00

Qualitative results

The thematic analysis of 84 responses, divided into 43 codes under six thematic categories, revealed a total of 310 counts, as shown in Table 9. Key topics are the dominant thematic category, representing 36.20% of all counts (n = 113), reflecting participants' views about what children need to be educated about in terms of body safety and awareness of sexual harassment. Secondly, shared responsibility (18.40%, n = 57) represents the mesosystem level. Teaching methods represent 17% (n=57), with 15 out of 57 agreeing on using stories for educating children, considering the narrative style of the story to be age-appropriate at the Microsystem level. Body safety education (BSA) and sexual harassment awareness (SHA) accounted for (13.50%, n = 42), aligning with the aim of the study and participants asserting on the importance of both, at the Microsystem level. Chronosystem level defined by Age-appropriate shows that earlier education prevents (8.10%, n = 25). The lowest one is Integration of Islamic Morals (6.30%, n = 20), which demonstrated culturally operating across the Macrosystem level. consistent with Bronfenbrenner's assertion that development occurs within nested environmental contexts shaped by cultural values and developmental stage [57].

The Mesosystem level factor 5 represents shared responsibilities among families and schools, showing the highest validation by both quantitative (Wilcoxon W=49,141, p<.001) and qualitative (18.4% frequency) data, which confirm that adults' attitudes assessed that the child protection and prevention of CSA is a cooperative responsibility and not an individual responsibility for children, family or schools separately.

Table 9. Frequency and Percentage Distribution of Thematic Categories

Category	Frequency	Percentages
Responsibility	57	18.40%
Integration of Islamic Morals	20	6.30%
Importance of BSA and SHA	42	13.50%
Teaching Methods	53	17.00%

Age-Appropriate	25	8.10%
Key Topics	113	36.20%

The key topic is the highest one in thematic analysis, represents 36.20%, and a more in-depth exploration of this theme to define subjects more deeply, as shown in Table 10. Islamic content, n = 14, comprised the highest frequency categories, asserting the cultural value. Open and Comfortable Communication n = 13), Emotional Safety n = 11, Trust Adults n = 6, and Safe place n = 3 reflecting direct guidance to encourage children to talk and speak freely with caregivers, whether parents or teacher as well as A quote from responses: “The most important thing is listening to the child and accepting what happens to them, giving them safety and reassurance no matter what situation they went through or will go through, and absolutely never frightening them.” Participants emphasised that children need to feel safe to disclose sexual abuse to trusted adults by highlighting topics among children and caregivers, such as trust, open communication, and emotional safety [58].

Subjects focus on sexual aspects, such as Sexual Boundaries n = 13, Sex Education n = 6, Own Privacy n = 4, Sexual Harassment n = 2; addressed Educating and being aware aspects, how the children put their own limitations on their bodies and know the boundaries, particularly for their private body parts, fit with research attests that one of the essential facts of protecting and preventing child sexual abuse is teaching them directly and correctly about their bodies, particularly their private body parts, and giving the anatomical scientific genitals names instead of ambiguous names [59]. The other subjects, such as Self-defense n = 9, Role Models n = 5, Self-worth n = 5, and Self-Love n = 1, were designed to educate children respect and appreciate themselves, so firstly love themselves, then protect and defense about themselves, and report any abuse they faced because they know who they are and cannot accepted Insult or belittling on them from anyone. These subjects demonstrate that preventing child sexual abuse is not dependent on one aspect, but it is multilevel.

Begin with the education through the type of the relationship between children and parents or teachers, and also the children's psychology and emotional development, words are not enough, and talking is not enough, as well as the children need to know skills to defend themselves and a safe, trusted places or people to report the abuse and be brave and do not accept the sexual abuse. The findings provide strong empirical support for how religion and cultural norms are the bedrock for child protection within the macrosystem level [60]. For integrating Islamic morals into body safety education and sexual harassment awareness, the factor showed in the Wilcoxon test ($W = 48423$, $p < .001$), although represented in qualitative findings (6%). However, it is the highest topic participants' suggestion to integrate in content (n= 14, 12.4%). by underlining subjects such as Awrah, faith, modesty, Islamic morals, prophet stories, and the separation between genders.

Table 10. Frequency and Percentage Distribution of Key Topic Codes

Key Topics	Frequency	Percentages
Body	6	1.90%
Islamic Contents	14	4.50%
Respect	3	1.00%
Self-defense	9	2.90%
Own Privacy	4	1.30%
Sex Education	6	1.90%
Trust Adults	6	1.90%
Emotional Safety	11	3.50%

Empowering children	6	1.90%
Open and Comfortable Communication	13	4.20%
Sexual boundaries	13	4.20%
Private Body Parts	6	1.90%
Role Models	5	1.60%
Self-Love	1	0.30%
Self-worth	5	1.60%
Safe place	3	1.00%
Sexual Harassment	2	0.60%

Analysis

The findings of this study provide strong empirical support for a multidimensional and culturally grounded approach to child sexual abuse (CSA) prevention. Quantitatively, the consistently high mean scores across all six factors (ranging from 3.82 to 4.29) indicate that participants generally hold positive attitudes toward the integration of body safety education, sexual harassment awareness, Islamic moral values, storytelling methods, age-appropriate instruction, and shared responsibility. The highest agreement on the integration of Islamic morals (F2, $M = 4.29$) underscores the importance of cultural and religious alignment in designing effective prevention programs, particularly within Muslim-majority contexts. This suggests that prevention strategies are more likely to be accepted and internalized when they resonate with prevailing belief systems and moral frameworks.

The reliability and validity tests further strengthen the robustness of the model. High Cronbach's alpha values ($\alpha = 0.750$ – 0.909 ; overall $\alpha = 0.915$) confirm strong internal consistency, while CFA results demonstrate a good model fit, validating the six-factor structure grounded in Bronfenbrenner's ecological systems theory. The significant Wilcoxon test results ($p < .001$) across all variables indicate that participants' responses are not only positive but also statistically higher than neutral expectations, reinforcing the relevance of each factor in CSA prevention.

Qualitative findings complement the quantitative results by providing deeper contextual insights. The dominance of "key topics" (36.20%) highlights the need for comprehensive and practical content, including communication, emotional safety, and sexual boundaries. The prominence of shared responsibility (18.40%) further confirms the critical role of collaboration between families and schools, aligning with the mesosystem level. Interestingly, although Islamic morals ranked lowest in frequency (6.30%), they emerged as a highly valued content component, suggesting that while not always explicitly discussed, they remain implicitly central.

The variation in responses regarding age-appropriate education (particularly F4b) reflects cultural sensitivity and hesitation סביב early exposure to sexual harassment concepts. This indicates the need for carefully staged, developmentally appropriate curricula. Overall, the data demonstrate that CSA prevention is most effective when approached as an integrated, culturally adaptive, and collaborative system operating across multiple ecological levels.

CONCLUSION

This research shows that a combination of the Ecological Systems Theory of Bronfenbrenner and Islamic moral values will offer a solid foundation for preventing CSA. The results demonstrate that the body safety education is highly supported, but it is

important that adaptation to culture, thereby contributing significantly to Sustainable Development Goals (SDGs) 4 (Quality Education), 5 (Gender Equality), and 16 (Peace, Justice, and Strong Institutions), is necessary to accept and become effective. This research used Bronfenbrenner's Ecological Systems Model as a core theoretical framework to design a child sexual abuse prevention program that takes a deep look at the multi-layered aspects of children's lives that influence child safety, beginning with parents, teachers, the type of content, and the way to receive this content, which is appropriate for children's developmental stage. The findings affirm the four levels of Bronfenbrenner's Ecological Systems Model: while the Microsystem provides the crucial content of body safety and sexual harassment, as well as the particular teaching method for delivering content to children, the Mesosystems focus on shared responsibility between parents and teachers supplies the most powerful leverage point in the prevention program, The Macrosystem and the Chronosystem are base stone for programs that make a content aligns with the children environment and culture that appropriate to their age, and finally the ecosystem that participants' views about the highlighted topics the children need to teach and be aware. Practically, these findings point to a shift in policy from solely focusing on curriculum or curriculum with parents or teachers separately, thus in this research, the focus is on cooperation among all sectors on body safety and sexual harassment content within the design of content that aligns with the culture in a particular community and continuous communication between schools and families to create a safe community for children. The mixed-methods design confirmed that instrumental, providing a numerical and conceptual understanding of adult attitudes towards the five dimensions, which influence the prevention of child sexual abuse. The quantitative method provided a numerical overview of the levels of agreement among adults' attitudes toward the six factors of the CSA prevention model, followed by the qualitative phase, which provided in-depth evidence on contextual details and explanations for observed patterns. The content validation process and the confirmatory factor analysis, including the justified elimination of two items, enhanced the psychometric soundness of the child sexual abuse prevention model instrument. This study presents a CSA prevention model for future research in sensitive cultural contexts and a global framework, emphasising the importance of both statistical data and contextual depth.

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Author Contribution

All authors contributed significantly to the completion of this paper through collaborative academic work and responsibility sharing. Contributions included research planning, data collection, manuscript preparation, financial support, translation, editing, and final revision. Each author participated actively according to their respective roles, discussed the findings together, and approved the final manuscript before publication submission.

Conflicts of Interest

All authors declare that this research was conducted without any commercial, financial, or personal relationships that could influence the study results or interpretation. The authors confirm there are no competing interests related to

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