

RESEARCH ARTICLE

INTEGRATION OF SUNDANESE FOLKLORE INTO A PARENTAL MENTORING
MODEL TO STRENGTHEN SEXUAL VIOLENCE PREVENTION EDUCATION
FOR CHILDREN

(INTEGRASI CERITA RAKYAT SUNDA KE DALAM MODEL PENDAMPINGAN
ORANG TUA UNTUK MEMPERKUAT PENDIDIKAN PENCEGAHAN KEKERASAN
SEKSUAL BAGI ANAK-ANAK)

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ABSTRACT

Child sexual violence is a critical public health and social issue with long-term impacts on children's well-being. Parents play a crucial role in prevention efforts, but many still fail to do so effectively due to a lack of culturally appropriate guidance for communicating with children about sexual violence prevention. This study was conducted to evaluate the results of structured training for parenting in family-based sexual violence prevention, integrated with Sundanese folklore and local wisdom. The training aimed to strengthen family-based prevention practices. A total of 73 parents from public and private elementary schools in Bandung City agreed to participate in the training. The training was conducted over two days, followed by one month of mentoring supported by a digital communication platform. A mixed methods approach was used in this study to assess changes in parental knowledge, attitudes, and child protection strategies. Prior to the training, most parents' knowledge and attitudes regarding the prevention of child sexual violence were moderate. After the intervention and mentoring, parents' knowledge and attitudes improved to positive. Qualitative findings indicate that incorporating Sundanese cultural values through storytelling can increase understanding, engagement, and comfort in discussing child sexual violence. This program strengthens communication between parents and children, creating a more comfortable home environment. This research shows that mentoring efforts incorporating Sundanese culture and local wisdom, combined with ongoing support, can build parental capacity to effectively prevent child sexual abuse.

Keywords: *child sexual violence, child protection, cultural adaptation, parental mentoring, Sundanese local wisdom*

ABSTRAK

Kekerasan seksual terhadap anak merupakan isu kesehatan masyarakat dan sosial yang kritis karena mempunyai dampak jangka panjang terhadap kesejahteraan anak. Orang tua mempunyai peran sentral dalam pencegahan, namun untuk pelaksanaannya belum ada panduan yang sesuai secara budaya untuk berkomunikasi secara efektif dengan anak-anak tentang keselamatan tubuh. Studi ini mengevaluasi program pendampingan orang tua yang disesuaikan secara budaya yang mengintegrasikan cerita rakyat Sunda dan kearifan lokal ke dalam model pelatihan terstruktur yang bertujuan untuk memperkuat praktik pencegahan berbasis keluarga. Responen adalah orang tua dari anak sekolah dasar negeri dan swasta di Bandung. Sebanyak 73 orang tua berpartisipasi dalam pelatihan selama dua hari, diikuti dengan pendampingan berbasis rumah selama satu bulan yang didukung melalui platform komunikasi digital. Pendekatan mix method digunakan untuk menilai perubahan pengetahuan, sikap, dan strategi perlindungan orang tua. Hasil pretest menunjukkan bahwa sebagian besar orang tua hanya mempunyai pemahaman yang moderat tentang pencegahan kekerasan seksual terhadap anak. Setelah intervensi dan periode pendampingan, semua orang tua mencapai tingkat pengetahuan dan sikap yang baik. Temuan kualitatif mengungkapkan bahwa penggabungan nilai-nilai budaya Sunda dan metode bercerita meningkatkan pemahaman, keterlibatan, dan kenyamanan dalam membahas topik sensitif dengan anak-anak. Program ini memperkuat komunikasi orang tua-anak dan mendorong lingkungan rumah yang lebih aman. Secara keseluruhan, penelitian ini menunjukkan bahwa pendampingan yang berlandaskan budaya dan dikombinasikan dengan dukungan berkelanjutan dapat secara efektif membangun kapasitas orang tua untuk mencegah kekerasan seksual terhadap anak.

Kata kunci: kekerasan seksual, perlindungan anak, adaptasi budaya, pendampingan orang tua, kearifan lokal Sunda

INTRODUCTION

Sexual violence against children is a global problem and is included in the Sustainable Development Goals (SDGs), which call for the end of all forms of violence against children by 2030.¹ Many cases of violence against children go unreported in some countries, including Indonesia. This can have long-term detrimental physical and psychological impacts on victims.² Preventing violence against children requires a comprehensive approach that integrates public policy, community-based initiatives, and family capacity building. Parental support is one of the primary prevention strategies.^{3,4} Child

due to cultural stigma, which often leaves children, especially girls, feeling ashamed and unwilling to report the incident or seek help. Previous research has shown that children who have experienced sexual violence experience a variety of long-term problems, including post-traumatic stress disorder, depression, substance abuse, physical health problems, and impaired social functioning.⁵ The consequences the child faces are often long-lasting and continue throughout life, even if the symptoms are not visible.⁶ In 2019, according to data from the Indonesian National Police, there were 236 reported

cases of sexual violence against children, only half of these were resolved.⁷ The highest number of reports of sexual violence incidents against children aged 6-13 years was reported in Bandung City, with 4,092 cases.⁸

Efforts to prevent and address sexual violence against children involve multi-sector collaboration. The Regional Technical Implementation Unit for the Protection of Women and Children provides a variety of reporting services, including emergency telephone calls, legal aid, psychological support, mediation, case outreach and referrals, and ongoing monitoring until the case is resolved.⁹ The role of civil society organizations, such as Lentera Sintas Indonesia, plays an important role in providing anonymous support groups for survivors.¹⁰ The Pasundan-Durebang Women's Crisis Center (WWC) has been campaigning through education on sexual violence and offering crisis services. In 2020, it handled eight referral cases of child sexual abuse.¹¹ A preliminary study was conducted by interviewing 16 parents of elementary school students in Bandung. The interviews revealed that all participants recognized the importance of reproductive health education for children, provided the material presented is appropriate for the child's cognitive developmental stage. Five mothers reported experiencing sexual

violence in the community. The response was informal, without legal involvement. This demonstrates the need for a comprehensive, early approach to resolving this issue. One approach to addressing this issue is to apply local wisdom or Sundanese culture as an alternative way to educate children. The Sundanese cultural heritage in Bandung presents a powerful and unique opportunity when incorporated into efforts to educate schoolchildren, developing character and protecting them from sexual violence.¹² Sundanese cultural values, such as someah (friendliness), silih asah, silih asih, silih asuh (teaching, caring, and protecting each other), as well as high respect for parents and teachers are cultures that can increase acceptance in discussing sensitive topics, such as reproductive health, sexual violence against children and self-protection efforts.^{13,14} Media that incorporates culture, such as folklore, traditional games, wayang golek, and Sundanese performing arts, can facilitate the educational process. Using Sundanese in educational storytelling from parents to children can strengthen emotional bonds and foster children's understanding of moral values and self-protective behavior.¹⁵ The idea of integrating local culture and wisdom to prevent sexual violence against children is in line with efforts to promote culturally responsive pedagogical education, where

learning is rooted in the community and emphasizes contextual learning.¹⁶

The results of a recent review indicate that successful interventions in childcare will be more effective if they are adapted to local culture, are community-centered, and provide ongoing support.¹⁷ However, efforts to prevent sexual violence against children in Indonesia are still carried out in schools, with modules available but not aimed at children, and only for general education, and limited to mentoring models by parents and utilizing their daily culture.¹⁸ To date, there is little empirical evidence on how indigenous storytelling traditions such as Sundanese folklore can be systematically integrated into structured parent-training approaches. Accordingly, this study aims to explore and evaluate the integration of Sundanese folklore as a cultural medium within a parental mentoring model to strengthen educational efforts for preventing child sexual violence.

MATERIALS AND METHODS

This study used a culturally tailored parental training module titled *“Ngajaga Barudak Dina Adat Sunda: A Parental Guide for Preventing Child Sexual Violence.”* The module and accompanying power point slides served as the primary instructional materials, included: 1) Introductory Overview outlining the purpose of strengthening parental roles in

preventing child sexual violence; Sundanese Cultural Greeting:

“Wilujeng sumping, para sepuh anu mulya.

Modul ieu disusun sangkan tiasa ngabimbing sareng ngajaga barudakna.”

Learning Goals: of this study are: enhancing parents’ ability to teach bodily autonomy and increasing parental understanding of child safeguarding roles. Core topics consists of: Children’s bodily rights (“My body, my right”) and-repairing children for unsafe situations (saying no, identifying discomfort, reporting), and creating a protective home environment through open communication consists of: responding to disclosures with calm, supportive action, interactive components, consists of: group discussions and aren’t child communication role-play, closing messages with motivational reinforcement.

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A total of 73 parents from 9 public and private elementary schools in Bandung participated in the study. Recruitment was conducted through school communication channels, and written informed consent was obtained from all participants. This number reflects participants who fulfilled the inclusion criteria, provided informed consent, and were able to take part in both the pre-test and post-test assessments. The sample size was also chosen with consideration for the practicality of delivering a two-day training program, as a group of this size is well-suited for interactive learning and effective use of the culturally adapted Sundanese module.

A mixed-methods descriptive design was employed. Quantitative pre-experiment with design: one group pretest-posttest design and post-intervention questionnaires measured changes in parental knowledge, attitudes, and preventive skills. Qualitative data (reflection notes, discussion transcripts, and observations) were collected to explore parents' experiences with the culturally integrated mentoring model. The design aimed to examine how Sundanese cultural wisdom and folklore could be incorporated into a parental mentoring model for preventing child sexual violence.

The intervention consisted of a two-day training program (4 hours per day; total 8 hours):

Day 1

- a. Orientation and overview of parental roles
- b. Children's bodily rights and information about early warning signs of sexual violence
- c. Conducting an exploration of the principles of Sundanese culture, namely: *silih asah*, *silih asih*, *silih asuh* which are aimed at strengthening protective parenting patterns between children and parents.

Day 2

- a. Training in communication strategies and encouraging open dialogue.
- b. Utilizing Sundanese folklore to convey messages as an effort to prevent sexual violence against children.
- c. Conducting simulations and role-plays in response to disclosures based on the case study.
- d. Conducting group reflections.

Facilitators consistently used the module and slide deck across both days. After two days of training, parents began practicing mentoring strategies at home based on the material they learned during the training. Mentors provided guidance to parents through a WhatsApp group. Due to limited personnel, no direct observation was conducted; instead, parents submitted reports and shared challenges via group communication. Quantitative data consists

of: pre-test and post-test questionnaires and descriptive statistics used to analyse changes in scores qualitative data comprises. Qualitative data comprises: reflection notes, group discussion transcripts, observation sheets, and thematic analysis used to identify patterns relating to cultural integration and parental roles.

The required sample size was calculated using **Dahlan's formula** for paired numerical comparative studies, with:

- $Z\alpha = 1.96$ ($\alpha = 0.05$)
- $Z\beta = 0.84$ (power = 80%)
- Expected SD of differences = 10
- Expected mean difference = 3.5

For one group (pretest–posttest), a paired numerical comparative study:

n: minimum sample size

SDd: standard deviation of pre-post difference

d = expected mean difference

$Z\alpha = 1.96$ ($\alpha = 0.05$, two-tailed)

$Z\beta = 0.84$ (power = 80%)

Assume:

SDd = 10 and d = 3.5

$$n = \frac{(1.96 + 0.84)^2 \times 10^2}{3.5^2} = \frac{2.8^2 \times 100}{12.25} = \frac{784}{12.25} \approx 64$$

Adding 12% for potential drop-out

$$64 \times 12\% = 8$$

$$n_{\text{final}} = 64 + 8 = 72 \approx 73$$

Therefore, for one group, a sample of 73 parents is sufficient for a pre–post analysis with 80% power and $\alpha = 0.05$.

Ethical clearance was obtained from Health Research Ethics Committee of the Immanuel Institute of Health, Bandung, Indonesia, under approval number 186/KEPK/IKI/III/2024.

RESULTS AND DISCUSSION

Parental Education Level

Table 1 shows that the majority of parents (68.5%) have a high school education, indicating that middle-level education is dominant in this group. A smaller proportion of parents (27.4%) hold a diploma (D3). Only 4.1% of parents have a bachelor's degree (S1), reflecting a relatively low proportion of highly educated parents. A high level of education facilitates communication between respondents during training and can positively influence their ability to support their children's education.

Parental Income

Table 2 shows the majority of parents who participated in the training (35.0%) had an income of more than 4-6 million rupiah. This indicates that the parents have sufficient financial capacity to support their children's education. About 25% of parents have high income (>6 million IDR), which enables better access to educational resources.

Table 1 Frequency distribution of parents' education level

Education Level	Number of Parents	%
High School (SMA)	50	68.5%
Diploma (D3)	20	27.4%
Bachelor (S1)	3	4.1%

Table 2 The distribution of parental income in the intervention group

Monthly Income	Number of Parents	Percentage
>6 million IDR	18	25%
4–6 million IDR	25	35%
2–4 million IDR	21	30%
1–2 million IDR	7	10%

Parents who have low incomes (IDR 1–2 million) potentially limiting their ability to support their children's educational needs due to financial constraints. Generally, diverse economic backgrounds can influence parenting patterns, educational support, and the provision of learning resources for their children.

Study Flow and Assessment

1. **Pre-Test:**

- a. A pretest was given to all participants before the 2-day training session.
- b. Assessed parents' knowledge and attitudes regarding the prevention of child sexual abuse.
- c. Results: Majority “Moderate”, fewer “Good”.

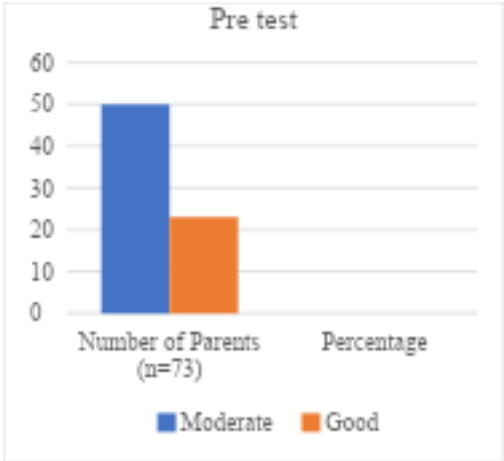


Figure1 Parents' Pre-test Results

Most parents demonstrated moderate knowledge and attitudes prior to training. Indicates a need for targeted educational intervention to improve their understanding and skills in child protection.

2. **2-Day Training (4 hours per day, single location):**

Module: “*Ngajaga Barudak Dina Adat Sunda: A Parent’s Guide to Preventing Child Sexual Abuse*”. Content included: understanding children’s body rights; managing uncomfortable situations; creating a safe home environment; and responded appropriately when a child reports abuse. Methods: Lectures, role-playing, and simulated parent-child conversations.

3. 1-Month Practice:

Parents implemented mentoring at home with their children. Communication and consultation during the mentoring sessions were conducted via a WhatsApp group. There were no observations; parents reported their experiences and challenges through the group.

4. Post-Test:

Conducted after the 1-month practice period. The posttest results showed significant improvement. Knowledge and attitudes were in the good category after the posttest.

Analysis:

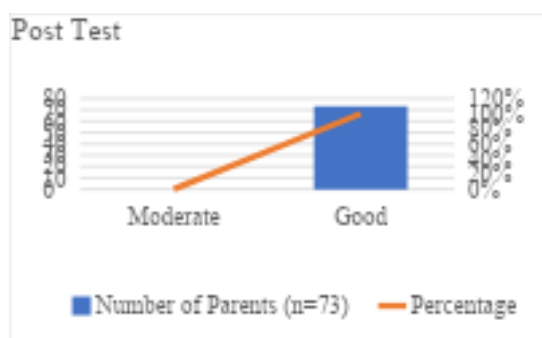


Figure 2 Parents’ Post-test Results.

The training continued with practical exercises proven effective in improving parents' competency in preventing child sexual abuse. The training results showed that all parents achieved a good level of knowledge and attitude, which serves as a benchmark for the success of the intervention program. The use of training modules developed using local Sundanese cultural wisdom and ongoing mentoring via WhatsApp also proved to improve parents' practical implementation, even without direct observation from mentors. The results of the study show that integrating local Sundanese culture and continuous mentoring significantly increases parental involvement in protecting children from sexual abuse.

Analysis of Pre-Test and Post-Test Results

1. Pre-Test Analysis:

The results of the study showed that before the training, the majority of parents (68.5%) demonstrated moderate knowledge and attitudes regarding the prevention of child sexual abuse, while a small proportion (31.5%) already had a good level. Although a small proportion of parents already had adequate understanding, the majority still needed additional guidance and skills development to effectively guide their children in preventing sexual abuse. Based on pretest scores,

interventions are needed to improve parents' knowledge and attitudes regarding the prevention of child sexual abuse and its application in everyday life.

2. Impact of the 2-Day Training:

The modules used during the two-day training were adapted to Sundanese culture (*Ngajaga Barudak Dina Adat Sunda*) and have been proven to provide comprehensive knowledge and attitudes to parents, including recognizing signs of child sexual abuse, fostering more open communication with children, and practicing safe prevention at home.

The methods used in the parent training to prevent child sexual abuse include group discussions, case-based role-plays, simulations using potential cases, and practicing parent-child conversations. These methods can increase parents' active involvement in preventing child sexual abuse.

3. 1-Month Practice Period:

Follow-up training was conducted one month after the intervention. Parents were expected to apply the mentoring techniques they had learned and implement them at home. Monitoring was conducted through a WhatsApp group. This practical activity reinforced the learning process and provided parents to apply the learning in real life, even without direct supervision

from the trainer. Furthermore, support from fellow parent participants and training facilitator through WhatsApp group helped address issues and challenges encountered during implementation at home and increased motivation to consistently implement the training findings.

4. Post-Test Analysis:

After a one-month follow-up showed that 100% of training participants achieved a "Good" level of knowledge and attitudes after a month of practice under the supervision of a facilitator. Knowledge and attitude scores showed a significant increase between the pre-test and post-test. This indicates that combining parent training with a one-month follow-up utilizing local Sundanese culture has proven effective in preventing child sexual abuse.

5. Results

The results showed that the two-day training, followed by one month of follow-up and mentoring, and the integration of Sundanese wisdom significantly improved parents' ability to prevent child sexual abuse. Furthermore, communication between parents and children strengthened, and a safe social environment at home was also fostered. These findings align with research which states that parenting programs are more effective when adapted

to local cultures and based on the lived experiences of the communities they serve. Successful cross-cultural implementation is achieved through ongoing mentoring to monitor long-term behavioral changes and program sustainability.¹⁹ Based on this analysis, designing training interventions that incorporate local culture and ongoing parental mentoring is a sound and effective strategy for preventing child sexual abuse

In line with these findings, local cultural wisdom is a crucial foundation for designing efforts to prevent child sexual abuse. These will be more readily accepted and trusted by the local community. Programs that utilize and integrate local wisdom increased parental involvement, relevance, and behavior in preventing and protecting against child sexual abuse, strengthening it within families. Recognizing and respecting Sundanese culture, such as Sundanese values related to parenting, communication, and family moral education has been shown to enhance efforts to prevent child sexual abuse.²⁰

Two previous studies have demonstrated the importance of providing interventions using a more responsive approach, integrating local culture and ongoing support to strengthen parents' capacity to protect and prevent sexual violence.^{19,20} Furthermore, integrating local Sundanese culture and ongoing support are effective strategies for creating a safer home

environment for communication and encouraging positive parental behavior changes related to preventing child sexual abuse.

This study highlights the important role of parents in preventing sexual violence against children and shows that integrating local cultural values into educational modules can increase engagement, understanding, and implementation of protection strategies.²¹ However, this study has several limitations. First, the one-month observation of the parents by the facilitator was not conducted directly, but only through a WhatsApp group. Direct observation, including home visits by the facilitator or research team, could have provided more accurate data on how trained parents implement the strategies and interact with their children. This was not implemented in this study due to logistical and human resource limitations, which made direct observation impossible.

Second, the research team's monitoring was conducted solely through WhatsApp groups, preventing direct observation of the nuances of real-life interactions between parents and children, particularly those that could potentially pose challenges during the implementation of child sexual abuse prevention strategies. This potentially introduces bias, as researchers relied on reports from parents, who tend to overestimate their adherence to

recommended practices. Finally, this study was limited to a single group of parents in Bandung City, which may not be generalizable to other regions or cultural contexts. Future studies could incorporate direct observation, larger sample sizes, and multiple locations to strengthen evidence on the effectiveness of culturally tailored parenting programs.

CONCLUSION

A two-day parent training program, followed by a month of mentoring on implementing child sexual abuse prevention practices based on local Sundanese culture, has proven effective in improving parents' knowledge and attitudes regarding preventing child sexual abuse. Post-test scores indicated that all parents experienced improvements in their knowledge, attitudes, and practices regarding child sexual abuse prevention. The study's results indicate that structured training integrating local culture and combined with follow-up mentoring from facilitators in via digital platform, was an effective method for strengthening parents' capacity for child protection. This research can be further conducted in each region, utilizing local culture as a strategy to increase parental involvement in preventing child sexual abuse.

CONFLICT OF INTEREST

All authors declare there is no conflict of interest.

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