Jurnal Keluarga Berencana
P-ISSN: 2527-3132 E-ISSN: 2503-3379
Vol. 10 No. 2, 2025
https://ejurnal.kemendukbangga.go.id

Kementerian Kependudukan dan Pembangunan Keluarga/BKKBN

SEXUAL EDUCATION THROUGH COMICS: A FRENCH MODEL AND ITS RELEVANCE FOR INDONESIA

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ABSTRACT
Sexual violence rates in France are significantly lower than in Indonesia, despite France's more open sexual culture and the frequent presence of nudity in its media. One possible explanation is the comprehensive sexual education French children receive from an early age, both in formal education and through popular media such as comics. This study explores the role of comics, particularly *Titeuf*, as a medium for sexual education among children in France. Using a qualitative comparative approach, it examines how sexual education in France differs from that in Indonesia, with emphasis on its influence on awareness, responsibility, and the prevention of sexual violence. The findings suggest that early sexual education helps children develop a sense of responsibility, respect for boundaries, and the ability to make informed decisions about their bodies. In contrast, the lack of structured sexual education in Indonesia contributes to limited awareness and higher vulnerability to abuse. The study concludes that culturally adapted comics could serve as an effective and engaging alternative medium for promoting sexual education among Indonesian children.

Keywords: children; comics; sexual education; sexual violence prevention.

INTRODUCTION

Sexual violence remains a pressing issue in Indonesia. Despite being a country with strong religious and cultural values, reports of sexual harassment and violence continue to rise (National Commission on Violence Against Women, 2023). According to the National Commission on Violence Against Women (2023), Indonesia has reported a sexual violence rate of 2.26 per 1,000 inhabitants. In contrast, France, a nation with liberal sexual norms and permissive attitudes toward nudity, records comparatively lower rates of sexual violence. The United Nations Office on Drugs and Crime (UNODC) (2021) reports that the sexual violence rate in France stands at 0.72 per 1,000 inhabitants. This paradox raises important questions: why do religious and Eastern values struggle more with sexual violence than liberal ones?

One explanation is the role of sexual education. In France, sexual education is mandated by national law and operationalized through ministry guidance and school-based programs, ensuring consistent, age-appropriate delivery across primary and secondary levels. Ministerial and *Eduscol* guidance position on *éducation à la sexualité* within broader aims of equality, prevention of violence, and citizenship education, reinforcing structured exposure for children and adolescents (LOI n° 2001-588 of July 4, 2001). Sexual education in France is institutionalized not only in schools but also disseminated through mass media and children's culture. This ecosystem is supported by cultural products such as *Titeuf's Le Guide du zizi sexuel*, an enduring children's reference that addresses consent, puberty, relationships, and protection using humor and clear explanations (Glenat, 2025). The *Titeuf* comic series, widely popular in France, introduces children to sensitive topics such as sexuality, puberty, and consent through humor and

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Article History
Received: 05-11-2025 Accepted: 30-12-2025

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relatable storytelling. Rather than promoting permissiveness, these narratives equip children with awareness and responsibility before engaging in sexual activities. This study argues that comprehensive sexual education, as practiced in France, correlates with a lower rate of sexual violence by fostering early understanding, respect, and responsible behavior among children and adolescents.

In Indonesia, discussions of sexuality are often considered taboo, leading to inadequate preparation among children and adolescents. This lack of early education contributes to ignorance, shame, and vulnerability to exploitation (Lahope & Fathurrahman, 2024; Situmorang, 2024). Recent studies in Indonesian school settings identify parental resistance, educator discomfort, insufficient pre-service and in-service training, and ambiguous curricular mandates as major constraints on age-appropriate Comprehensive Sexuality Education (CSE) delivery, reflecting how taboo translates into classroom practice. Religious-motivated opposition also plays a significant role, as some conservative groups perceive CSE as promoting permissive or "vulgar" values inconsistent with moral and religious teachings. For instance, debates surrounding the Ministry of Education's Regulation No. 30 of 2021 on sexuality education sparked public backlash from religious activists who argued that sexual education could normalize premarital behavior rather than prevent violence. Such opposition shapes public discourse and policy hesitancy, leading to fragmented implementation and avoidance of essential topics related to gender, consent, and reproductive rights. Nevertheless, when programs are framed around locally prioritized goals such as child sexual abuse prevention or reducing early marriage, and co-implemented with district governments, uptake and acceptability improve, especially with investments in teacher training and routine monitoring. Quasi-experimental evaluations among very young adolescents show significant short-term gains in pregnancy knowledge, gender-equitable attitudes, and SRHR communication, demonstrating feasibility in conservative contexts where implementation quality is safeguarded. Sustained scale-up, however, depends on government ownership, costed roll-out plans, and integration with teacher education and education management information systems, areas where civil society organizations have developed structured scaling frameworks applied in Indonesia (Kurnaesih et al., 2025; Kockelkoren et al., 2023; Pinandari et al., 2023; Situmorang, 2024; Todesco, 2023; UNFPA, 2024; Van Reeuwijk et al., 2023).

Comics offer a child-friendly, theory-backed medium for sensitive topics by combining visual scaffolding with narrative engagement, thereby improving attention, comprehension, and recall in school health promotion. Quasi-experimental and implementation studies in comparable school contexts show that digital or print comics can increase knowledge and protective attitudes in reproductive and sexual health topics, supporting their use as adjuncts in early education (Soares et al., 2024; Triana, 2023). In the Indonesian context, initiatives such as *Komik Pendidikan* have begun to address issues like sexual violence prevention through locally produced stories. However, compared to French examples such as *Titeuf's Le Guide du zizi sexuel*, Indonesian comics tend to be more didactic and less character-driven, focusing on moral instruction rather than emotional or humorous engagement. This study argues that promoting the development of culturally relevant yet narratively engaging comics could strengthen children's understanding and make sexual education messages more relatable and memorable in Indonesia.

Alternative Solutions: Building on France's institutional ecosystem, a culturally sensitive comics-based sexual education approach for Indonesia can harness narrative and visual pedagogy to address taboos while aligning with internationally endorsed, age-appropriate CSE benchmarks and school delivery norms that structure recurrent exposure to core topics across childhood and adolescence. Exemplified by *Titeuf's Le Guide du zizi sexuel*, humorous yet scientifically grounded storytelling can normalize discussion of consent, body autonomy, puberty, and relationships without promoting permissiveness, offering a transferable design template for early, accessible learning materials. Evidence from school health promotion demonstrates that comics can enhance engagement, comprehension, and recall when addressing sensitive health topics. Studies in global contexts show that visual storytelling such as educational and digital comics effectively improves adolescents' understanding, motivation, and protective attitudes

toward reproductive and sexual health (Farinella, 2018; McNicol, 2017). In Indonesia, implementation research and policy reviews highlight cultural and institutional constraints in delivering Comprehensive Sexuality Education (CSE), but also emphasize the potential for locally adapted, values-based delivery when supported by teacher training and government ownership (UNESCO, 2021; UNFPA, 2022). To ensure acceptability and effectiveness at scale, adaptation should be rooted in local norms, teacher capacity, and delivery constraints while maintaining fidelity to core CSE objectives and assessment standards.

This study aims to compare the role of sexual education in France and Indonesia, with a particular focus on how early and accessible education contributes to shaping responsible sexual behavior. It also seeks to analyze the use of comics, especially *Titeuf,* as a medium for sexual education in both countries, emphasizing their effectiveness in fostering awareness and responsibility among young audiences. Furthermore, the study examines the potential to adapt similar strategies in Indonesia. It provides practical recommendations for policymakers and educators to integrate comic-based education into the national sexual education curriculum. This research holds significant value for both academic and practical purposes. By comparing sexual education practices between France and Indonesia, the study provides crucial insights into how early, open discussions about sexuality can contribute to lower rates of sexual violence. The novelty of this research lies in its focus on the use of comics as a tool for sexual education, a medium that has been underutilized in Indonesia, despite its potential to engage young audiences effectively. The findings could contribute to policy development in Indonesia, suggesting that comic-based education could be a transformative approach to address the gaps in sexual education and reduce the risks of exploitation and abuse. Furthermore, the study emphasizes the cultural adaptation of educational tools, ensuring that materials used in Indonesia resonate with local values while still imparting critical information on sexual health and responsibility.

METHOD

This research employs a qualitative comparative approach and a literary analysis to examine *Titeuf* comics as a medium for sexual education for children. The primary aim of this study is to explore the potential of *Titeuf* as an educational tool that can be applied in the Indonesian context, and to provide recommendations for the Ministry of Home Affairs (*Kementerian Kependudukan dan Keluarga Berencana*)/ BKKBN (National Population and Family Planning Board) regarding effective methods of sexual education for children in Indonesia.

The primary data sources for this research are:

1. *Titeuf* Comics: These comics will be analyzed to explore how sexual topics (such as puberty, consent, and sexual responsibility) are addressed through narrative and illustrations that are easily understood by children.
2. Literature on sexual education and children's literature: Reviewing literature discussing the use of comics in sexual education, as well as literary theories related to how media such as comics influence children's understanding of sexuality.
3. Sexual education policy documents: Reviewing the policies related to sexual education in Indonesia, especially those related to BKKBN programs. These documents will provide insight into how sexual education is currently implemented in Indonesia and potential areas for improvement.

As this is a literary study, there is no population or sample in the traditional sense. Instead, the focus of this research is on analyzing the *Titeuf* comics that are relevant to the theme of sexual education. Relevant editions or sections of *Titeuf* that focus on themes such as puberty, sexual responsibility, and consent will be selected for analysis as literary texts.

Data Collection Techniques:

1. Textual Analysis of *Titeuf* Comics: *Titeuf* comics will be analyzed using a narrative analysis approach to assess how the narrative and illustrations communicate sexual education messages to children. The analysis focuses on puberty and on how physical and emotional changes are explained. Discussion of sexual consent and the importance of mutual agreement in relationships. Also, sexual responsibility is introduced through the characters and plots in the comics.
2. Literature Review and Literary Theory: Reviewing literature on the use of comics in sexual education to assess whether *Titeuf* can serve as an effective model for teaching sexuality to children in Indonesia. This review will also include literary theories related to the influence of literary texts (including comics) on children's perceptions of sexuality.
3. Cultural Adaptation Analysis: Analyzing how *Titeuf*, originating from French culture, can be adapted to the Indonesian cultural context. This analysis will involve:
    a. Identifying elements of *Titeuf* that may require modification to align with Indonesian cultural norms and values.
    b. Assessing how BKKBN can adapt this comic for sexual education programs in Indonesia.

The research will be conducted in the following stages:

1. Data Collection
    a. Identifying and gathering relevant editions of *Titeuf* comics.
    b. Collecting literature on sexual education and related literary theories.
    c. Analyzing policy documents related to sexual education in Indonesia.
2. Textual Analysis
    a. Analyzing *Titeuf* comics using narrative analysis to explore how the comics effectively convey sexual education messages to children.
    b. Using thematic analysis to identify key themes in the comics related to sexuality, such as puberty, responsibility, and consent.
3. Cultural Adaptation Analysis
    a. Identifying elements in *Titeuf* that need to be adjusted to fit the values and norms of Indonesian culture, such as changing characters, context, or dialogue to make it more relatable and culturally appropriate.
    b. Assessing how BKKBN can incorporate *Titeuf* or similar comics into sexual education programs for children in Indonesia.
4. Recommendations for BKKBN
    a. Based on the analysis, the research will provide recommendations to BKKBN on how to adapt *Titeuf* or similar comics into sexual education programs for children in Indonesia. These recommendations will consider cultural sensitivities, local values, and effective ways to educate children through engaging and easily accessible media.

The instruments used in this study are:

1. Narrative analysis guide to evaluate the story structure, characters, and illustrations in *Titeuf* comics.
2. Thematic analysis criteria to identify key themes related to sexual education in the comics.
3. Cultural adaptation guide to assess elements that need to be modified for *Titeuf* to fit within the Indonesian context.
4. Recommendation guide for BKKBN focusing on developing sexual education materials based on comics for children.

Data collected from textual analysis and literature review will be analyzed using thematic analysis to identify recurring themes related to sexuality in *Titeuf* comics. Additionally, narrative analysis will be used to assess how the comics convey sexual education messages effectively. The study will also provide practical recommendations for BKKBN on how to incorporate comic-based sexual education into Indonesia's educational framework.

RESULTS AND DISCUSSION

1. France

In France, the comprehensive nature of sexual education is well established, beginning in primary school and continuing through higher education. Sexual education is not limited to biological aspects but also includes emotional, psychological, and relational components of sexuality, making it a holistic approach.

a. Curriculum Design and Implementation: From a young age, children in France are introduced to topics such as puberty, body autonomy, sexual responsibility, and the significance of mutual consent. These topics are discussed in an age-appropriate manner and are deeply integrated into the school curriculum.

b. Role of Comics as Literary Texts: One key component of sexual education in France is the use of media such as comics, and one of the most notable examples is *Titeuf*. Originating in 1992, the comic character *Titeuf* was created by Swiss cartoonist Zep (Philippe Chappuis), who initially published it in the fanzine Sauve qui peut and later sold the rights to the French publisher *Éditions Glénat* in 1993. The first album, *Dieu, le sexe et les bretelles*, launched what would become a highly successful Franco-Swiss children's series, addressing the pre-adolescent curiosities of its time—particularly sex, friendship, and school life—through a humorous yet reflective lens. Rather than being a state-sponsored project, *Titeuf* emerged from the independent creative milieu of Zep's early career and gradually gained institutional recognition, becoming part of exhibitions and youth culture studies and thus moving from the margins to a more mainstream cultural status. *Titeuf* serves not only as entertainment but also as an educational literary text that introduces children to sensitive topics such as sexuality, consent, and relationships. Through humor and relatable storytelling, *Titeuf* transforms these complex themes into understandable, approachable content for young audiences. This approach to education via literary media makes it a unique and effective tool in addressing topics that are often difficult for children to comprehend.

c. Cultural Openness: France's relatively open attitude toward sexuality plays a significant role in this approach. The cultural acceptance of discussing sexuality openly allows children to engage with these topics without fear of shame or stigma, facilitating better communication and informed decision-making.

2. Indonesia

In contrast, Indonesia's approach to sexual education is more limited, typically focusing only on the biological aspects of sex. Topics related to emotional or psychological aspects of sexuality are rarely addressed in school curricula.

a. Curriculum Design and Implementation: In Indonesia, the discussion of sexual education mainly revolves around reproduction and puberty. The curriculum does not address broader topics like consent, emotional relationships, or the psychological aspects of sexuality, which leaves many children ill-prepared to navigate these subjects when they encounter them in real life.

b. Limited Use of Comics: Due to cultural taboos surrounding the discussion of sexuality, the use of comics as a medium for sexual education is extremely limited. While comics can be an engaging and effective medium for teaching sensitive topics, Indonesia's conservative views on sex make it difficult to introduce such materials in schools. Alternative approaches can still be effectively implemented while respecting Indonesia's conservative values. One possible solution is to use storytelling or traditional folktales to subtly introduce moral lessons about respect, empathy, and bodily autonomy. Additionally, character-based animations or puppet shows can serve as indirect yet engaging methods to discuss sensitive issues in a culturally acceptable way.

c. Cultural Stigma: The high cultural stigma surrounding sexuality in Indonesia contributes to a lack of open discourse. This silence often leads to misinformation, confusion, and vulnerability among children, as they have limited access to accurate information and guidance.

3. Position of *Titeuf* in Literary Education

In the context of literary analysis, *Titeuf* deserves recognition as a literary text that bridges education and entertainment. The series, which has sold over 20 million copies and inspired film and television adaptations, is among the most popular children's comics in France. Although not formally integrated into the national curriculum, its themes of childhood, friendship, and puberty have educational value, encouraging reflection on social and emotional development. Moreover, its derivative work, *Le guide du zizi sexuel*, has been widely used in informal educational settings and was even adapted into a public exhibition at the *Cité des Sciences et de l'Industrie*, affirming its cultural and pedagogical relevance.

The comic series *Titeuf* by Zep is not only one of the most popular children's comics in France but has also reached bestseller status, with each new volume reportedly surpassing a million copies sold. Moreover, the series has transcended its entertainment role and been recognised by educational and cultural institutions: as Rannou notes, *Titeuf* "*It has passed through various stages … until it was eventually recommended by the most official institutions*" and its spin-off *Le guide du zizi sexuel* is described as *"It has been described as a seminal work in sex education — a kind of 'bible' for an entire generation of adolescents*". In 2007, an exhibition at the *Cité des Sciences* used the *Titeuf* characters explicitly for children aged 9-14 to address puberty and body awareness. These data support the claim that *Titeuf* functions as a modern form of children's literature: using humour and visuals to discuss complex ideas in an accessible way.

a. Comics as Literary Media: While comics are often seen merely as entertainment, they have evolved into a significant literary form, blending visual and verbal elements to convey messages. *Titeuf*, as a narrative visual text, creates an engaging platform to discuss topics such as consent, puberty, and sexual responsibility in a way that is less intimidating for children.

b. Effectiveness in Teaching Sexual Education: The use of humor and relatable characters in *Titeuf* allows children to learn about sensitive topics without the emotional discomfort that can come with more traditional forms of sexual education. By integrating storytelling elements into educational content, *Titeuf* serves as an effective educational tool that bridges

the gap between literary media and sexual education. Here are some examples of *Titeuf* comic images that show sensitive topics using humor.

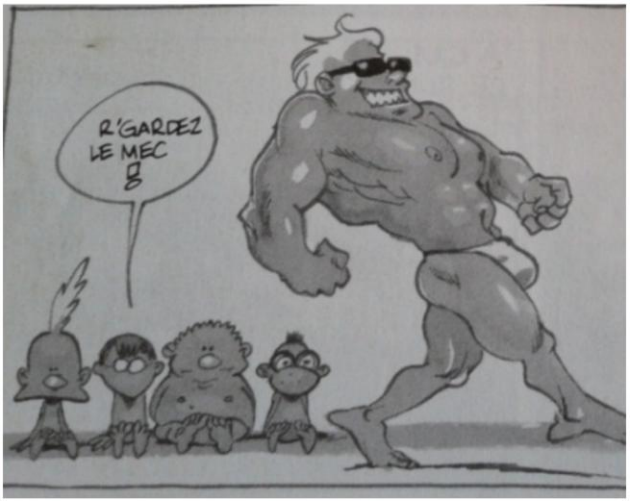
Figure 1 Titeuf and his friends looked inside their pants.



Source: Chappuis, 1993. (Vol. 1 Page 42)

Figure 1 is a snippet of a conversation in the comic *Titeuf*. The snippet discusses the body parts found inside their pants. Titeuf and his friends discuss the shapes of the body parts they find inside their pants. Titeuf tells his friends, "D'abord, *la mienne est au moins aussi grosse que la tienne!"* (First of all, mine is at least as big as yours!). Then his friend, François, responds, "La mienne, elle fait au moins mettre *!* (Mine is at least one meter!). After that, another friend of his, Hugo, responds, "*C'est parce que t'as le piquet."* (It's because you have a stake).

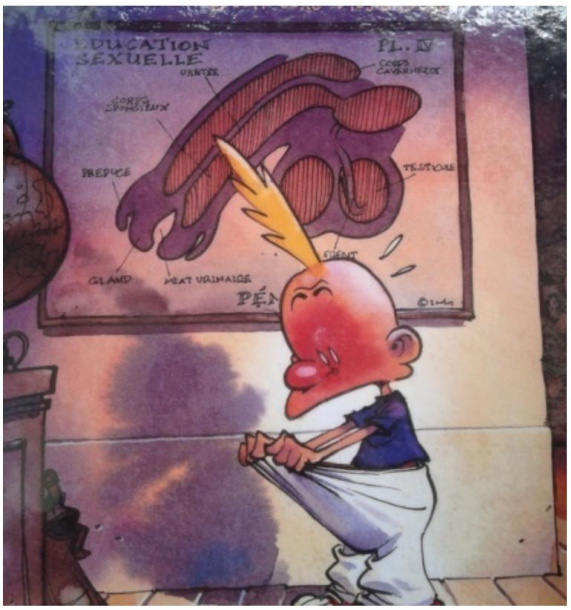
Figure 2 Titeuf and his friends were shocked.



Source: Chappuis, 1993. (Vol. 1 Page 42)

Figure 2 shows a situation where Titeuf and his friends are surprised to see an adult male with a large and muscular body. Friends of Titeuf, *François tells them," R'gardes le mec!"* (Look at the guy!). The four of them are amazed by the man's muscular body.

Figure 3 Titeuf was shocked to see the inside of his pants.



Source: Chappuis, 1993. (Vol.1 Page Cover)

Figure 3 shows a situation where Titeuf is shocked as he looks inside his pants. Above Titeuf, there is also an illustration of the anatomy of the penis, complete with descriptions of its different parts.

In these three images, the narrative focuses on a discussion of male anatomy, particularly the penis. The children in Titeuf's comics are conveying their curiosity about their own bodies and the bodies of their peers, a natural part of a child's psychosexual development. Through lighthearted and humorous conversation, they learn that the penis is part of the male anatomy and that each individual has a different shape and size, which can be influenced by biological factors such as age and weight.

Thus, Titeuf's comics function as a non-formal learning medium that introduces concepts of the body and sexuality in a contextual and child-friendly way. Without the need for a classroom setting or explicit biology lessons, children can understand body issues through narratives that relate to their everyday experiences. In this context, *Titeuf* presents a hidden curriculum. This implicit learning occurs through popular culture, where values about the body and sexuality are subtly conveyed in accordance with local social and cultural norms.

c. Adapting *Titeuf* for Indonesia: Adapting *Titeuf* or a similar comic for Indonesian children could provide a much-needed alternative in addressing sexual education. While adhering to cultural sensitivities, such an adaptation could help break the silence surrounding sexual topics, provide accurate information, and promote responsible sexual behavior among children.

Comparison Between France and Indonesia

The comparison between France and Indonesia clearly highlights the effectiveness of incorporating literary texts such as comics into sexual education. In France, the educational system embraces comics as literary tools for teaching complex topics, allowing for deeper engagement with children. Comics like *Titeuf* not only entertain but also educate, facilitating conversations about topics that are often avoided in traditional settings. In Indonesia, the absence of such innovative tools, combined with the taboo surrounding sexuality, creates a gap in the education of children about these critical issues.

DISCUSSION

Analysis of Findings in Relation to the Research Objectives

This research aims to compare the role of sexual education in France and Indonesia, analyze the use of comics as a medium for sexual education, and explore the potential for adapting similar strategies in Indonesia. The findings from the Research Results section provide clear insights into the disparities between the two countries in terms of educational approaches and media use for sexual education.

1. Comparison of Sexual Education Systems in France and Indonesia

The findings support the research hypothesis that the comprehensive sexual education approach in France is a significant factor in the lower rates of sexual violence. France's mandatory sexual education, which includes not only biological but also emotional, relational, and consent-based learning, aligns with studies showing that early, comprehensive sexual education reduces risky behaviors and improves understanding of consent (Grove, 2021; UNESCO, 2018). The cultural openness in France plays a vital role in this approach, allowing children to discuss sensitive topics without shame or stigma, consistent with social constructionist perspectives on sexuality, which emphasize that sexual knowledge and norms are shaped by societal context (Gergen, 2015).

In contrast, Indonesia's approach to sexual education remains narrowly focused on biological reproduction, leaving a significant gap in understanding the broader aspects of sexuality, including emotional relationships, consent, and responsibility. This aligns with previous research highlighting the limitations of the biological-only model of sexual education in conservative cultures (Zhukov et al., 2023). The lack of comprehensive sexual education and cultural reluctance to openly discuss sexuality contribute to the high stigma and vulnerability in Indonesia, as children are often not prepared to navigate the complexities of sexual behavior and relationships. This is also consistent with findings from UNICEF (2021) and WHO (2020) regarding the risks of unaddressed sexual education in cultures with strong taboos around sexuality.

The Role of Comics in Sexual Education

The analysis of *Titeuf* reveals the significant role of comics as educational tools in delivering sensitive sexual education. *Titeuf* effectively uses humor, relatability, and visual storytelling to break down complex concepts of sexuality and consent in a way that is accessible to children. This supports the idea that narrative media, such as comics, can be an effective means of communicating difficult subjects to young audiences (Grove, 2021). The research findings suggest that *Titeuf* is not just an entertainment tool but a literary text that educates children about sexuality, aligning with the theory that children's literature can serve as a powerful pedagogical tool for imparting life skills (Gergen, 2015).

The cultural adaptation of such comics for Indonesian children could be a transformative approach in bridging the educational gap on sexuality. Given Indonesia's cultural and religious sensitivities, any adaptation of *Titeuf* or similar comics must be done carefully to respect local values while still imparting crucial information about sexual responsibility, consent, and healthy relationships. The adaptation process, while challenging, could help reduce the silence and misinformation that contribute to sexual vulnerability in Indonesian society.

Strengths of the Study

1. Comprehensive Comparison: This study's strength lies in its comparative approach. By analyzing the differences in sexual education systems between two countries with starkly contrasting cultural attitudes toward sexuality, the study offers a nuanced understanding of the impact of education on sexual behavior and violence.
2. Focus on Cultural Adaptation: The research also stands out by emphasizing the cultural adaptation of educational tools, specifically *Titeuf*, as a potential solution for addressing the lack of sexual education in Indonesia. This culturally sensitive approach offers a way forward

for BKKBN in considering how international educational methods could be adapted to the Indonesian context. However, the *Titeuf* comics often feature vulgar visuals that are not quite suitable for young children in Indonesia. Therefore, the adapted images or visuals must be adjusted to align with the cultural context and norms acceptable in Indonesian society. Here is an example of a vulgar visual *Titeuf* comic (Chappuis, 1995).

Figure 4 Vulgar visuals of the *Titeuf* comics.



Source: Chappuis, 1995. (*Titeuf* comic Vol. 20 page 1)

Figure 4 presents a visually explicit scene from the comic *Titeuf*. The image illustrates the act of French kissing, which is culturally inappropriate for children in Indonesia, both in terms of knowledge and behaviour.

To enhance the relevance and resonance of *Titeuf* for an Indonesian readership, a series of contextual adaptations, extending beyond mere linguistic translation, is proposed.

a. Adaptation of Setting and Social Interactions

School Life: The European school environment could be adapted to a typical Indonesian primary school (*Sekolah Dasar* or SD). This would involve incorporating culturally specific activities such as the Monday flag-raising ceremony, break times featuring local snacks like Indonesian rice-cake balls (cilok) or sweet-milky ice (es mambo), and extracurricular activities like scouting (Pramuka). The teacher-student dynamic could be adjusted to reflect the Indonesian norm, which is often more formal yet still nurturing. Traditional Games: The games played by Titeuf and his friends could be replaced with traditional Indonesian children's games, such as marbles (*kelereng*), hide-and-seek (petak umpet), or jump rope (lompat tali). This substitution would foster a stronger emotional and cultural connection with local readers.

b. Adjustment of Cultural and Familial Issues

Extended Family: Titeuf's nuclear family structure could be expanded to reflect the Indonesian reality, where extended family members like grandparents, uncles, aunts, or cousins often play a significant role in a child's upbringing. Interactions with this extended kin could serve as a new source of culturally specific humor (e.g., adapting the common question "When will you get married?" to a child-centric equivalent like "When will you achieve first rank in your class?").

Sensitive Topics: The treatment of sensitive subjects, particularly sexuality and courtship, would require careful adaptation to align with Indonesian cultural and religious norms. The humor could be redirected toward misunderstandings of concepts like formal proposals (*khitbah*) or more conservative dating rituals, rather than the physical exploration that might be deemed inappropriate by segments of the Indonesian audience. The existing translation of the original title *Dieu, le sexe et les bretelles* to *Cinta, Gak Sopan Ah...* (Love, That's Rude...) exemplifies a successful cultural adaptation.

c. Integration of Local Language and Expressions

Colloquialisms and Dialects: The dialogue could be enriched with Indonesian colloquialisms and exclamations common among children, such as "*Astaga*!", "*Asiiik*!", or "*Capek deh*...". This would render the characters' voices more authentic and relatable.

Referential Humor: Certain jokes could be adapted to reference local pop culture phenomena, such as popular children's television programs, trending songs, or public figures widely recognized in Indonesia. This would ensure the comic remains fresh and contemporary for its target audience.

Literary Analysis Approach: By positioning *Titeuf* as a literary text, this study adds value to the conversation about children's literature and comics as legitimate forms of educational media, which are often overlooked in traditional educational discourse.

Weaknesses and Limitations

1. Cultural Sensitivity in Adaptation: One weakness of the study is the difficulty in adapting Western media like *Titeuf* to the Indonesian context without facing significant cultural resistance. The research suggests that such adaptation is possible, but it may require substantial modifications to fit within local religious and social frameworks. The conservative views on sexuality in Indonesia might limit the acceptance of comics discussing sensitive topics, even if adapted to be culturally appropriate.
2. Generalizability: The study is based on a qualitative analysis of a specific comic (*Titeuf*) and sexual education in two countries. While the findings are insightful, their generalizability to other countries with different cultural and educational contexts may be limited. Further research should explore the potential for using comics in sexual education in a broader range of cultural settings.
3. Lack of Direct Engagement with Stakeholders: The study does not involve direct engagement with key stakeholders, such as educators, students, or policy-makers, which could have provided additional insights into the practical challenges of integrating comics into sexual education. Including interviews or surveys with these stakeholders could have further strengthened the findings.

Alignments and Contradictions with Previous Research

a. The study's findings align with previous research highlighting the importance of early sexual education and comprehensive curricula in reducing sexual violence and improving sexual health awareness. Comprehensive sexuality education (CSE) programs have been shown to increase knowledge and positively influence attitudes and behaviors related to sexual health (Kirby, 1985; Eisenberg et al., 2013). The positive role of media in educating children about sexuality, as demonstrated by *Titeuf*, is also supported by existing literature on the effectiveness of narrative-based media in teaching complex topics (Grove, 2021).

b. Contradictions: One contradiction that emerged is the tension between cultural openness in France and cultural taboos in Indonesia. While France's relatively liberal attitudes facilitate open discussions about sexuality in educational settings, Indonesia's conservative cultural context complicates the introduction of such open discussions, even in an adapted format like comics. This contradiction highlights the need for tailored sexual education approaches across diverse cultural contexts, which could be further explored in future studies.

Implications for Policy and Practice

This research has significant implications for BKKBN and other educational policymakers in Indonesia. The findings suggest that comics like *Titeuf* could be a valuable tool for sexual education, offering a culturally sensitive way to address critical topics such as consent, sexual responsibility, and healthy relationships. To implement such an approach, BKKBN would need to collaborate with educators, child psychologists, and cultural experts to develop adapted materials

that respect local values while still delivering essential educational content. The study also advocates for the integration of comprehensive sexual education that includes not only biological facts but also emotional, psychological, and relational aspects of sexuality. The research proposes adapting Titeuf comics but may not have developed or tested a fully adapted version. The effectiveness of the proposed culturally sensitive materials remains theoretical.

CONCLUSION

This study provides important insights into the differences in sexual education approaches between France and Indonesia, as well as the potential use of comics like *Titeuf* as an effective tool for sexual education for children. The research findings show that comprehensive sexual education in France, which covers not only biological but also emotional, relational, and consent-based aspects, contributes to the lower rates of sexual violence in the country. In contrast, Indonesia's limited sexual education, which focuses mainly on reproduction and biological aspects, along with the cultural taboo surrounding sexuality, leads to a significant gap in children's knowledge about sexuality, increasing their vulnerability to exploitation and sexual abuse.

The implications of these findings are significant for BKKBN (National Population and Family Planning Board) and policymakers in Indonesia. Comics like *Titeuf* could be a very useful medium for conveying culturally sensitive sexual education messages. With proper adaptation, this comic could help open discussions about sexuality in Indonesia and reduce the stigma surrounding these topics. This offers a great opportunity to develop sexual education policies that are more inclusive and effective in Indonesia, which would not only cover biological facts but also address the emotional and relational aspects of sexuality.

Practical Implications

From the findings of this research, it is recommended that comic-based sexual education be integrated into the curriculum in Indonesian schools. By adapting comics like *Titeuf*, which address puberty, consent, and sexual responsibility, children can receive more comprehensive and easily understandable information. For BKKBN, this recommendation highlights how non-traditional media can be utilized to educate children and adolescents about sexuality in a way that is both informative and engaging, while still being in line with social norms.

Policy Implications

This study also carries important policy implications, particularly regarding the development of sexual education policies in Indonesia. The findings suggest that a more comprehensive sexual education policy that covers biological, emotional, and relational aspects is urgently needed to prepare children and adolescents to face the challenges of sexuality healthily and responsibly. The government and BKKBN may consider incorporating comics into the national sexual education program, with appropriate cultural adjustments.

Opportunities for Further Research

The findings of this study open up opportunities for further research in several areas, particularly regarding the cultural adaptation of comics in the Indonesian context. Future studies could explore how other comics addressing sexuality are accepted by Indonesian audiences, as well as the challenges of implementing such media in schools or communities. Additionally, research could investigate the long-term impact of media-based sexual education on the behaviors and attitudes of young people toward sexuality.

Contribution to Knowledge

This study also contributes to the literature on sexual education, particularly regarding the use of comics as educational media. It expands understanding of how visual media, such as comics, can serve as an effective tool for educating children on sensitive topics often avoided in traditional educational settings. Moreover, this research enriches the discourse on the

importance of cultural adaptation in the application of educational media across different countries, making it highly relevant to the Indonesian context.

Overall, this research offers a new perspective on how sexual education approaches can be transformed through the use of more innovative media tailored to local cultural contexts. The findings not only reinforce existing theories on comprehensive sexual education but also pave the way for practical applications in policy development and the creation of more effective educational materials in the future.

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