



EDUCATING MIGRANT CHILDREN ON THE DANGERS OF PROMISCUITY IN MAINTAINING REPRODUCTIVE HEALTH USING THE SNAKES AND LADDERS GAME METHOD

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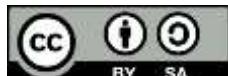
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ABSTRACT

This community service program aims to strengthen migrant children's understanding of the dangers of promiscuous behavior and the basic principles of reproductive health through interactive educational snakes and ladders games. This activity was carried out at the Indonesian School Guidance Center in Kuala Lumpur (SIKL) from July to August 2025 and involved 30 children of Indonesian migrant workers. The board game was modified to include brief messages about risky social interactions, reproductive health, self-protection skills, and value reinforcement (including relevant references from the Qur'an), with each game square followed by a brief explanation from the mentor/teacher and a guided discussion. Facilitator observations show that children became more engaged, asked more questions, and demonstrated better ability to understand the meaning of the game's messages and identify behaviors to avoid, moving from a general perception of "not good" to a clearer understanding of the health and social consequences. The program also reinforced moral-religious acceptance of healthy social boundaries, as children realized that avoiding risky behaviors was not only a social norm but also aligned with religious values. Overall, this educational snakes and ladders game provided a child-friendly and low-cost medium for conveying sensitive reproductive health topics in a migrant learning environment.

Keywords: Migrant Children; Reproductive Health Education; Game-Based Learning; Snakes And Ladders; Moral-Religious Values

ABSTRAK

Program layanan masyarakat ini bertujuan untuk memperkuat pemahaman anak-anak migran tentang bahaya perilaku seksual bebas dan prinsip-prinsip dasar kesehatan reproduksi melalui permainan edukatif ular tangga interaktif. Kegiatan ini dilaksanakan di Pusat Bimbingan Sekolah Indonesia di Kuala Lumpur (SIKL) dari Juli hingga Agustus 2025 dan melibatkan 30 anak dari pekerja migran Indonesia. Permainan papan ini

dimodifikasi untuk menyertakan pesan singkat tentang interaksi sosial berisiko, kesehatan reproduksi, keterampilan perlindungan diri, dan penguatan nilai (termasuk referensi relevan dari Al-Qur'an), dengan setiap kotak permainan diikuti oleh penjelasan singkat dari mentor/guru dan diskusi terarah. Pengamatan fasilitator menunjukkan bahwa anak-anak menjadi lebih terlibat, mengajukan lebih banyak pertanyaan, dan menunjukkan kemampuan yang lebih baik dalam memahami makna pesan permainan serta mengidentifikasi perilaku yang harus dihindari, berpindah dari persepsi umum "tidak baik" menjadi pemahaman yang lebih jelas tentang konsekuensi kesehatan dan sosial. Program ini juga memperkuat penerimaan moral-religius terhadap batas-batas sosial yang sehat, karena anak-anak menyadari bahwa menghindari perilaku berisiko bukan hanya norma sosial tetapi juga sejalan dengan nilai-nilai agama. Secara keseluruhan, permainan ular tangga edukatif ini menyediakan media yang ramah anak dan biaya rendah untuk menyampaikan topik kesehatan reproduksi yang sensitif dalam lingkungan belajar migran.

Kata Kunci: *Anak Migran; Pendidikan Kesehatan Reproduksi; Pembelajaran Berbasis Permainan; Ular Tangga; Nilai-Nilai Moral-Religius*

1. INTRODUCTION

Over the past two decades, international migration has increased sharply. In 2019, the number of global migrants reached 272 million, including 164 million migrant workers and 38 million children (Hetzmantseva et al., 2021). Based on estimates from the International Labor Organization, there were 169 million international migrant workers in 2019, with the Asia and Pacific region hosting around 24 million of them (ILO, 2021). Asia is also the largest region of origin for global migrants. According to a report by the Indonesian National Agency for the Placement and Protection of Indonesian Workers, in 2024, 51,723 Indonesian migrant workers were sent to Malaysia, making it the third largest destination country after Hong Kong and Taiwan. This trend has increased sharply, particularly in December 2024, with the number of placements reaching 7,890 people — a 151.43% jump compared to the previous month (BNP2TKI, 2025). Behind this migration flow, the children of migrant workers—

especially undocumented ones—experience limited access to education and health services, including information, understanding, and protection related to reproductive health.

The 2024 World Migration Report shows that undocumented migrant women face significant barriers in accessing reproductive health services—a challenge that also impacts migrant girls and adolescents who lack adequate education and protection (WMO, 2024). A cross-country study shows that nearly 80% of undocumented Asian and Latinx migrants face barriers in accessing sexual and reproductive health services, including limited access to contraception (PAHO, 2023). Indonesian migrant workers' children in Malaysia are at high risk of reproductive health problems due to lack of education and minimal protective measures (Sutan & Siregar, 2022). Research conducted at the Indonesian School in Kuala Lumpur shows that before receiving educational interventions, many students were unaware of the physical changes that occur during puberty, as well as the dangers of sexual violence and bullying (Porusia & Dewi, 2023). These findings highlight the urgent need for comprehensive and ongoing reproductive health education tailored to migrant workers' children (Bouaddi et al., 2023; Larrea-Schiavon et al., 2022).

Although reproductive health education is an important component of adolescent health services, it is often neglected in basic health worker training, especially in developing countries (Kubota et al., 2024). A study by Aibangbee et al., (2023) shows that migrant adolescents have low levels of knowledge about sexual and reproductive health and face significant barriers in accessing health services due to stigma, discrimination, and the absence of culturally appropriate education. This lack of knowledge increases their

vulnerability to adolescent pregnancy, sexually transmitted infections, and sexual violence.

In the context of Indonesian migrant children in Malaysia, limited understanding of puberty, bodily autonomy, and sexual violence prevention highlights the urgent need for comprehensive, safe, and youth-centered reproductive health education. Many of these children experience puberty without access to adequate education, information, or emotional support. The absence of appropriate sexual and reproductive health education significantly increases their vulnerability to risky sexual behavior, teenage pregnancy, and sexual violence. Therefore, it is crucial for migrant children to acquire accurate and age-appropriate knowledge about reproductive health so that they can recognize bodily changes, protect themselves from health risks, make informed and responsible decisions regarding their well-being.

2. RESEARCH METHODE

This community service activity uses an interactive, game-based learning design using an educational snakes and ladders game to increase understanding of the dangers of promiscuity and how to maintain reproductive health. This community service was carried out at the Indonesian School Guidance Center in Kuala Lumpur (SIKL) from July to August 2025, targeting 30 migrant children (children of Indonesian workers in Kuala Lumpur) who participated in learning activities at the center. Participants were recruited based on their willingness to attend and permission from their parents/guardians, and were accompanied by the center manager/mentor during the activity. The main media used was a modified snakes and ladders board game with thematic content on socialization and reproductive health, covering concepts such as promiscuity, sexually transmitted diseases (STDs), dating/courtship, genitals (awrah), the risks of premarital sex, self-control, and strengthening values based on verse references (e.g., Surah An-Nur: 30 and Al-Isra: 32) written on the board. The game was played in groups (e.g., 5–6 small groups) using dice and pieces; Each stepped-on square triggered a short educational session and discussion. The

procedure included an opening and orientation to the game rules, followed by a short pre-test to determine initial understanding (if used). As the game progressed, the facilitator provided brief explanations (approximately 1–2 minutes) in the relevant squares, clarifying any misunderstandings, and leading a light discussion about self-protection skills (e.g., recognizing risky situations, having the courage to say no, and seeking help from a trusted adult). Following the game, a debriefing session (summarizing key points) and a post-test were conducted to assess understanding gains, as well as brief feedback from both participants and the facilitator. Data were evaluated descriptively through changes in pre-post-test scores (or percentage increase in understanding) and participant observation notes during the game. If necessary for this article, pre-post analysis could have used paired t-tests or Wilcoxon tests depending on the distribution of the data. Ethical considerations were maintained by maintaining the confidentiality of children's identities, using child-friendly and non-vulgar language, ensuring the presence of the facilitator, and obtaining parental/guardian consent and approval from the studio.



Figure 1. Educational Snakes and Ladders Game on Sexual Violence and Reproductive Health

3. RESULT AND ANALYSIS

Result

The implementation of the snake and ladder-based community service program ran smoothly at the SIKL Guidance Center. The children participated in the game in groups and showed active involvement during the session, especially when they stopped at themed squares that sparked discussion. The educational model integrated with the game created a more relaxed learning atmosphere, so that the children were more courageous in asking questions and expressing their opinions compared to a one-way lecture pattern.



Figure 2. Children from the Indonesian school guidance center in Kuala Lumpur play educational games.

Facilitator observations showed that children's understanding of the messages contained in each component of the game board grew stronger. At the beginning of the activity, some children still understood the issue of promiscuity in general—as something “bad”—without understanding the forms of risky behavior and their consequences for reproductive health. After the game was accompanied by explanations from mentors/teachers, children began to be able to explain the meaning of the educational boxes, identify behaviors to avoid, and understand the health and social reasons why these behaviors are risky.

In addition to conceptual understanding, this activity also reinforced the value dimension. Children not only understand that certain behaviors can have negative impacts, but also gain

reinforcement that, from a religious perspective, there are clear guidelines regarding the limits of social interaction and prohibitions against behaviors that lead to deviance. This reinforcement was evident in the children's responses during the closing session, when they expressed their awareness that protecting themselves and choosing healthy social interactions is part of their personal responsibility and a value taught in religion.

Overall, the educational snakes and ladders game serves as an effective medium for bridging sensitive material to make it easier for migrant children to understand. Through a combination of games, brief explanations, and discussions, children become more understanding of media content, more aware of the boundaries of social interaction, and more open to education because it is delivered in a fun and non-judgmental way.

Discussion

The findings of this study show that a game-based learning approach using educational snakes and ladders is effective in strengthening migrant children's understanding of the dangers of promiscuous sexual behavior and the principles of maintaining reproductive health. Material that was initially considered abstract and "difficult" became more concrete through the messages in each box of the game, which were immediately followed by explanations from mentors/teachers. Interactions during the game encouraged children to ask more questions and reflect on everyday situations, resulting in a shift from normative understanding ("not good") to a more meaningful understanding of risky behaviors, health and social consequences, and self-protection measures. In addition, the reinforcement of religious values integrated into the game content helps children understand that restrictions on socializing are not only social rules, but also have a moral-religious basis, which in turn strengthens their acceptance of the message and commitment to choosing healthier social interactions.

These findings are consistent with evidence presented by Panagou and Brailas, that game-based learning can increase engagement and make material more relevant in a multicultural context. The literature emphasizes the importance of diverse and culturally appropriate learning tools to enable children to "interact" and engage, and that gamification has an impact on attention, effort, and motivation to learn (Panagou & Brailas, 2023). In addition, the

findings are also in line with Harju and Åkerblom, idea that educational practices for migrant children become more meaningful when educators open space for reflective dialogue and emphasize the process of meaning formation (rather than mere memorization), which encourages children's independence (Harju & Åkerblom, 2020). At the ecosystem level, other studies show that educational services for migrant children often face challenges related to teacher readiness, the need for cultural and language mediation, and the importance of listening to the voices of families and children. Therefore, the use of mentors/art studio teachers as mediators and companions in your games is a logical cause-and-effect mechanism for why children's understanding improves (messages are translated contextually, unambiguously, and safely for discussion) (Tobin, 2020). Finally, the literature on migrant schools highlights the existence of social boundaries and a lack of adaptation programs that can hinder integration; studio-based interventions such as yours can be positioned as a form of adaptive support to bridge this gap—especially in terms of reproductive health, which often does not receive adequate attention in the classroom (Demintseva, 2020).

This approach has several practical and academic implications for community-based reproductive health education among migrant children. First, educational snakes and ladders games can be positioned as a low-cost, scalable, and culturally adaptable tool for introducing sensitive topics related to reproductive health in non-formal learning environments such as learning studios, community centers, and migrant support programs. Its main advantage lies in transforming abstract concepts into child-friendly situational cues, which reduce anxiety and stigma, while allowing mentors to convey accurate messages through brief, structured explanations and guided reflection. Second, the integrated moral-religious framework appears to function as an additional pathway for internalizing messages by aligning health-promoting behaviors with values that are already meaningful to participants and their families; this may increase acceptance and strengthen commitment to safer social interactions. Third, these findings highlight the importance of mentor capacity building: equipping teachers/mentors with facilitation skills (safe communication, age-appropriate language, and referral pathways when children disclose

risks) is essential to ensure that game-based activities translate into lasting understanding and protective behaviors, rather than mere one-time entertainment.

Several limitations should be acknowledged. The program involved a relatively small number of participants in one setting, which limits the generalizability of the results to other migrant communities with different cultural, linguistic, and institutional conditions. The evaluation primarily captured short-term changes in understanding and engagement, so it cannot confirm whether these knowledge gains were sustained over time or translated into measurable behavioral outcomes. Furthermore, reliance on mentor-led explanations and informal observations may introduce facilitator bias and variation in delivery, which could influence how children interpret the messages. Finally, because the participants are children, discussions about reproductive health naturally use simplified and value-sensitive language, which may reduce the depth of discussion on certain topics; future work would benefit from age-appropriate modules, standardized measurement tools, and follow-up assessments to better estimate sustainable impact.

4. CONCLUSION

This community service program demonstrates that educational snakes and ladders games, combined with brief explanations guided by mentors and discussions, can effectively improve migrant children's understanding of risky social behavior and reproductive health in a safe, engaging, and non-judgmental learning environment. In addition to cognitive benefits, the integration of moral-religious reinforcement helps children internalize healthy social boundaries as socially and ethically meaningful, which has the potential to strengthen their commitment to protecting themselves in daily interactions. Future implementation should prioritize mentor facilitation skills and consider follow-up assessments to explore whether enhanced understanding persists and is reflected in protective behaviors over time.

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