ISLAMIC REJANG CULTURAL ACCULTURATION AND RELIGIOUS MODERATION: DELIBERATION, MUTUAL COOPERATION, AND SOCIAL ETHICS IN REJANG LEBONG, BENGKULU

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Abstract

This study examines how Islamic values interact with Rejang customary practices, particularly deliberation (*musyawarah*) and mutual cooperation (*gotong royong*), as forms of social ethics associated with religious moderation in Rejang Lebong Regency, Bengkulu Province, Indonesia. Prior research on Rejang culture has focused on ritual and customary-law dimensions, and studies of religious moderation in the region on formal institutional programs; this study addresses the role of everyday customary practices in enacting religious moderation. Using a qualitative descriptive-analytical design, data were collected through semi-structured in-depth interviews with three key informants, participatory observation, and documentation, then analyzed using the interactive model of Miles and Huberman, guided by Berry's acculturation framework, the concept of *wasathiyyah*, and the social fiqh perspective. The findings show that Islam and Rejang culture interact through an integrative pattern of acculturation, in which local cultural identity is preserved while Islamic values provide moral orientation, through a process of selection and reinterpretation rather than replacement. Deliberation functions as a meeting point between the principle of *syura* and customary decision-making and as a means of managing differences through dialogue, while mutual cooperation actualizes the values of *ta'awun* and *ukhuwah*. Customary mechanisms also play a role in resolving community problems through dialogue and mediation oriented toward *maslahah*, with religious and customary leaders serving as mediators between normative and socio-cultural dimensions, although *maslahah* cannot be equated automatically with every customary decision. Together, these practices constitute a form of social infrastructure for religious moderation. The study concludes that religious moderation in Rejang Lebong is supported not only by government programs and religious institutions but also by longstanding customary practices. This does not imply that local culture automatically eliminates intolerance or radicalism, and, given the limited number of informants, the findings are an in-depth account of one community rather than a generalizable claim.

The study recommends strengthening deliberation, mutual cooperation, and religious–customary collaboration as social capital, and extending these values into digital spaces as well.

Keywords: religious moderation; Islamic–Rejang acculturation; social fiqh; wasathiyyah

A. Introduction

Indonesia's religious and cultural diversity provides an important social context for the study of religious moderation. In a multicultural society, religious life is not practiced independently of local social and cultural structures; rather, religious values often interact with customary norms, communal practices, and established forms of social relations. Previous studies have shown that the interaction between Islam and local culture can provide a social space in which religious values are expressed through locally meaningful practices. For example, research on Gorontalo demonstrates the close relationship between customary principles and Islamic norms, while studies of Javanese traditions have likewise documented the incorporation of Islamic values into established communal practices (Saputera, 2021; Pakpahan & Amalia, 2025). These studies indicate that the relationship between Islam and local culture should not be understood simply as a process of replacing one system with another, but also as a process of negotiation and adaptation between religious and cultural values.

This interaction is particularly relevant in Rejang Lebong Regency, Bengkulu, where Islamic practices have developed alongside a longstanding Rejang customary system. Previous research has documented the intersection between Islam and Rejang culture from different perspectives. Hamzah (2010), for instance, examined Islamic perspectives within ritual and family life-cycle practices among the Rejang community, while Dahwal and Fernando (2024) examined the intersection of Islamic values and customary law through the *Kelpeak Ukum Adat Ngen Ca'o Kutei Jang*. These studies demonstrate that the interaction between Islam and Rejang customary norms has a substantial historical and social basis. However, their primary concerns are ritual practices, family life, and customary law rather than the ways in which these cultural-religious interactions are related to contemporary religious moderation.

The relevance of religious moderation in Rejang Lebong is also associated with the existence of documented challenges concerning religious differences and radicalism. Munandar (2016), in his study of religious affairs in Rejang Lebong, identified local tensions surrounding accusations of *bid'ah* against several communal religious practices, including *marhaban, barzanji, tahlilan,* and *mawlid* commemorations. The study also shows that responses to radicalism have largely involved formal institutional mechanisms, including religious education, standardized sermons, seminars, and interfaith activities involving state and religious institutions. At the provincial level, Musmulyadi et al. (2024) similarly examined religious moderation through a structured community development program involving village libraries. These studies are important because they demonstrate that religious moderation in the region has been addressed through institutional and programmatic approaches.

Nevertheless, the existing literature leaves an important question concerning the role of everyday customary practices in the enactment of religious moderation. Studies on Rejang culture have primarily examined ritual and customary-law dimensions (Hamzah, 2010; Dahwal & Fernando, 2024), whereas studies addressing religious moderation in Rejang Lebong have emphasized formal institutional interventions (Munandar, 2016; Musmulyadi et al., 2024). At the broader national level, studies have

also examined religious moderation through educational institutions, digital spaces, and other organized social contexts (Rosidin et al., 2025; Ropiah & Hafiz, 2025). Meanwhile, research on *gotong royong* has demonstrated its potential relationship with religious moderation and Islamic values such as *ta'awun* and *ukhuwah* (Negoro et al., 2025; Sutrisno & Zulkifli, 2022). However, these studies do not specifically explain how customary deliberation (*musyawarah*) and mutual cooperation (*gotong royong*) operate together as everyday social practices within the Rejang community in relation to religious moderation.

The present study addresses this gap by shifting attention from formal institutional programs to community-level customary practices. Rather than examining religious moderation primarily as a program designed by governmental or religious institutions, this study examines how *musyawarah* and *gotong royong* function within everyday social relations between members of the Rejang community. Particular attention is given to the interaction between Islamic values and Rejang customary values in these practices, including the roles of religious and traditional leaders in maintaining social relations and resolving differences. In this sense, the study complements previous institutional accounts by examining religious moderation as a lived social practice within the interaction between Islam and local culture.

The contribution of this study lies in its analysis of deliberation and mutual cooperation as social spaces through which Islamic and Rejang cultural values are negotiated and enacted. While previous studies have established the existence of Islamic–Rejang cultural interaction and others have examined religious moderation through institutional or community programs, this study connects these two strands by examining how customary social practices become a medium for the expression of religious moderation. The study therefore does not claim that local culture automatically prevents radicalism; rather, it investigates the ways in which particular customary practices provide social resources for dialogue, cooperation, social solidarity, and the accommodation of religious and cultural differences.

Accordingly, this study aims to examine the relationship between Islamic values and Rejang customary practices in the context of religious moderation. More specifically, it seeks to: (1) identify the forms of Islamic–Rejang cultural acculturation expressed through deliberation and mutual cooperation; and (2) analyze how these practices are understood and enacted as forms of social ethics associated with religious moderation among the Rejang Muslim community in Rejang Lebong.

To address these objectives, the study employs three complementary analytical perspectives. Berry's (1987) acculturation framework is used to examine the interaction between Islamic values and Rejang cultural identity, particularly whether the interaction reflects an integrative form of cultural adaptation. The concept of *wasathiyyah* is used to examine the normative dimensions of religious moderation, particularly balance, tolerance, and avoidance of excessive positions (Yusriyah & Khaerunnisa, 2023). Meanwhile, the social fiqh perspective associated with KH Sahal Mahfudz is employed to interpret deliberation and mutual cooperation as forms of community-oriented Islamic social ethics that prioritize public benefit (Prihastama & Ahmad, 2024). Through these three perspectives, the study analyzes how local cultural practices and Islamic values interact in the everyday social life of the Rejang community.

B. Methods

This study employed a qualitative research approach with a descriptive-analytical design. The study was conducted in Rejang Lebong Regency, Bengkulu

Province, Indonesia, with particular attention to the interaction between Islamic values and Rejang customary practices in community life. A qualitative design was selected because the study sought to understand how community actors interpret, practice, and negotiate religious and cultural values in everyday social contexts, particularly through deliberation (*musyawarah*) and mutual cooperation (*gotong royong*).

Participants were selected purposively based on their knowledge and involvement in the customary and religious life of the Rejang community. The primary informants consisted of three key informants, namely Rhoni Rodin and Akhmad Aidil Fitrah, who were involved in religious and/or customary activities in Rejang Lebong. The selection of key informants was based on their ability to provide information concerning the interaction between Islamic values, customary practices, deliberation, mutual cooperation, and religious moderation. The study did not intend to represent the views of all Rejang community members statistically; rather, the informants were selected as knowledgeable actors capable of explaining the social and cultural processes examined in the study.

Primary data were collected through semi-structured in-depth interviews and participatory observation. The interview protocol was developed around four central themes: (1) the forms and meanings of Rejang customary practices; (2) the implementation of deliberation and mutual cooperation in community life; (3) the interaction between Islamic values and customary values; and (4) the participants' understanding of religious moderation. Semi-structured interviews were used to allow the researcher to maintain consistency across the main themes while providing sufficient flexibility for informants to elaborate on their experiences and interpretations.

Observation was conducted on relevant customary and socio-religious activities in order to examine the practices and social interactions described by the informants. Particular attention was given to forms of deliberation, mutual cooperation, interaction between traditional and religious leaders, and the expression of Islamic and customary values in communal activities. Documentary data were also examined, including books, peer-reviewed journal articles, customary documents, and relevant official documents concerning Rejang customary institutions and religious moderation.

Data were analyzed using the interactive model of Miles and Huberman (1994), consisting of data reduction, data display, and conclusion drawing/verification. During data reduction, interview and observation materials were selected, organized, and coded according to the central themes of the study, including cultural acculturation, deliberation, mutual cooperation, social ethics, and religious moderation. The reduced data were subsequently displayed thematically to identify recurring patterns and relationships among Islamic values, Rejang customary practices, and community interaction. Conclusions were then developed and continuously verified by comparing interpretations with the available interview, observation, and documentary data. The theoretical perspectives of cultural acculturation, *wasathiyyah*, and social fiqh were used as analytical lenses rather than as predetermined findings**.**

C. Findings and Discussion

1. Findings

The analysis of in-depth interviews, participant observation, and documentation shows that the relationship between Islam and Rejang culture in Rejang Lebong is not characterized by conflict between religion and customary traditions. Instead, the two value systems are found side by side in various aspects of social life, particularly in deliberation, mutual cooperation, community problem-solving, and the involvement of

religious and customary leaders. The data show that this relationship is visible not only in the informants' accounts but also in everyday social practices, in which customary traditions serve as a social space where religious values are expressed in collective action.

Rejang cultural identity remains visible in the community through the continued existence of customary traditions, deliberation, mutual cooperation, and customary institutions. At the same time, Islamic values provide a moral orientation for these practices.

The data do not point to the replacement of Rejang culture by Islam. Instead, cultural practices that are considered consistent with religious values continue to be maintained within the community and gain additional legitimacy through Islamic values.

a. Deliberation in Community Decision-Making

In decision-making, deliberation serves not only as a technique for reaching decisions but also as a means of managing differences of opinion. Informants explained that community members are given the opportunity to express their views, listen to others, and seek decisions that can be mutually accepted (Rhoni, interview, September 2026, Bengkulu; Charles, interview, September 2026). In this process, differences are not immediately perceived as threats but are treated as part of a dialogical process aimed at reaching mutual agreement.

Informants also described the relationship between customary and religious values in deliberation as complementary, as reflected in the following statement:

"The values of customary traditions and religion can be placed within a mutually complementary relationship, particularly through the mechanisms of deliberation, consensus, and collective problem-solving" (Dibul Amda & Abu Dzar, interviews, September 2026, Bengkulu).

b. Mutual Cooperation in Community Life

In the dimension of social cooperation, the data show that mutual cooperation (*gotong royong*) remains a continuing practice in the community. It involves not only collective work but also the building of social relationships through shared experience of working for the collective interest. In practice, community members come together, interact, and assist one another in addressing shared needs.

Based on the results of interviews and the author's observations in Bengkulu in September 2026, mutual cooperation remains evident in community life as a form of solidarity involving customary, religious, and community elements. One of the activities observed was a community environmental clean-up and the maintenance of public facilities carried out collectively. The activity involved customary leaders, religious leaders, young people, and local residents regardless of their social backgrounds and positions. Community members shared responsibilities, including cleaning the environment, collecting waste, maintaining public facilities, and helping to provide the necessary supplies during the activity. The interactions took place in a familial and cooperative atmosphere. Customary and religious leaders not only provided guidance but also actively participated in the activities alongside community members. According to the informants, the values of togetherness, mutual assistance, and concern for the common good are directly practiced in such activities, thereby strengthening social relationships and fostering a harmonious community environment (Mabrur Syah & Rhoni Rhodin, interviews, September 2026, Bengkulu).

c. Customary Mediation and the Role of Religious and Customary Leaders

Another dimension of the interaction between Islam and Rejang culture concerns the resolution of social issues. The research data indicate that customary mechanisms play an important role in addressing community problems through dialogue and mediation. The objective is not merely to impose sanctions, but also to maintain social relationships so that disputes do not develop into broader conflicts.

Leadership is central to this process. The data show that religious leaders and customary leaders hold different but related forms of authority. Religious leaders provide religious guidance, while customary leaders maintain social norms and cultural identity. When the two interact in addressing community issues, a mediation mechanism is formed that connects religious and socio-cultural dimensions.

Based on the author's interviews conducted in September 2026, one form of cooperation between religious and customary leaders can be observed in the resolution of social issues occurring within the community. The issue involved several members of the local community and therefore required resolution through deliberation. In the process, customary and religious leaders brought together the relevant parties to listen to their respective concerns and perspectives. The customary leaders provided considerations based on Rejang customary norms and values, while the religious leaders offered guidance based on Islamic principles. The dialogue took place in a familial atmosphere, with an emphasis on peace and the common interest. Following discussion and mutual agreement, the issue was resolved peacefully, and relationships among the parties returned to a positive state.

2. Discussion

a. Integrative Acculturation between Islam and Rejang Culture

The findings show that Islam and Rejang culture meet in everyday social practice without displacing one another. Through Berry's framework, this pattern is best read as integration, in which cultural identity is maintained while elements of another value system are accepted and adapted (Berry, 1997). Islam provides a normative orientation for social life, while Rejang culture provides the social space and mechanisms through which these values are actualized. Islamization in this setting therefore does not always take the form of changes in symbols, rituals, or cultural identity; it can also occur through the internalization of Islamic ethical values into social practices already embedded in the community (Fuadi et al., 2024; Suleman et al., 2024).

Integration here is a process of selection and reinterpretation rather than replacement. Practices considered consistent with religious values are maintained and gain new legitimacy through Islamic values (Berry, 1997; Hamzah, 2010), which does not mean that every element of local culture is regarded as compatible with Islamic teachings. This is consistent with Dahwal and Fernando (2024), who show that the Rejang community preserves *Kelpeak Ukum Adat Ngen Ca'o Kutei Jang* within the national legal system, that Rejang customary law interacts with Islamic law, and that possible tensions are managed through an adaptive capacity to negotiate differences. Harmonization should therefore be understood not as the absence of difference but as a social capacity to manage difference through negotiation and adjustment (Dahwal & Fernando, 2024). The present study extends this understanding from the legal sphere to everyday social practice, which may be described as "social everyday integration," namely the integration of values through the routine social activities of the community (Dahwal & Fernando, 2024; Putrajaya, 2025).

b. Deliberation and Mutual Cooperation as Lived Religious Moderation

Deliberation is where Islamic and Rejang values most visibly operate within the same social space. From an Islamic perspective, it relates to the principle of *syura*, the resolution of issues through consultation and collective consideration (Qur'an 42:38; Esposito, 2003); in Rejang culture, it maintains balanced relationships among different parties and produces decisions the community can accept (Fuadi et al., 2024; Suleman et al., 2024). The distinction between deliberation as a procedure and deliberation as a social ethic is important here. As a procedure, it is only a means of reaching a decision; as a social ethic, it involves listening to others, respecting different opinions, considering collective interests, and avoiding unilateral decisions. It is this second dimension that links deliberation to religious moderation, and the informants' view that customary and religious values complement each other through deliberation, consensus, and collective problem-solving points in this direction.

Moderation, in this sense, does not mean uniformity of opinion but the ability to address differences in a proportionate, open, and constructive manner (Amri, 2021; Awadin & Witro, 2023). This matters in Rejang Lebong, where practices such as *marhaban*, *barzanji*, *tahlilan*, and *mawlid* commemorations have at times been contested in terms of their religious legitimacy. Deliberation helps prevent such normative differences from developing into social conflict, because issues are handled through dialogue and collective consideration rather than confrontation. It can thus be understood as a mechanism through which *wasathiyyah* is translated into social life, and as a form of lived religious moderation, namely moderation that is present and experienced in community practice (Maharani et al., 2026; Mushthofa et al., 2026). In social life, *wasathiyyah* is therefore more than a "middle position" in theological matters: it is the ability to avoid extreme attitudes, respect differences, consider the interests of others, and seek proportionate solutions (Kasdi, 2019; Rahmadi et al., 2023).

Mutual cooperation completes this picture at the level of collective action. Values agreed upon through deliberation are realized through collective work: deliberation produces shared understanding, and mutual cooperation actualizes it in concrete action (Fauziah et al., 2026). Mutual cooperation builds solidarity because community members are directly involved in addressing shared needs (Fauziah et al., 2026; Zubaidi & Jali, 2025). From the perspective of *ta'awun*, such activity has a moral dimension, because helping others is understood as part of promoting social good (Ministry of Religious Affairs of the Republic of Indonesia, 2019); from the perspective of Rejang culture, it is part of the community's mechanism for maintaining solidarity. Where the two intersect, local cultural practices acquire both religious and social significance (Putrajaya, 2025), as the environmental clean-up observed in the field illustrates, with customary leaders, religious leaders, young people, and residents working side by side.

For religious moderation, the key implication is that mutual cooperation creates spaces for interaction that are not based solely on shared religious understanding. Community members work together because they share common social interests, which reduces social distance and strengthens a sense of belonging (Ministry of Religious Affairs of the Republic of Indonesia, 2019; Daulay et al., 2024). This is consistent with research on local wisdom and multicultural communities showing that mutual cooperation and deliberation can foster solidarity, tolerance, and inclusive social relationships (Shofa, 2022; Aris, 2025; Gunagraha, 2026; Sholeh & Rahman, 2025).

c. Customary Mediation, Religious and Customary Leaders, and *Maslahah*

The resolution of community problems shows the same integration at work. The field data show that customary mechanisms address problems through dialogue and mediation, with the aim of maintaining social relationships rather than merely imposing sanctions. This has an empirical basis in research on *Kelpeak Ukum Adat Ngen Ca'o Kutei Jang*: Dahwal and Fernando (2024) note that *jenang kutei* plays an important role in resolving community issues, that the Rejang Lebong Customary Deliberative Council (*Badan Musyawarah Adat Rejang Lebong*) has handled a number of cases involving violations of customary law, and that in some cases the police entrusted such matters to customary institutions. Customary mechanisms are therefore not merely symbolic but continue to perform a social function in resolving community problems.

The harmonization of religion and culture does not occur automatically; it requires actors who can translate these values into community life. Religious leaders hold authority in religious interpretation, whereas customary leaders hold legitimacy in maintaining Rejang norms and cultural identity. When they address community issues together, a mediation mechanism connects the religious and socio-cultural dimensions (Setiawan et al., 2023; Muhammadi et al., 2024), so that issues are considered not only normatively but also in relation to customary context, social relationships, and consequences for community life (Dahwal & Fernando, 2024; Zubaidi & Jali, 2025). This is consistent with the role of *jenang kutei* as both guardian of customary law and mediator in conflicts (Muhammadi et al., 2024). The dispute resolution described in the Findings, in which both kinds of leaders brought the parties together and a peaceful agreement was reached, illustrates this mechanism. It matters for moderation because family, social, and customary issues often carry religious dimensions as well, and joint communication allows an issue to be examined from more than one perspective (Sholeh & Rahman, 2025). This study does not portray the two groups as always sharing the same views; differences in perspective are part of the harmonization process, which becomes meaningful when they can be managed through dialogue and mechanisms the community accepts (Suleman et al., 2024).

Social *fiqh* as developed by KH Sahal Mahfudz offers the lens for interpreting this. Within it, the application of Islamic values cannot be separated from social realities and the pursuit of *maslahah*, which gives room to consider social context, community needs, and social consequences in decision-making (Asmani, 2014; Bahar, 2020). Deliberation, mutual cooperation, and customary mediation can then be understood as forms of social ethics oriented toward *maslahah*: their purpose is not merely to produce formal decisions but to maintain social relationships, prevent wider conflict, and generate benefit for the community (Asmani, 2014; Chasanuddin & Nafisah, 2019). This also helps explain why customary mechanisms remain relevant: traditions persist when they serve functions perceived as beneficial, and their sustainability depends on adapting to social change and religious values (Dahwal & Fernando, 2024; Asmani, 2014).

At the same time, *maslahah*, understood as the effort to seek solutions that provide benefit and protect community interests (Auda, 2008), should not be equated automatically with every customary decision. It remains necessary to ask whether a given resolution takes into account justice, the interests of the parties involved, and the sustainability of social relationships. The relationship between customary tradition and Islam is thus dialogical and evaluative, rather than a blanket religious legitimation of customary practice.

d. Social Infrastructure for Religious Moderation

Taken together, these practices form what may be called a social infrastructure of moderation, namely the social structures and practices that enable the values of moderation to function in everyday life. This infrastructure includes not only formal institutions but also customs, social relationships, norms, problem-resolution mechanisms, and local actors who possess legitimacy (Sutrisna, 2023; Zubaidi & Jali, 2025). Deliberation provides a mechanism for communication, mutual cooperation fosters solidarity, and religious and customary leaders provide normative mediation; these elements are interconnected as a social ecosystem in which moderation can be practiced (Nuruddin, 2022; Muhammadi et al., 2025). This view complements rather than replaces institutional programs. Education, seminars, religious outreach, interfaith forums, and government policy remain important for knowledge and awareness, but the sustainability of moderation depends on social spaces in which its values are practiced, and deliberation and mutual cooperation provide such spaces because they involve direct and repeated interaction (Zubaidi & Jali, 2025).

The contribution of this study therefore lies not merely in showing that Islam and Rejang culture can coexist, but in explaining the social mechanisms through which they interact. Islam provides ethical orientations in the form of justice, *syura*, *ukhuwah*, *ta'awun*, and *maslahah*, while Rejang culture provides mechanisms such as deliberation, mutual cooperation, customary mediation, and the authority of customary leaders (Safitri, 2024). The process runs in both directions: Islamic values do not merely enter local culture, but local culture also provides the social forms through which Islamic values are actualized. This is better understood as value integration than as cultural substitution (Damayanti, 2025), and it is consistent with studies that treat local wisdom as a source for developing religious moderation (Gunagraha, 2026; Sholeh & Rahman, 2025).

These findings do not imply that local culture automatically eliminates intolerance or radicalism, and, given the qualitative design and the limited number of informants, they are best read as an in-depth account of this community rather than as a generalizable claim. Their contribution lies in showing the social resources, namely dialogue, solidarity, cooperation, and mediation, that can strengthen the conditions for an inclusive and peaceful religious life in Rejang Lebong. The resulting model is contextual because it is rooted in the community's own experiences and social mechanisms, and the interaction should not be read as simply making local culture "Islamic," but as a dialogical process in which religious and cultural values reinforce one another at the level of social ethics.

D. Conclusion

This study shows that Islam and Rejang culture in Rejang Lebong interact through an integrative pattern of acculturation. Rejang cultural identity is maintained while Islamic values provide a moral orientation, in a process of selection and reinterpretation rather than replacement. This integration is most visible in two everyday practices. Deliberation corresponds with the Islamic principle of *syura* and serves as a means of managing differences through dialogue and collective agreement, while mutual cooperation actualizes the values of *ta'awun* and *ukhuwah* through collective action.

These practices are understood and enacted as forms of social ethics associated with religious moderation. From the perspective of *wasathiyyah*, deliberation and mutual cooperation reflect a balanced and proportionate way of handling differences and shared needs. From the perspective of social *fiqh*, they are oriented toward

maslahah, namely the maintenance of social relationships and the benefit of the community. Customary mediation, in which religious and customary leaders bring two sources of legitimacy together, reinforces this orientation, although *maslahah* cannot be equated automatically with every customary decision. Together, deliberation, mutual cooperation, customary mediation, and the role of community leaders form a social infrastructure through which religious moderation is practiced in everyday life.

Accordingly, religious moderation in Rejang Lebong is supported not only by government programs and religious institutions but also by customary practices that have long existed in the community. Government, religious leaders, and customary leaders can strengthen deliberation, mutual cooperation, and collaboration between religious and customary leaders as social capital for a peaceful, tolerant, and mutually respectful society. These findings do not mean that local culture automatically eliminates intolerance or radicalism, and, given the qualitative design and the limited number of informants, they should be read as an in-depth account of one community rather than as a generalizable claim. In response to the development of technology and social media, these values also need to be extended to digital spaces, so that religious moderation is expressed not only in direct social interaction but also in the ways people communicate and respond to differences online.

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F. Author Contributions Statement

Savri Yansah contributed to the conceptualization, research design, data analysis, and manuscript preparation. Nuraini contributed to the development of the theoretical framework, literature review, and critical revision of the manuscript. An-Najmi Fikri Ramadhan contributed to data interpretation, literature analysis, and manuscript editing. All authors participated in reviewing the manuscript, approved the final version, and agreed to be accountable for the integrity and accuracy of the work.

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