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Maktabah Syamilah in Hadith Learning: Digital and Linguistic Readiness among Islamic Education Students

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Abstract

Hadith is a core competency for pre-service Islamic Education (IRE) teachers, yet its instruction in higher education is often constrained by limited access to primary Arabic references and uneven digital literacy. This study explores the potential of *Maktabah Syamilah* in supporting hadith learning among IRE students at Universitas Singaperbangsa Karawang, addressing a gap left by prior research that examined only lecturers' use of the application. Data were collected from 38 voluntarily participating students through a branching online questionnaire combining closed and open-ended items, analyzed using cross-tabulation and NVivo thematic coding. The results show that pesantren background are more familiar with *imla'* (100%), while students from *Madrasah Aliyah* (MA) boarding schools are more acquainted (100%) with and have utilized *Maktabah Syamilah* (66,7%). Among the twelve students who have used the application, the majority found it easy to use, primarily citing quick search features, a comprehensive collection, and a user-friendly interface, although some respondents consistently associated difficulties with a weak command of *imla'*. These findings suggest that the effectiveness of utilizing *Maktabah Syamilah* relies simultaneously on students' Arabic language literacy and technological readiness, indicating that the hadith curriculum needs to integrate ongoing reinforcement of imla' alongside structured training in using digital libraries.

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INTRODUCTION

Hadith occupies a central position in the epistemological structure of Islamic science as the second source of teachings after the Qur'an. The consensus of the majority of scholars emphasizes that a comprehensive understanding of the Qur'an cannot be separated from the function of hadith as an explanation and a complement to human understanding of the maqasid al-shariah that is not explicitly mentioned in the Qur'an (Jaya, 2020). The study of hadith serves as one of the main foundations of Islamic teachings, playing a crucial role as a guide for Muslims, containing the words, actions, and approvals of the Prophet Muhammad SAW, who was entrusted by Allah SWT to convey the law to humanity based on revelation (Ardiansyah & Firmansyah, 2023).

Since the time of Islam, the study of hadith has been at the center of an intellectual tradition that includes four stages of development, starting from (1) the tribal age with memory acquired orally, (2) the literate age through careful and meticulous records or

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writings regarding the chain of narrators (*sanad*) and the content or text (*matan*) contained in each hadith (Ash et al., 2024), (3) the print age where they began to be compiled in books and printed, to (4) the electronic age where they are stored in electronic or digital media (Rosyad & Alif, 2023). The development of hadith studies was initially dominated by a traditional Islamic educational approach, characterized by the continuity of the *sanad* or chain of knowledge through direct acceptance from teachers or *talaqqi* and through verbal communication or *musyafahah*, which required the physical and spiritual presence of the student before the teacher. This process involved a direct transfer of knowledge, not just cognitive information. Over time, modern Islamic education, particularly in hadith studies, has tended to adopt a systematic approach based on structured curricula, accompanied by the use of technology (M. A. Akbar et al., 2025).

The strategic position of hadith makes mastery of it a mandatory competency for PAI students, considering their future role as educators at various levels. Without adequate mastery and understanding of Islam, students risk understanding hadith in a partial manner and misinterpreting it, both in classroom learning and in community preaching activities. However, the teaching of hadith in higher education still faces classic issues that have not been fully resolved, such as the limited collection of reference books, low ability to read unvowelled Arabic texts, limited class time, and weak learning motivation (Krisman, 2022), as well as difficulties in understanding the technical concepts of Ulumul Hadith due to the dominance of lecture methods and minimal direct interaction with source texts (Fitriyah et al., 2026).

The development of information and communication technology over the past two decades has opened up significant opportunities for transforming the model of hadith learning. This development is reflected in recent studies on the utilization of Arabic-based digital media in Islamic education, such as the development of Arabic vlog-based instructional strategies to enhance speaking skills (Baroroh et al., 2026) and the dissemination of hadith through social media (Musa & Hakim, 2024). The digitization of hadith databases by international Islamic institutions into software like *Maktabah Syamilah*, *Lidwa Pusaka*, and *Jawami' al-Kalim* has accelerated the search for texts, chains of narration, and biographical information about narrators (Ummah, 2019)(Kosim & Hakim, 2024). This phenomenon of hadith digitization aligns with the findings of (Wahid & Masri, 2018), who noted the rapid development of hadith studies in Indonesia in recent years while emphasizing the importance of methodological adaptation among Muslim academics to technological advancements. At the international level, action research conducted by (Supriyadi et al., 2020) also confirms that the integration of digital resources into hadith literacy learning can enhance students' understanding in a reflective and participatory manner. These findings indicate that the urgency of digitizing hadith learning is not merely a local phenomenon, but rather a global trend in contemporary Islamic education. This development also brings methodological consequences, as shown by (Widayaningsih & Helmy, 2021), who examined how the understanding of hadith through digital media influences moderate Islamic discourse among online readers, making digital literacy competence in hadith an urgent necessity for both students and Islamic educators..

Among various digital Islamic studies software, *Maktabah Syamilah* occupies a special position. Introduced in 2005 by Dr. Hossam Salem, this application compiles thousands of classical and contemporary texts across Islamic disciplines such as tafsir, theology, jurisprudence, as well as hadith and the sciences of hadith, organized by categories of knowledge and author biographies (Nuraeni et al., 2025). Its keyword search feature accelerates the exploration of hadith sources without having to open the texts page by page (Najib et al., 2024), making it not just a text repository, but a relevant instrument for hadith

verification and sanad studies for the academic needs of students and faculty in Islamic higher education institutions.

Several empirical studies have documented the benefits of using *Maktabah Syamilah* in various contexts of Islamic education. (D. Akbar & Handayani, 2024) demonstrate that the utilization of *Maktabah Syamilah* can support the learning process of *Ulumul Hadis*, particularly in tracing hadith literature and examining the quality of the sanad through the science of *jarḥ wa al-taʿdīl*. In a broader context, (Ritonga, 2021) research emphasizes that *Maktabah Syamilah* functions effectively as an information-seeking tool for scholars of Islamic studies in higher education. Meanwhile, a survey of students studying hadith at Universiti Sains Islam Malaysia (USIM) found that the majority of respondents had a very positive attitude towards the use of *Maktabah Syamilah*, with more than ninety percent of students agreeing that the software should be the primary tool for hadith search (Daud & Junus, 2023). Universitas Singaperbangsa Karawang (UNSIKA) through the Faculty of Islamic Religion has previously documented the use of *Maktabah Syamilah* as a digital learning resource. Research conducted by (Bariah, 2017) revealed that the *Maktabah Syamilah* e-book is considered effective and beneficial for lecturers in the learning process at the Faculty of Islamic Religion UNSIKA, especially in preparing lecture materials based on references from classical texts. This finding serves as an important initial foundation, yet it leaves a clear gap in research, as the focus of the study is still limited to the perspective of instructors and has not yet explored the potential and experiences of students in Islamic Education themselves, particularly in the context of learning hadith specifically, when interacting directly with the software as a source for independent learning or as a reference for academic assignments. Students of Islamic Education at UNSIKA, as prospective educators of Islam, face significant competency demands in the subjects of hadith and the sciences of hadith, ranging from the ability to perform takhrij, analyze the sanad and matan, to contextual understanding of the content of hadith. The effectiveness of utilizing digital tools such as *Maktabah Syamilah* in this context depends on two complementary readiness aspects: linguistic readiness, which includes mastery of basic Arabic language skills, including ideal spelling that should be taught systematically and continuously (Firdaus & Fauziyah, 2025; Hadziq & Muzadi, 2025; Hakim & Karyawati, 2025) and technological readiness, which refers to students' familiarity with digital devices (Amir, 2022; Davis, 1989; Parasuraman, 2000; Syukur, 2026).

Based on the description, there appears to be a gap between the significant potential of *Maktabah Syamilah*, which has proven beneficial in various Islamic educational contexts, both in pesantren and Islamic higher education institutions in Malaysia, and the limited research specifically exploring the application potential of this resource in hadith learning for students of Islamic Education at UNSIKA, a public university that has a Faculty of Islamic Studies. This research is specifically directed at uncovering how the perceptions, utilization patterns, and contributions of *Maktabah Syamilah* support the ability of UNSIKA Islamic Education students to access, search for, and understand hadith texts in courses related to hadith, such as the study of the Qur'an and Hadith as well as the sciences of hadith. An approach that positions students as the primary subjects of this study is expected to complement the findings of (Bariah, 2017), which previously focused on lecturers, while also enriching the empirical database regarding the effectiveness of digital-based hadith learning within the Faculty of Islamic Studies at UNSIKA. The results of this study are expected to be beneficial not only theoretically for the development of technology-based hadith education studies but also to provide practical implications for lecturers teaching hadith courses in designing learning strategies that are more adaptive to the digital literacy needs of today's generation of students, as well as serve as a consideration for program managers in efforts to enhance academic quality and meet graduate learning outcomes.

METHOD

This research employs a mixed-method approach with a concurrent embedded design, which combines quantitative data as the primary domain while qualitative data serves to embed explanations and meanings for the quantitative findings (Cresmell & Clark, 2018). This design was chosen because both types of data contain dichotomous answers and open-ended responses that gather reasons simultaneously through a single online survey instrument, with qualitative data aimed at enriching the interpretation of quantitative patterns rather than standing alone as independent findings of equal weight (Braun et al., 2021).

The population in this study consists of third-semester undergraduate students majoring in Islamic Education from six classes, totaling 232 students who have taken courses in the sciences of Hadith as well as the study of the Qur'an and Hadith. An a priori power analysis was not conducted because the quantitative components are primarily descriptive and exploratory rather than designed as a hypothesis-testing study that requires a predetermined effect size, so a small number of respondents is considered a limitation, especially regarding statistical generalization. Sampling was conducted using purposive sampling techniques combined with a voluntary response approach, given that the instrument was distributed through a Google Form link officially via the academic WhatsApp group of each class (A-E). The response period lasted for one week with reminders on the last week. Additionally, participation was voluntary, resulting in 38 respondents willing to participate, representing the six classes. The response rate is relatively low at 16.4%; however, it still falls within the reasonable range for online surveys in academic settings (Wu et al., 2022). Online surveys without participation incentives in the student population, as conducted in this study, consistently show lower response rates compared to surveys with incentives or mandatory surveys. To mitigate this limitation, the researcher verified that the distribution of respondents still represented the five parallel classes, minimizing the risk of bias due to the dominance of a particular class. Data was collected in November 2025 through a questionnaire designed with a branching question scheme (skip logic). Before filling out the questionnaire, all respondents were provided with a research information sheet explaining the purpose, procedures, data confidentiality, and the voluntary nature of participation without any academic consequences. Informed consent was obtained through a mandatory checkbox at the beginning of the Google Form before respondents proceeded to the next questions (Efriyanti & Albina, 2025). The identities of the respondents are not displayed, and the data is stored only for analysis purposes.

In the quantitative component, this research uses structured categorical questions designed to identify the level of recognition among students regarding *Imla'*, *Maktabah Syamilah*, and its utilization in learning the Quran and Hadith. The questions are fluctuating and descriptive and are not intended to form a psychometric scale or measure latent constructs, so tests for internal consistency reliability such as Cronbach's alpha or KR-20 are not applied (Sijtsma, 2009). Nevertheless, the wording and order of the questions were reviewed before distribution to ensure clarity and alignment with the research objectives (Tourangeau, 2021). The questionnaire also includes open-ended questions to obtain students' explanations regarding the use of *Maktabah Syamilah*. Various responses become part of the qualitative component of the research and are analyzed systematically. Power analysis was conducted separately according to the type of data and then integrated at the interpretation stage. The quantitative data consisted of closed-ended responses that were analyzed descriptively through frequency distribution and percentages, complemented by cross-tabulation to examine the relationship between knowledge and utilization with the respondents' educational backgrounds using SPSS software. Meanwhile, the qualitative data

obtained from open-ended questions were analyzed by a researcher using thematic analysis with Nvivo software through a thematic coding process to identify theme categories (Dalkin et al., 2021). Theme categories included knowledge of *imla'*, the appearance and features of *Maktabah Syamilah*, and its usefulness. The frequency and percentage of respondents for each theme were then presented in the form of a thematic table, accompanied by representative quotes from the respondents' answers and a word cloud visualization as supporting illustrations. The integration of these two types of data was used to identify the potential utilization of *Maktabah Syamilah* as a digital resource in supporting the study of the Qur'an and Hadith.

RESULTS AND DISCUSSION

Characteristics of Respondents

This research involved 38 third-semester students from the Bachelor's Program in IRE at UNSIKA who have completed the courses on *Ulumul Hadis* and Qur'an Hadis Learning, with the respondents representing six parallel classes.

Table 1. Characteristics of Respondents

Variable	Frequency	Percentage
Class A	6	15.8
Class B	10	26.3
Class C	3	7.9
Class D	2	5.3
Class E	6	15.8
Class F	11	28.9
Total	38	100

Based on Table 1, the majority of respondents participating in the study are from Class F, with 11 students (28.9%), followed by Class B, with 10 students (26.3%).

Background of Education, Knowledge of Imla' and Maktabah Syamilah, and Its Utilization

The results are presented in the form of cross-tabulation using column percentages to compare the proportions of knowledge and utilization among different educational background groups before entering higher education. Findings from the cross-tabulation reveal two interesting and not entirely linear patterns. The first pattern indicates that knowledge of spelling rules is predominantly held by students with a pesantren education background, with 9 students (100%) compared to other groups. This finding aligns with the characteristics of the pesantren environment, which consistently incorporates Arabic language learning, including spelling, as part of the core curriculum and daily language activities, allowing students to engage in intensive and repetitive Arabic writing practices (Aziz Sebayang et al., 2017). This unique pesantren language environment also contributes to a stronger dynamic in acquiring the Arabic language compared to non-pesantren formal educational settings, as emphasized in studies on the Arabic language acquisition environment in pesantren (Hamid et al., 2024). The second pattern shows that knowledge and utilization of *Maktabah Syamilah* are highest among students from dormitory-based Madrasah Aliyah (MA), with 6 students (100%) and 4 students (66.7%) from non-pesantren backgrounds. This pattern indicates that spelling ability and exposure to Islamic digital software are two competencies that develop relatively separately and do not necessarily correlate. One possible explanation is that boarding Islamic schools have generally integrated computer lab facilities and digital literacy programs into their systems, making their students more accustomed to computer-based applications compared to traditional Islamic boarding

schools, which still emphasize manual study of religious texts. This interpretation is tentative and requires further investigation in future research, considering this study was not designed to test the causal relationship between types of educational institutions and Islamic digital literacy.

Table 2. Cross-tabulation of Educational Background with Knowledge of Imla' and Maktabah Syamilah and Its Utilization

Variable	Educational background					Total
	Pesantren	MA Boarding Schools	MA Non Boarding Schools	Senior High School	Vocational School	
	(N=9)	(N=6)	(N=7)	(N=12)	(N=4)	(N=38)
Knowledge of *Imla'*						
Know	9 (100%)	6 (100%)	6 (85,7%)	10 (83,3%)	4 (100%)	35 (92,1%)
Unknow	0 (0,0%)	0 (0,0%)	1 (14,3%)	2 (16,7%)	0,(0,0%)	3 (7,9%)
Knowledge of *Maktabah Syamilah*						
Know	5 (55,6%)	6 (100%)	2 (28,6%)	4 (33,3%)	1 (25,0%)	18 (47,4%)
Unknow	4 (44,4%)	0 (0,0%)	5 (71,4%)	8 (66,7%)	3 (75,0%)	20 (52,6%)
Utilization of *Maktabah Syamilah*						
Ever	2 (22,2%)	4 (66,7%)	1 (14,3%)	4 (33,3%)	1 (25,0%)	12 (31,6%)
Never	7 (77,8%)	2 (33,3%)	6 (85,7%)	8 (66,7%)	3 (75,0%)	26 (68,4%)

Utilization of Maktabah Syamilah in Learning Hadith for Students

Out of 38 respondents, 12 students said they were already familiar with *Maktabah Syamilah* and had used it before, so the question then continued to the level of ease of use and the reasons for using it to support hadith studies.

Table 3. Level of Ease and Student Interest in Using Maktabah Syamilah

Variable	Frequency	Percentage
Easy	10	83.3
Difficult	2	16.7
Total	12	100

The majority of students said that *Maktabah Syamilah* is easy to use, namely 10 students (83.3%), while only 2 students (16.7%) admitted that they had difficulty using it. To explore the reasons for its use more deeply, the open-ended responses were analyzed through a word frequency query and visualized in the form of a word cloud using NVivo.

The word frequency and word cloud results show that the main reasons students use *Maktabah Syamilah* in hadith learning center on four key aspects: the speed of the book search feature, the completeness of the collection, and the ease of the interface and language. This finding reinforces previous research highlighting keyword search as *Maktabah Syamilah's* main advantage over manual searching in printed books (Nasih et al., 2018), while also aligning with (Ritonga, 2021) inding that it functions as an efficient information-seeking tool for academics in Islamic studies.

Table 4. Word Frequency Student Response Reasons for Using Makatabah Syamilah to Support Hadith Learning

No	Word	Length	Count
1	Hadith	6	9
2	Maktabah	8	6
3	Syamilah	8	6
4	Studying	8	5
5	Interface	9	4
6	Quite	5	4
7	Quran	5	4
8	Search	6	4
9	Texts	5	4
10	Collection	10	3
11	Comprehensive	13	3
12	Features	8	3
13	Simple	6	3
14	Arabic	6	3
15	Books	5	2
16	Hadiths	7	2
17	Immediately	11	2
18	Incridebly	10	2
19	Making	6	2
20	Quick	5	2



Figure 1. Word Cloud of Student Responses: Reasons for Utilizing Maktabah Syamilah to Support Hadith Learning

This pattern is also consistent with two core constructs in the Technology Acceptance Model (TAM), namely perceived usefulness and perceived ease of use, which are the main determinants of a person's acceptance of a technology (Davis, 1989). Search speed and the completeness of the collection reflect the perceived usefulness dimension, while the ease of the interface and language reflects the perceived ease of use dimension; both appear explicitly in the students' own wording without being prompted by the instrument, which

strengthens the contextual validity of the findings. Similar findings among hadith study students at the Islamic Science University of Malaysia also show a very positive attitude toward the ease of use of *Maktabah Syamilah* as the main tool for hadith search (Daud & Junus, 2023).

Table 5. Topics Raised: Reasons Why Students Use Maktabah Syamilah

Topics Raised	Findings	Frequency
Knowledge of *Imla'*	It is important to have continually sharpened spelling knowledge to make it easier to use *Maktabah Syamilah*. Two students in the "Difficult" group linked their difficulties to not yet having mastered *imla'*, and two students in the "Easy" group still emphasized the importance of *imla'*.	4 Students
Interface and Features of *Maktabah Syamilah*	The interface and features in *Maktabah Syamilah* are simple, practical, and efficient to use for finding references in classical hadith books.	4 Students
The utility of *Maktabah Syamilah* as a source for studying Hadith.	The use of technology in studying hadith, such as *Maktabah Syamilah*, makes it easier to find references to verses and books, thereby increasing knowledge of hadith.	4 Students

Findings in Table 5 indicate a relationship between spelling skills, the ease of application interface, and the intensity of using *Maktabah Syamilah*, suggesting that learning hadith in the digital era seems not only to rely on the ability to understand the text but also relates to the digital and linguistic literacy of students. This pattern aligns with findings in the context of other digital educational tools in Islamic studies, where ease and practicality of the interface also serve as motivating factors for technology acceptance among its users (Sholihah et al., 2026). These three findings are interconnected and have the potential to be a consideration for improving the quality of learning based on digital heritage sources, although the nature of this relationship is still descriptive and requires further testing. The optimization of using *Maktabah Syamilah* appears to be related not only to its application features but also to students' readiness in accessing, typing, and understanding Arabic texts, which form the main basis of hadith knowledge. This is in line with the argument that spelling skills relate to students' ability to access and utilize digital sources based on Arabic texts, including *Maktabah Syamilah*. Spelling can thus be viewed as not merely the skill of correctly writing Arabic letters but also as an indicator of Arabic language literacy that is believed to contribute to the success of text searches in keyword-based digital applications. Indirect support for this assumption can be found in studies on the development of digital hadith search systems, which demonstrate that conventional keyword-based search approaches tend to be sensitive to word variations and require a model-based semantic approach (neural networks and word embedding) to address these limitations (Susanti et al., 2025). This convergence provides initial indications that mastery of basic Arabic, particularly spelling, is related to the successful utilization of Arabic text-based hadith study software, although the strength of this relationship needs to be confirmed through research with larger samples and designs that allow for inferential testing.

Integration of Findings

The quantitative and qualitative findings are integrated in the following joint display table. Table 6 shows that the three main quantitative findings can be coherently explained by the qualitative themes that emerged from the reasons for utilizing *Maktabah Syamilah*. One interesting pattern is the tendency for a correlation between the mastery of *imla'* and the level

of ease of use; specifically, both respondents who rated *Maktabah Syamilah* as difficult to use explicitly linked their difficulties to not yet mastering *imla'*. Given that the number of respondents in this group is very limited (n=2), this pattern aligns but cannot be fully confirmed. Based on the quantitative findings, the ability to perform *imla'* is more commonly found among students from pesantren backgrounds (Table 1).

Table 6. Joint Display: Quantitative and Qualitative Integration

Quantitative Findings	Supporting Qualitative Themes	Integrated Interpretation
The pesantren excels in knowledge of *imla'* (100%)	Knowlendge of *imla'* is important for facilitating the use of the *Maktabah Syamilah*	Basic Arabic language skills are the foundation of Islamic digital literacy
MA Boarding School excels in knowledge (100%) & utilization of *Maktabah Syamilah* (66,7%)	Interface and features are simple, practical, and efficient.	Exposure to digital facilities within the dormitory environment supports technological readiness, as reflected in the perceived ease of use regarding interfaces and features.
The majority of respondents considered it easy to use *Maktabah Syamilah* (83,3%)	Facilitates the search for verses and hadiths, and supports the enhancement of hadith knowledge.	Perceived usefulness and ease of use are formed from the real benefits that are directly felt in supporting hadith learning.

This convergence provides initial indications that the mastery of basic Arabic, particularly *imla'*, is related to the successful utilization of Arabic text-based hadith study software like *Maktabah Syamilah*, consistent with the emphasis on the importance of an Arabic-speaking environment in pesantren in shaping this competence (Hamid et al., 2024), although the strength of this relationship needs to be confirmed through research with a larger sample and a design that allows for inferential testing. Meanwhile, the advantages of students from dormitory-based MA backgrounds in knowledge and application utilization, reflected in the themes of ease of appearance and features, indicate a different readiness pathway, namely technological readiness that is presumed to stem from exposure to digital facilities in the dormitory environment. Both of these readiness pathways (linguistic and technological) appear to complement each other and are both related to the perceived usefulness of *Maktabah Syamilah* in supporting students' hadith learning (Davis, 1989), although this study has not directly tested how these two pathways interact at the individual respondent level.

CONCLUSION

This research shows that *Maktabah Syamilah* has real potential in supporting hadith learning for PAI UNSIKA students; however, this potential does not exist in isolation but is shaped by two complementary readiness pathways: linguistic readiness and technological readiness. Cross-tabulation data indicates that students from pesantren backgrounds excel in knowledge of *imla'*, while students from MA boarding schools excel in knowledge and utilization of *Maktabah Syamilah*. This suggests that Arabic language competence and digital literacy develop through different pathways. Among the 12 students who have used this application, the majority find it easy to use, with three main themes underlying their reasons for utilization, including the importance of continuously honing *imla'* mastery, the convenience of the interface and practical, efficient search features, and its usefulness as a learning resource that facilitates the search for hadith references. These findings indicate that the effectiveness of utilizing *Maktabah Syamilah* in hadith learning is related to students' basic

Arabic language readiness, alongside their exposure to digital devices, although this study has an associative relationship based on descriptive-exploratory data, thus further inferential testing is needed to confirm the strength of that relationship.

Based on these findings, the Islamic Studies Faculty of UNSIKA is advised to integrate the continuous reinforcement of spelling rules into the courses of Ulumul Hadis and Quranic Hadith Learning, both through co-curricular activities and dedicated enrichment modules, especially for students who may require additional support, namely those who are relatively more vulnerable to technical difficulties when using Arabic text-based applications. The course instructors are also encouraged to systematically and structurally introduce *Maktabah Syamilah* from the beginning of the lectures, considering that most students who have not utilized it do not lack interest but rather have not been formally introduced to it. For future research, it is recommended to expand the sample scope and complement data collection with in-depth interviews to enrich the qualitative data depth, which in this study is still limited to brief written responses, as well as to test the relationship between educational background, spelling ability, and the level of ease of use inferentially to strengthen the generalization of findings.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author(s) utilized Claude to discussion. All outputs were subsequently reviewed and revised by the author(s), who assume full responsibility for the final content of the publication.

AUTHOR CONTRIBUTION STATEMENT

The first author is responsible for the concept and content of the manuscript, while the other authors assisted the first author with the preparation of the research proposal and data collection.

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DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

DECLARATION OF INTERESTS

The authors declare no financial, personal, professional, or other competing interests that could have influenced the research, its findings, or the publication of this manuscript.

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