

FOSTERING BALANCED THINKING THROUGH HOLISTIC MODERATION EDUCATION: A STUDY OF THE URBAN MUSLIM SOCIETY

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Abstract

This study examines the application of moderation education based on a holistic approach as the key to building a balance of thinking to overcome radicalism and intolerance, especially in the context of the Contemporary Urban Muslim Society. This holistic approach integrates intellectual, emotional, social, and spiritual aspects to form a moderate, tolerant, and open-minded character, relevant to urban challenges such as cultural pluralism, secularism, and global information penetration. The study uses a qualitative method with a phenomenological approach to explore the lived experiences and perspectives of students, educators, principals, and parents in educational institutions implementing holistic moderation education. Data were collected through in-depth interviews, participant observation, and document analysis to understand how moderation values are internalized in everyday learning practices. The findings show that the balance of thought resulting from holistic education effectively enhances critical thinking, empathy, and appreciation for diversity, key foundations in preventing extremism. In urban Muslim communities, interactive learning methods such as group discussions, cross-cultural studies, and project-based learning are essential to support the internalization of moderate values in complex social environments. The novelty of this study lies in its phenomenological insight into how holistic education fosters inclusive, progressive, and peace-oriented Muslim youth. However, the scope of this study is limited to urban Muslim settings, and the findings may not fully represent broader or rural contexts. This approach is expected to offer a contextual model for cultivating tolerance and resilience in global social dynamics while staying rooted in Islamic values.

Keywords: Balance of Thought; Holistic Approach; Moderation Education; Radicalism Attitude; & Urban Muslim Community.

A. Introduction

In 2020, the issue of radicalism became a major topic of public discourse, particularly about rising acts of intolerance and religious extremism. Since then, concerns about radicalism and intolerance have continued to grow in various regions of the world, including Indonesia, especially within contemporary urban Muslim communities (M. N. A. Saputra et al., 2021). Education is widely considered one of the most effective approaches to address these issues. The concept of moderate education focuses on developing a balance of thought, which is expected to foster a tolerant attitude and reduce the tendency toward extreme thinking (Adibah et al., 2023). A holistic approach in education (Hidayatullah, 2024; A. Primarni, 2019) allows the formation of students' character through the integration of intellectual, emotional, social, and spiritual aspects, all of which play an important role in building tolerant and moderate attitudes. Thus, holistic-based moderation education has become very relevant and important in the modern context to address the threat of radicalism (Hidayatullah, 2024; Primarni & Aminah, 2024).

This research places itself among the most recent studies of urban Muslim communities that seek to overcome radicalism through education. Many previous studies have addressed character education and civic education as solutions to the problem of radicalism, but have not specifically reviewed from urban Muslim communities (Raharjo Jati & Bachtiar, 2024). Thus, this study adds more value by prioritizing a holistic approach amid a very heterogeneous urban Muslim community. This research tries to integrate various dimensions in moderation education, resulting in a more open and tolerant generation, and this means opening up opportunities for the creation of urban Muslim communities that are also more open and tolerant. With this approach, it is hoped that students will not only understand the concept of moderation but also internalize it in daily attitudes and behaviors (Novák, 2022).

The exploration of radicalism and intolerance within contemporary urban Muslim societies is a pressing concern, particularly as it relates to the application of education based on moderation. This topic is critical in addressing the challenges posed by extreme ideologies and promoting peaceful coexistence among diverse communities. The implementation of moderation education serves as an essential strategy to cultivate balanced thinking and understanding within these societies (Fitryansyah & Sofiyati, 2024).

Moderation education aims to foster tolerance and counter radicalization by nurturing an environment where individuals can critically engage with their beliefs while respecting differing viewpoints. As highlighted by Kibria et al., anti-Muslim discourse often constructs narratives around "radicalization" that shape public perceptions of Muslim communities, emphasizing the need for educational initiatives that dismantle stereotypes and encourage nuanced understandings of Islam and its adherents (Kibria et al., 2017).

In response to the challenges associated with sectarianism and intolerance, Muslim organizations have been increasingly involved in public discourse around moderation. As noted by Holdo, the efforts of Muslim associations in Sweden exemplify how community engagement can facilitate a participatory approach to counter-radicalization. This involvement helps redefine narratives surrounding Muslims and fosters an inclusive environment where diverse interpretations of Islam can coexist (Holdo, 2020).

Moreover, the dynamics surrounding urbanization play a pivotal role in shaping interpersonal relationships among diverse ethnic and religious groups. According to Gangopadhyay, urban migration often leads to increased proximity among

individuals from varied backgrounds, but it can also result in heightened tensions and mutual intolerance if not managed effectively (Gangopadhyay, 2015). This context reinforces the importance of implementing educational frameworks that promote understanding and mitigate conflicts arising from urban diversity.

The establishment of moderation as a normative educational approach can positively influence perceptions of radicalism within urban Muslim settings. This education encompasses broader themes of civic engagement, social responsibility, and interfaith dialogue. As outlined by Markofski et al., faith-based organizing plays an essential role in addressing issues of intolerance by providing structured environments where individuals can explore their faith from a moderating perspective (Markofski et al., 2019).

Addressing radicalism and intolerance in contemporary urban Muslim societies requires a multifaceted approach that centers on moderate education. By fostering respectful dialogues and encouraging critical engagement with diverse perspectives, educational initiatives can effectively counter radical ideologies and promote social cohesion within increasingly diverse urban environments. This research raises a key question: Why is a holistic approach considered an effective method for teaching moderation education in urban Muslim communities today (Abbasi & Tripathy, n.d.; Abdullah et al., 2020). What are the important aspects of this approach that can promote a balance of thought in the urban Muslim community (Sofiyandi et al., 2024), and how it impact the formation of tolerant attitudes in students in urban Muslim communities? (Najmi, 2023; Sofiyandi et al., 2024).

The main objective of this study is to identify the application of holistic-based moderation education that can build a balance of thinking of students and society in urban Muslim communities. This research focuses on educational thinking and praxis on teaching methods that encourage the integration of intellectual, emotional, social, and spiritual aspects to produce a balanced and tolerant character in the midst of urban Muslim communities.

B. Methods

This study uses a qualitative method with a phenomenological approach to explore in depth the experiences and views of students, educators, principals, and parents related to the implementation of holistic-based moderation education. This approach was chosen to understand the subjective meaning that the subjects built regarding the integration of intellectual, emotional, social, and spiritual aspects in forming tolerant attitudes in the face of radicalism in urban Muslim communities. The research subjects were selected purposively from educational institutions that implemented holistic-based moderation education.

Data was collected through semi-structured in-depth interviews, participant observations of the learning process, and analysis of curriculum documentation, lesson plans, and students' work. The data collection process was carried out to capture the real experiences and hands-on practices of the subjects. The data obtained were analyzed using phenomenological analysis, which included coding the unit of meaning, identifying essential themes, and drafting thematic descriptions that represent the subject's in-depth experience. Thematic analysis techniques are applied in a phenomenological framework to organize and understand the meanings that systematically emerge from qualitative data.

The validity of the data is maintained through triangulation of sources by comparing the results of interviews, observations, and documentation, as well as member-checking with the research subjects to confirm the accuracy of the

interpretation. The results of this study are expected to make a conceptual contribution in developing an effective holistic-based moderation education model and offer practical recommendations for educational institutions in building a balance of thinking and tolerant attitudes of students.

C. Findings and Discussion

1. Findings

Religious Moderation Education in Indonesia

Religious moderation education in Indonesia (Najmi, 2023) is an important strategy to counter the acts of violence, intolerance, and radicalism that often occur in the name of religion, in today's urban Muslim communities (Najmi, 2023). As an approach that prioritizes the values of tolerance and social harmony, this education not only focuses on strengthening cognitive aspects but also on internalizing values such as tolerance, mutual respect, and respect for differences. The concept of *wasathiyah* (Rahmadi, 2023) or balance in the Qur'an is an important foundation in moderation education, which encourages people to be fair, moderate, and avoid extremism in religion (Rahmadi, 2023). In the context of education, teachers have a central role in designing learning that integrates these moderation values, so that religious education can be a means to instill an inclusive attitude and prevent radicalization among students (Primarni & Aminah, 2024).

Religious moderation education aims to form the character of students who are fair, balanced, and respectful of diversity, so that they can live in harmony amid urban Muslim communities. The cultivation of this value of moderation is strategic in preventing religious radicalism, which is often rooted in the misinterpretation of religious texts and the influence of social media. Research has found that holistic-based moderation education, which integrates intellectual, emotional, social, and spiritual aspects, is effective in building students' balance of thinking, encouraging tolerance, and fostering an inclusive attitude.

Project-based approaches, group discussions, and cross-cultural studies have been shown to strengthen critical thinking, empathy, and appreciation for diversity. The active involvement of learners in this method allows them to develop the social and emotional skills essential to ward off radical ideas. In addition, the role of family and media literacy is a reinforcing factor in building moderate character from an early age.

The findings show that balance of thought, as a result of the integration of cognitive, affective, and psychomotor aspects in learning, is an important foundation in forming tolerant and open-minded attitudes. Holistically-based moderation education not only contributes to academic achievement, but also shapes critical, pluralist, and committed individuals to human values. The conceptual framework built in this study illustrates the relationship between: Holistically-based moderation education (input); Balance of critical, emotional, social, and spiritual thinking (process); Formation of tolerant and anti-radicalism character (output). This model offers a systematic approach to developing a moderate generation that is adaptive to multicultural challenges in urban Muslim communities.

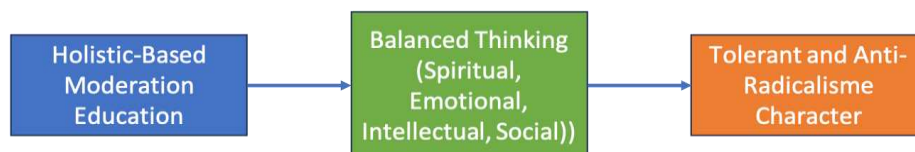


Figure 1. Holistically-Based Moderation Model

2. Discussion

The Basic Concept of Moderation Education

Religious moderation education in Indonesia has become a strategic response to rising intolerance and radicalism, particularly in urban Muslim communities. Since its introduction by the Ministry of Religion in 2016, this concept emphasizes the importance of forming the character of students who are fair, balanced, and respectful of diversity (NAFA et al., 2022; W. C. Saputra, 2024). In the context of education, the integration of moderation values aims not only to improve cognitive understanding but also to internalize tolerant attitudes in social life (Cahyaningtias, 2023).

However, there is debate in the application of moderation education. Some experts such as Gunawan et al. (2021) emphasize the importance of explicitly integrating moderation values in the curriculum, while others, such as Najmi (2023), argue that teacher exemplary-based approaches are more effective in shaping student character, as moderation values are transmitted more through real behavior than formal instruction (Gunawan, 2017; Najmi, 2023).

Furthermore, Rahmadi (2023) proposes the concept of *wasathiyyah* in the Qur'an as the normative foundation of moderation education (Rahmadi, 2023). However, this approach has also been criticized because it is considered not enough to accommodate contemporary challenges, such as the influence of social media in spreading intolerant ideologies (S. T. Wahyudi & Hadi, 2021). This shows the need for a more adaptive moderation education strategy, combining formal curriculum approaches, exemplary, and digital literacy.

While most of the literature supports moderation education as an integral part of all levels of education, there are other views that warn of the dangers of "excessive normativization" that can ignore the space for criticism and diversity of religious interpretations (Aliyu, 2020). Therefore, moderation education needs to be designed not only to prevent radicalism, but also to encourage critical thinking and an open attitude in dealing with the complexity of the diversity of Indonesian society (Aliyu, 2020; Destriani, 2022).

Table 1. Debate on Religious Moderation, Education Thought

Aspects	View A	View B
Value Moderation Integration	Must be explicitly integrated into the curriculum (Gunawan et al., 2021)	A flexible approach is needed, not all values are suitable for formalization
Value Cultivation Method	Teacher example is more effective than formal instruction (Najmi, 2023)	Explicit instruction remains important to clarify the values taught
Normative Dasar	The concept of <i>wasathiyyah</i> from the Qur'an as the main foundation (Rahmadi, 2023)	It needs a reinterpretation of <i>wasathiyyah</i> to be relevant to the challenges of the times
Contemporary Challenges	Social media as a threat to the spread of intolerance (Wahyudi & Hadi, 2021)	Social media can also be a tool for counter-radicalization through media literacy
Implementation Risks	Normative moderation limits the space for criticism (Aliyu, 2020)	The moderation approach must be adaptive and open up diverse discussion spaces

The Basic Concept of Religious Radicalism

Religious radicalism is defined as extreme actions in understanding and applying religious teachings, often ignoring the principles of moderation and tolerance (Primarni & Aminah, 2024). This view is generally accepted, but there is debate about the root causes of radicalism. Some scholars argue that radicalism is rooted in a misinterpretation of sacred texts, especially in understanding the concept of jihad (Abidin & Sirojuddin, 2024; Wynn et al., 2022). This narrow interpretation is used by extremists to justify violence, in contrast to the classical understanding of jihad which emphasizes more moral and social struggle.

However, this approach has been criticized by other groups who consider that socio-economic factors, political injustice, and social marginalization also play an important role in driving radicalization (Navarro-Granados et al., 2020). Focusing only on theological reinterpretation without paying attention to the social context is considered ineffective enough in overcoming contemporary radicalism.

Another debate has arisen regarding the role of social media. Many studies confirm that social media accelerates the spread of extreme ideologies (Haironi et al., 2022; Zubair et al., 2021). However, others emphasize that social media also opens up a counter-narrative space that supports moderation and critical literacy (Mustopa, 2023; Rahmawati, 2023). Thus, social media has become an arena for influence between radical ideas and moderation efforts.

The deradicalization strategy is also a point of conflict. There are those who encourage an educational approach based on the values of moderation, local wisdom, and family strengthening (Primarni, 2024). However, this approach has been criticized by those who are more in favor of legal measures and strict control of radical narratives, especially in cyberspace. By understanding these different approaches, it can be seen that efforts to overcome religious radicalism require a multidimensional approach: not only at the level of theological understanding, but also social transformation, digital literacy, and the strengthening of national values in education.

Table 2. A Summary of the Debate on Religious Radicalism

Topics of Debate	View A	View B
The Roots of Radicalism	Misinterpretation of religious texts, especially the concept of jihad.	Socio-economic-political factors such as injustice and marginalization.
The Role of Social Media	Accelerate the spread of radical ideology and intolerance.	It can be a tool for counter-radicalization through media literacy and positive campaigns.
Deradicalization Strategy	An educational approach based on the values of moderation, local wisdom, and family.	There is a need for a legal approach and strict control of radical narratives, especially in digital media.
Jihad Interpreted	It is emphasized as a moral, social, and peace struggle.	There are still groups that prioritize harsh interpretations and militancy.
Educational Approach	Integration of moderation values in the curriculum and teacher examples.	Reinterpret teachings contextually to face the challenges of the digital era.

Holistic Approach in Religious Moderation Education: Conceptual Framework, Implementation, and Challenges

Religious moderation education based on a holistic approach is an urgent need in building a tolerant, just, and harmonious generation, especially in urban Muslim communities. The holistic approach emphasizes the development of all individual potentials—cognitive, emotional, social, and spiritual—that are integrated into a moderate attitude (Primarni et al., 2024; Sahrudin, 2023).

From a theoretical perspective, this approach is rooted in the concept of well-rounded education put forward by Miller (1990), which emphasizes the close relationship between intellectual aspects and the growth of the whole personality. In the national context, Hadiyanto et al. (2022) emphasized that education based on the values of religious moderation needs to pay attention to the integration of the values of justice, deliberation, and mutual respect in the curriculum (Hadiyanto et al., 2022). National research results show that family involvement in moderate education strengthens students' tolerance attitudes (Billah, 2023; Murharyana et al., 2023). International research by Ali & Sardar (2022) in Pakistan revealed that school-family collaboration in internalizing the value of tolerance can reduce the potential for exclusionary attitudes among urban Muslim students (Hussain, n.d.).

The implementation of holistically-based moderation education requires teaching methods that can build a balance of students' thinking. Project-based learning Nafilah and group discussions Santoso, it has been proven to be effective in improving critical, collaborative, and empathetic thinking skills (Nafilah et al., 2023; Santoso, 2022; Sulaeman et al., n.d.). The study by Wahyudi and Safitri (2022) also shows that cross-cultural studies through student exchanges or case studies are effective in fostering appreciation for diversity and suppressing social prejudices (D. Wahyudi & Safitri, 2022).

Although there is a lot of support, this approach is not without criticism. Some parties consider that the integration of moderation values in education is vulnerable to the challenge of local cultural resistance that tends to be exclusive (Mahmud et al., 2024). In addition, the results of the Navarro-Granados et al. (2020) study warn that the influence of social media as an agent of radicalization needs to be balanced with strong digital literacy for this holistic approach to be effective (Navarro-Granados et al., 2020). In this context, media literacy plays a strategic role. Haironi et al. (2022) found that the use of social media without critical literacy accelerates the spread of extreme ideologies (Haironi et al., 2022). On the other hand, the study of Rahmawati (2023) confirms that media literacy campaigns based on moderation values are able to form resistance to radical content among generation Z (Rahmawati, 2023).

Table 3. The Role of Media Literacy and Strengthening Education Aspects Holistic-Based Moderation

Aspects	Explanation	Source
The Role of Media Literacy	The use of social media without critical literacy accelerates the spread of extreme ideologies.	Haironi et al., 2022
The Role of Media Literacy	Media literacy campaigns based on moderation values form resistance to radical content in Generation Z.	Rahmawati, 2023
Intellectual property	Encourage critical analysis of various views.	Primarni, 2014
Emotional	Build empathy and emotional management in	Najmi, 2023

	dealing with differences.	
Social	Practice cross-cultural collaboration skills.	Sari, 2023
Spiritual	Instilling a moderate and contextual understanding of religious teachings.	Hidayatullah, 2024

As a reinforcement in the implementation of holistic-based moderation education, it is important to consistently develop four main aspects that are the foundation of students' balance of thinking. First, the intellectual aspect must be directed at strengthening critical thinking skills, namely encouraging students to analyze various views objectively and deeply. This allows them to distinguish between moderate and extreme teachings and avoid single-mindedness (Primarni, 2019). Second, emotional aspects need to be developed to form students who can understand and manage emotions wisely in dealing with differences. Education that fosters empathy and emotional awareness will help students be more open, not easily ignited by conflicts, and able to build healthy social relationships (Najmi, 2023). Third, the social aspect must be focused on strengthening cross-cultural collaboration capabilities and inclusive communication skills. In a multicultural society, this ability is key to building social harmony and avoiding social segregation due to differences in identity (Sari, 2023).

Finally, the spiritual aspect has an essential role in shaping moderate religious views. A contextual and inclusive understanding of religious teachings will make students more tolerant of differences in beliefs and not easily influenced by narrow or extreme religious interpretations (Hidayatullah, 2024). By strengthening these four aspects in an integrated manner, holistically-based moderation education not only produces a well-rounded generation, but also has a balanced character, has a global perspective, and is rooted in human and Islamic values that are *rahmatan lil 'alamin*.

The active involvement of families, schools, and communities is a key factor in ensuring the successful implementation of holistic-based moderation education (Brooks et al., 2020) This approach is expected to prevent radicalism and form students who are humanists, tolerant, and able to become agents of social change in a multicultural society. Thus, moderate education based on a holistic approach, supported by an integrative curriculum, participatory learning methods, strong media literacy, and family involvement, becomes a comprehensive strategy in overcoming the challenges of radicalism and intolerance in the global era.

Table 4. Summary of Research Results on Holistically-Based Moderation Education

Researchers	Year	Key Findings	National/International Context
Primarni	2024	Holistic education strengthens tolerance through the development of cognitive, emotional, social, and spiritual aspects.	National
Murharyana et al.	2023	Family involvement enhances the moderate character of children in urban Muslim communities.	National
Ali & Sardar	2022	School and family collaboration reduces the exclusivity of Muslim students in urban areas.	International
Nafilah	2023	Project-based learning effectively	National

		forms a moderate attitude through collaboration and problem-solving.	
Wahyudi & Safitri	2022	Cross-cultural studies are effective in reducing prejudice and strengthening appreciation for diversity.	National
Navarro-Granados et al.	2020	Social media accelerates radicalization, a strong digital literacy strategy is needed.	International
Rahmawati	2023	Moderation-based media literacy campaigns strengthen resistance to radical content.	National
Brooks et al.	2020	Family and community-based education strengthens the deradicalization of the younger generation.	International

The Importance of Balance of Thought in Holistically-Based Moderation Education

Balance of thought in education is a fundamental element in forming a generation that is not only academically intelligent but also characteristic, critical, tolerant, and adaptive to complex social dynamics (Ashar, 2023; Rahayu & Muhtar, 2022). In the framework of holistic-based moderation education, balance of thought is realized through the integration of cognitive, affective, social, and spiritual aspects in the entire learning process (Nasir et al., 2024; Primarni & Aminah, 2024).

Theoretically, this approach is in line with Miller's (1990) holistic education theory which emphasizes the development of the whole human being (Ron Miller, n.d.). National research Muliadi (2023) confirms that education based on human values and pluralism helps students understand and appreciate differences in multicultural communities, especially in urban Muslim communities (Muliadi, 2023). Internationally, the study of Groves et al. (2011) shows that strengthening pedagogy based on the balance of cognitive and affective aspects improves students' critical and collaborative skills (Groves et al., 2011).

The importance of the balance of thought in education is seen in three main dimensions. First, the intellectual dimension emphasizes the development of critical, analytical, and objective thinking skills, preventing students from getting caught up in extreme ideologies (Ward, 2021). Second, the emotional and social dimensions strengthen the ability to empathize, communicate, and collaborate across cultures, reducing the potential for difference-based conflicts (Afdhal et al., 2022). Third, the spiritual dimension forms a moderate and contextual understanding of religion, encouraging an open and tolerant attitude towards a diversity of beliefs (Hidayatullah, 2024; D. Wahyudi & Safitri, 2022).

The implementation of holistic-based moderation education, such as through project-based learning Nafilah (2023), cross-cultural group discussions Santoso (2022), and interfaith studies Afdhal (2022), has proven effective in building a balance of thought (Afdhal et al., 2022; Nafilah et al., 2023; Santoso, 2022). Hamami's research (2022) found that the integration of moderation values in learning encourages students to be more tolerant and open-minded to differences (Hamami, 2022). However, critical analysis also shows that balance of thought cannot be achieved through formal

approaches alone. The influence of social media as an ideological battle arena complicates moderation efforts (Navarro-Granados et al., 2020). Therefore, media literacy based on moderation values is an important strategy to strengthen students' critical thinking resilience (Rahmawati, 2023).

The impact of holistically-based moderation education on students is significant. Sumarni's (2022) research showed an improvement in social and emotional skills, while Armbruster et al. (2022) noted a strengthening of empathy and conflict resolution skills (Sumarni et al., 2022). Furthermore, the analysis of Rianawaty (2021) shows that a balanced curriculum increases learning motivation and active student involvement in the learning process (Rianawaty, 2021).

In conclusion, a balance of thought in holistically-based moderation education is not only key in preventing radicalism and intolerance, but also the foundation in building a peaceful, tolerant, and thoughtful society. Education that integrates cognitive, affective, social, and spiritual balance forms individuals who are able to see differences as common wealth, are committed to human values, and are able to make a positive contribution in facing global challenges (Andreucci-Annunziata et al., n.d.).

Table 5. Impact of Balance of Thought in Holistically-Based Moderation Education

Aspects	Impact	Research Source
Intellectual property	Improve critical, analytical, and objective thinking skills.	Ward, 2021; Hamami, 2022
Emotional	Improves empathy, emotion management, and tolerance for differences.	Leases, 2023; Forestry, 2022
Social	Improve collaboration skills, cross-cultural communication, and conflict resolution.	Afdhal et al., 2022; Armbruster et al., 2022
Spiritual	Build a moderate, contextual, and respectful understanding of religion.	Hidayatullah, 2024; D. Wahyudi & Safitri, 2022

D. Conclusion

Holistically-based moderation education has proven effective in shaping the balance of students' thinking, particularly in the context of complex and multicultural urban Muslim societies. By integrating cognitive, emotional, social, and spiritual aspects, this approach encourages intellectual development and strengthens tolerant, empathetic, and adaptive characters. The results of the study show that students who engage in holistic-based moderation learning have higher resilience to extreme understandings, are better able to think critically, and are better prepared to face global challenges as well as cultural and religious diversity. This education plays a strategic role in shaping a generation of Muslims who are not only academically intelligent but also committed to the values of humanity and peace. To strengthen the implementation of this education, it is necessary to develop an integrative curriculum and teaching methods, as well as teacher training, to be able to implement an approach that fosters a balance of thought. Media literacy based on moderation values also needs to be improved to protect students from exposure to radical content. Further research is recommended to explore the effectiveness of this approach at various levels of education, assess the long-term impact through longitudinal studies, and test digital literacy strategies in building students' critical thinking skills in the information age. With these measures, holistically-based moderation education is expected to become a strong foundation for the formation of an urban Muslim society that is inclusive, progressive, and in line with the Islamic principles of *rahmatan lil 'alamin*.

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F. Author Contributions Statement

Amie Primarni was responsible for the conceptual framework, literature review, and drafting of the manuscript. Nabilah Binti Yousof contributed to the research methodology design and qualitative data analysis. Asep Nuhdi managed fieldwork coordination, participant interviews, and ethical documentation. Makmudi contributed to the theoretical interpretation and critical revision of the manuscript. All authors have read and approved the final version of the paper.

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