JURNAL CENDEKIA : Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam
Volume 08, Issue 02, October 2026, Pages 463-477 p-ISSN: 2086-0641 (Print)
e-ISSN: 2685-046X (Online)

DOI: https://doi.org/10.37850/cendekia.v18i02.1411
https://journal.faibillfath.ac.id/index.php/cendekia.

SCOUTING VALUES IN ISLAMIC RELIGIOUS EDUCATION AND THE EIGHT-DIMENSIONAL GRADUATE PROFILE: A MULTI-SITE STUDY

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Received 29 August 2026; Received in revised form 18 September 2026; Accepted 31 October 2026

Abstract

This study aims to describe the internalization of Scouting values in Islamic Religious Education (PAI) learning and Scout activities, identify the strategies used, and examine their relevance to the eight dimensions of the graduate profile at Islamic junior secondary school and an Islamic elementary school. The study employed a descriptive qualitative approach with a multi-site design. The participants included PAI teachers, school leaders, Scout leaders, and students selected based on their involvement in the educational activities under investigation. Data were collected from January to May 2025 through non-participant observation, interviews, and document analysis. The data were analyzed using data reduction, data display, and conclusion drawing and verification. The findings indicate that the values in the Scout Law (*Dasa Dharma*) align with those of Islamic Religious Education. Four internalization strategies were identified: role modeling, habituation, guidance and advice, and motivation. The documented practices were reflected in activities such as congregational prayer, Qur'an recitation, group assignments, cooperation, personal and environmental cleanliness, and Scout activities involving discipline and problem-solving. These practices were relevant to the eight dimensions of the graduate profile, although the evidence varied across dimensions. In particular, role modeling was not consistently emphasized, discipline remained an area requiring attention, and the reinforcement of religious practices at home was not always evident. The findings suggest the importance of coordination among madrasas, teachers, Scout leaders, and parents in reinforcing students' character development.

Keywords: Character Development; Graduate Profile; Internalization Strategies; Islamic Religious Education; Scouting Values.

INTRODUCTION

Character education is a central responsibility of schooling because educational development involves not only acquiring knowledge and skills but also forming values, dispositions, and responsible conduct (Hidayat et al., 2021). Character formation, however, should not be assumed to occur automatically through the delivery of subject content. It requires sustained educational practices in which values are explained, experienced, reinforced, and exemplified in learners' everyday interactions. Hidayat, (2022), in a study involving 576 teachers across educational levels, found that character values were commonly internalized through habituation, integration, and imitation. Their study also showed that

implementing character education depends on the learning context and opportunities for direct interaction between educators and students (Hanif et al., 2023).

Islamic Religious Education provides a curricular space for developing religious understanding, moral reasoning, and the practice of Islamic teachings (Nursobah et al., 2025; Ula, 2023). Nevertheless, character formation cannot be assigned to PAI lessons alone. It also requires a supportive educational environment and opportunities for students to practise values through social interaction, shared responsibilities, and routine activities (Marzuki et al., 2020; Murdiono et al., 2017). Scout Education, commonly organized as an extracurricular activity in schools and madrasas, offers such opportunities through structured activities, group tasks, discipline, service, and the Scout Code of Honor (Hanif et al., 2023; Ni'mah et al., 2023). Law of the Republic of Indonesia No. 12 of 2010 on the Scout Movement identifies faith, love of nature and fellow human beings, patriotism, discipline, courage, loyalty, helping others, responsibility, trustworthiness, and clarity in thought, speech, and action as Scouting values. These values provide a practical ethical repertoire that can be interpreted and reinforced in relation to Islamic teachings (Tantan et al., 2021).

The integration of Scouting values and PAI is therefore conceptually important, but the two educational settings should not be conflated. PAI learning is an intracurricular activity conducted through the formal curriculum, whereas Scout Education is an extracurricular programme that may be conducted within or outside the madrasah premises according to the programme and activity plan (Ansori et al., 2024). Integration in this study refers to the thematic and pedagogical connection between the values discussed in PAI learning and the values practised during Scout activities; it does not mean that Scout activities are themselves formal PAI lessons (Astra et al., 2024). Teachers and Scout leaders can reinforce related values through explanation, guidance, habituation, motivation, and role modelling, while students encounter opportunities to practise them in classroom learning and extracurricular settings (Diana et al., 2021). Such coordination can make character education more coherent across the madrasah environment.

Previous studies have examined Scouting's contribution to character education across different dimensions. Scout extracurricular activities were associated with religious, honest, disciplined, democratic, socially caring, environmentally caring, tolerant, communicative, and cooperative behaviours Bidang (Subaidi et al., 2023). The relationship between Scout extracurricular activities and student integrity (Katrina et al. 2021). The implementation of character cultivation through Scout activities (Rohanah et al., 2020). Haqye et al., (2022) focused on discipline formation. Aqodiah et al., (2023), examined social-care character through Scouting.

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This study addressed a contextual and analytical gap in the literature. It examines how Scouting values are connected with PAI learning and Scout activities across two madrasas at different educational levels, and how the practices documented at both sites correspond to the eight dimensions of the graduate profile. The contribution is not a claim that previous studies have never discussed Scouting and character education. Rather, this study brings together three analytical elements that have not been jointly foregrounded in the studies reviewed above: the internalization of Scouting values, the relationship between curricular PAI learning and extracurricular Scout activities, and the interpretation of documented practices through the current eight-dimensional graduate profile framework. The multi-site design also enables the study to identify similarities and contextual differences between an Islamic junior secondary school and an Islamic elementary school.

METHOD

This study used a qualitative, multi-site descriptive design to examine how students internalize Scouting values through Islamic Religious Education (PAI) learning and Scout activities at MTs Negeri 2 Wonosobo and MI Ma'arif Kalibeber, Wonosobo Regency, Indonesia. A qualitative approach was appropriate because the study sought to understand educational practices, the strategies used by educators and Scout leaders, and how these practices aligned with the eight dimensions of the graduate profile within their institutional contexts (Creswell et al., 2018).

The multi-site design enabled the researchers to examine two madrasas at different educational levels: an Islamic junior secondary school and an Islamic elementary school. The two sites were examined individually and in relation to the same analytical framework. The comparison aimed to identify similarities, differences, and contextual characteristics in the internalization of Scouting values, rather than assuming the two institutions produced identical outcomes. The research was conducted at MTs Negeri 2 Wonosobo and MI Ma'arif Kalibeber. The two sites were selected following preliminary observations that identified regular weekly Scout activities at both institutions. Their different educational levels also provided a relevant context for examining how Scouting values were incorporated into educational practices in different madrasah settings. The selection was intended to support an in-depth understanding of the practices at each site, not to establish statistical representativeness.

Informants were selected purposively based on their involvement in PAI learning, Scout activities, and student character development. They comprised PAI teachers; class teacher at MI Ma'arif Kalibeber; a guidance-and-counselling teacher at MTs Negeri 2 Wonosobo; Scout leaders and institutional Scout coordinators; and students. The informant roles are identified according to the research records; the

class teacher's account at MI is not treated as direct testimony from a designated PAI subject teacher. Purposive selection was used to prioritize participants with direct knowledge of the practices under investigation, rather than to achieve statistical representation (Creswell et al, 2018). Data were collected from January to May 2025 through non-participant observation, interviews, and document analysis. Using interviews, observations, and documents made it possible to compare accounts and examine the phenomenon through complementary sources of evidence (Carter, Bryant-Lukosius, DiCenso, Blythe, & Neville, 2014).

Non-participant observations were conducted four times at each madrasah (eight sessions in total), each lasting approximately 60 minutes. The observations focused on Scout routines, religious practices, group tasks, discipline, cooperation, cleanliness, and interactions among educators and students. Interviews explored the values communicated in PAI and Scout activities, the strategies used by teachers and Scout leaders, examples of religious habituation and guidance, implementation challenges, and practices relevant to the graduate-profile dimensions. Interview accounts were compared with observation notes and documents.

Data were analyzed manually using the interactive model of Miles, Huberman, and Saldaña: data condensation, data display, and conclusion drawing and verification (Miles, M. B., Huberman, A. M., & Saldaña, 2020). The researchers coded relevant information on religious habituation, guidance, motivation, role modelling, discipline, cooperation, independence, and cleanliness; compared patterns within each madrasah and across sites; and checked interpretations against observation, interview, and documentary evidence, including data that qualified initial conclusions. The comparison of evidence from interviews, observations, and documents also supported methodological and data-source triangulation (Carter et al., 2014).

RESULTS AND DISCUSSION

RESULTS

Scouting Values Identified at the Two Madrasas

First, MTs Negeri 2 Wonosobo

At MTs Negeri 2 Wonosobo, the records identify religious devotion, discipline, responsibility, mutual assistance, cooperation, and care for others as values associated with Dasa Dharma. PAI teacher connected the first Dharma, devotion to God Almighty, with obligatory and voluntary prayer, and related marching discipline to orderly prayer rows and responsibility in worship (Interview with the PAI Teacher MTs N 2 Wonosobo, May 12, 2025). This account shows the teacher's interpretation of shared values, but it does not, by itself, establish that a specific Dasa Dharma value was systematically embedded in a documented PAI lesson plan.

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The Kamabigus, described religious, personal, organizational, and social values in the Scout code, including cooperation (Interview with The Head of MTs N 2 Wonosobo, May 12, 2025). Student similarly reported that Scout leaders encouraged members to do good to others in accordance with Dasa Dharma and Tri Satya (Interview with Student of MTs N 2 Wonosobo, April 4, 2025). These accounts indicate that the values were communicated and recognized, not that all students consistently practised them.

Scout activities at MTs Negeri 2 Wonosobo provide a practical context for introducing and reinforcing the values contained in Dasa Dharma and Tri Satya through students' participation in various individual and group activities. These activities are not only oriented towards developing physical skills and organizational abilities but also provide opportunities for students to cultivate religious devotion, discipline, responsibility, cooperation, mutual assistance, and concern for others. Through interactions during Scout activities, students are encouraged to demonstrate positive attitudes, follow shared rules, work collaboratively, and develop a sense of responsibility towards themselves and others. In this regard, Scout activities serve as a complementary environment for character development, in which the values promoted by the Scout movement can support the cultivation of students' moral and social attitudes, as illustrated in Figure 1.



Figure 1 Scout activities at MTs N 2 Wonosobo

The head of the Scout group described the Scout code as containing religious, individual, organizational, and social values, including cooperation (Interview with The Head of MTs N 2 Wonosobo, May 12, 2025). A student also reported that Scout leaders taught members to act kindly toward others in accordance with Dasa Dharma and Tri Satya (Interview with Student of MTs N 2 Wonosobo, April 4, 2025). These accounts indicate that the values were explicitly communicated during Scout activities and recognized by at least one student. They should be read

as evidence of value transmission and student reception, rather than proof of consistent enactment by all students.

Second, MI Ma'arif Kalibeber

At MI Ma'arif Kalibeber, the values identified include religious devotion, mutual assistance, cooperation, respect, discipline, and responsibility. Kamabigus emphasized religious and social conduct in Dasa Dharma (Interview with The Head of MI Ma'arif kalibeber, May 19, 2025), while Grade VI student reported being taught to do good to others in accordance with Dasa Dharma and Tri Satya (Interview with Student of MI Ma'arif Kalibeber, May 18, 2025). The class teacher related the first Dharma to prayer and connected orderly prayer rows with discipline and responsibility (Interview with the Class Teacher at MI Ma'arif Kalibeber, May 20, 2025). This provides evidence of a conceptual relationship between Scouting values and Islamic practice. Because the informant is identified in the research records as a class teacher, her statement is not attributed to a designated PAI subject teacher.

The Scout activities at MI Ma'arif Kalibeber implement character education through collective participation and interaction among students. The activity involves students gathering in a circle, demonstrating togetherness, cooperation, and a sense of belonging within the Scout group. Their participation also reflects opportunities to develop discipline, responsibility, mutual assistance, and respect for others through shared activities and group engagement. Furthermore, interactions between Scout leaders and students provide a setting to communicate the moral and social values embodied in Dasa Dharma and Tri Satya, including religious devotion and good conduct towards others. These activities show how Scouting can complement character-building through practical experiences and social interaction, as shown in Figure 2.



Figure 2. Scout activities at MI Ma'arif Kalibeber

The records also describe prayer before and after Scout activities, communal prayer, and advice at the end of sessions. These routines show that value communication was accompanied by repeated practices, although the data do not establish that every student performed them consistently.

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Strategies and Forms of Integration with PAI Learning

First, MTs Negeri 2 Wonosobo

At MTs Negeri 2 Wonosobo, PAI learning and Scout activities function as related but distinct settings. In PAI, teachers explain religious devotion, discipline, responsibility, and social conduct. In Scout activities, students encounter opportunities to practise cooperation and responsibility through structured tasks. The link between the settings lies in shared values, not in treating extracurricular activities as formal PAI lessons. PAI teacher was reported to accompany students in religious activities during Scout programmes, including prayer, short religious talks (kultum), and Qur'an recitation (Interview with the PAI Teacher at MTs N 2 Wonosobo, May 24, 2025). This indicates coordination between PAI staff and Scout activities, but does not establish that Scout sessions replace or constitute formal PAI instruction. Scout sessions included an opening ceremony, material delivery, and a closing ceremony. Activities such as semaphore, Morse code, knot-tying, mapping, marching, first aid, leadership, and deliberation provided extracurricular contexts for practising discipline, responsibility, communication, and cooperation.

Second, MI Ma'arif Kalibeber

At MI Ma'arif Kalibeber, religious values were connected with Scout values through teacher explanations and recurring religious routines. Scout sessions involved an opening prayer, briefing and demonstration, group challenges, and a closing prayer or advice. One documented activity was a pioneering challenge in which teams constructed a five-legged tower. The Scout leader demonstrated knot-tying, set a ten-minute time limit, and then invited students to reflect on the activity. This task offered opportunities to practise collaboration, communication, problem-solving, and creativity; it was an extracurricular Scout activity, not a PAI lesson.

At this site, the available evidence is stronger for the connection between religious routines and Scout activities than for systematic integration into formal PAI teaching. The research records do not include a specific PAI lesson plan or an interview with an informant explicitly identified as the PAI subject teacher; this limitation is retained in interpreting the findings.

Practices Related to the Eight Dimensions of the Graduate Profile

The eight dimensions are used here as an interpretive framework. The table distinguishes evidence that is directly described in the research records from dimensions for which the evidence is partial or indirect. The categories physical, spiritual, intellectual, and character used in an earlier table are not Dasa Dharma values and have therefore been removed as classification headings. The implementation of Scout activities and supporting school practices at MTs Negeri 2 Wonosobo and MI Ma'arif Kalibeber reflects various aspects of the eight graduate dimensions promoted in the current educational framework. The research findings indicate that these dimensions are manifested through religious habituation, social

interaction, practical learning experiences, and the development of students' personal responsibilities. Activities such as communal prayer, Qur'an recitation, mutual assistance, group assignments, pioneering tasks, environmental cleanliness, and collective reflection give students opportunities to develop faith and piety, citizenship, critical reasoning, creativity, collaboration, independence, health awareness, and communication skills.

However, the evidence varies across dimensions: some is documented directly through observations and interviews, while others are supported only by partial or indirect evidence. Therefore, the classification presented does not imply that all dimensions have been fully achieved or systematically assessed, but rather illustrates how the available empirical findings relate to the eight graduate dimensions, as explained in Table 1.

Table 1. Evidence of graduate dimensions in scout activities and school practices

Graduate Dimension	Empirical Evidence in the Records	Site / Source	Evidence Status
Faith and Piety toward God Almighty	Prayer before and after activities, communal prayer, Qur'an recitation, and teachers' explanations connecting the first Dharma with prayer.	Both sites; PAI-MTs1, PAI-MTs2, T-MI; observation summaries.	Directly documented. These practices are recorded as routines, although continuity outside the madrasah is not established.
Citizenship	Respect for others, mutual assistance, harmony, and avoidance of conflict are reported as expected behaviours.	Both sites; KAM-MTs, KAM-MI, student interviews.	Partial. Evidence is mainly interview-based and does not establish broader civic participation.
Critical Reasoning	Students receive practical challenges and are encouraged to solve tasks. Records also mention reflection following pioneering activities.	Scout activities at both sites; observation and thesis descriptions.	Limited. No student work samples or detailed reasoning transcripts are available.
Creativity	Pioneering tasks require teams to construct a five-legged tower using previously demonstrated knots.	MI Ma'arif Kalibeber; Scout activity records.	Direct opportunity for practice. However, the quality and development of creativity over time are not measured.
Collaboration	Group tasks and team challenges require students to coordinate, communicate, and complete shared assignments.	Both sites; Scout activity records and interviews.	Directly documented. Collaboration is evident in activity structures, but individual contributions are not separately assessed.
Independence	Students are expected to complete assigned tasks and follow routines, while responsibility is emphasized in interviews.	Both sites; interviews and activity descriptions.	Partial. Evidence of independent decision-making remains limited.

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Graduate Dimension	Empirical Evidence in the Records	Site / Source	Evidence Status
Health	Records mention handwashing, cleanliness, waste disposal, and personal and environmental hygiene.	Both sites; observation summaries.	Directly reported. These practices are described as habituation, although their frequency and consistency are not quantified.
Communication	Briefings, instructions, group coordination, and reflection are incorporated into Scout activities.	Both sites; Scout activity descriptions.	Indirect to partial. No detailed observations of students' oral communication are presented.

The evidence is strongest for faith and piety, collaboration, and health-related routines because prayer, group tasks, and cleanliness practices are directly described. Evidence for citizenship, critical reasoning, creativity, independence, and communication is more limited. The pioneering challenge and group assignments indicate opportunities to practise these competencies, but the study did not assess students' competence development or achievement over time.

Across both madrasas, the records show three common patterns: Dasa Dharma is connected to Islamic values; habituation, guidance, motivation, and adult example reinforce values; and Scout activities provide opportunities to practise values through routines and group tasks. The shared values include religious devotion, discipline, responsibility, mutual assistance, cooperation, respect, and care for others. The examples differ by site. At MTs Negeri 2 Wonosobo, PAI teachers explicitly connected the first Dharma with prayer, and one teacher accompanied religious activities during Scout programmes. At MI Ma'arif Kalibeber, the relevant teacher account came from a class teacher, while the five-legged tower challenge was described in greater detail. These differences reflect the evidence available at each site and do not establish that one madrasah implemented the programme more effectively.

At both sites, informants described a gap between participation in structured Scout activities and consistent conduct in other settings. At MTs Negeri 2 Wonosobo, a student acknowledged sometimes missing prayer because he was playing football. At MI Ma'arif Kalibeber, a Grade VI student gave a similar account of sometimes missing prayer while playing. These accounts indicate that participation in Scout activities does not automatically translate into stable habits. Some accounts also indicate that religious routines are not always continued at home. Since the study did not include systematic home observations or a dedicated set of parent interviews, this finding is limited to reported experiences and cannot verify the frequency or causes of students' home practices.

DISCUSSION

Muhaimin, (2001) framework distinguishes value transformation, value transaction, and transinternalization. In this study, transformation is reflected in teachers' explanations connecting Dasa Dharma with Islamic teachings, particularly the relationship between devotion to God and prayer and between discipline and orderly worship. Such explanations communicate the meaning of values, but do not alone demonstrate their internalization. However, a claim of systematic curricular integration would require lesson plans, learning objectives, classroom activities, and assessment evidence that are not fully available in this study. Internalization is partial and context-dependent. Repeated practice, guidance, reflection, consistent role modelling, and family-school communication may reinforce continuity, but the present study does not establish that these conditions have produced stable behaviour in all students. This context-dependent pattern also supports the importance of family engagement and the wider school environment in sustaining character practices beyond supervised activities (Diana et al., 2021).

The findings are consistent with Subaidi, who describe Scout extracurricular activities as a context for religious, social, and disciplinary character development (Subaidi et al., 2023), and with Ansori, who emphasize programme planning, implementation, and evaluation (Ansori et al., 2024). The present study adds examples of how routines, group challenges, guidance, and reflection provide opportunities to practise values in two madrasas. Similar findings have been reported in studies of Scout-based integrity, discipline, and social-care education (Aqodiah et al., 2023; Ela et al., 2022; Katrina et al., 2021; Rohanah et al., 2020). These studies reinforce the interpretation that Scouting offers practical contexts for practising character values, while the present study specifies how those values are discussed alongside PAI learning in two madrasas.

The findings also relate to (Hidayat et al., 2021), whose study discusses habituation, integration, and imitation in character education. In the present study, habituation is visible in religious and cleanliness routines, integration in teachers' explanations connecting Dasa Dharma and PAI, and imitation in the expectation that educators model the values. The reported weakness of role modelling and inconsistency across settings show that these mechanisms do not operate uniformly. Studies of PAI-based character education and religious habituation Bidang also emphasize modelling and habituation (Nursobah et al., 2025; Tantan & Nursobah, 2021; Ula, 2023).

This study maps the relationship among Dasa Dharma, PAI, and the eight graduate-profile dimensions. It identifies practices that create opportunities relevant to these dimensions while distinguishing such opportunities from demonstrated competence or full attainment. Research on Islamic character education, pesantren-based learning, and character pedagogy similarly highlights

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the relevance of curriculum, school culture, teacher practice, and inclusive values (Alabdulhadi, 2019; Hanif et al., 2023; Mappanyompa et al., 2025; Marzuki et al., 2020; Miftahuddin, Aman, & Yuliantri, 2024; Murdiono, M.Pd. et al., 2017; Ni'mah et al., 2023). Studies on character learning through physical education, traditional games, local wisdom, and teacher education also show that character-related competencies are reinforced through structured learning experiences and social interaction (Hafina, Nur, & Malik, 2022; Jaedun et al., 2024; Muhtar & Dallyono, 2020; Pramono, Nurafiati, Rahayu, & Sugiharto, 2023; Ramadhana, Henie Irawati Al Muhdhar, & Sulistijiono, 2023).

CONCLUSION AND SUGGESTION

This study demonstrates that the internalization of Scouting values in PAI learning and extracurricular activities at MTs Negeri 2 Wonosobo and MI Ma'arif Kalibeber occurs through complementary educational practices that connect Islamic teachings with the principles of Dasa Dharma. The process involves explanation, habituation, guidance, role modelling, and motivation, although their implementation remains uneven across educational settings. These practices offer meaningful opportunities to support the eight dimensions of the graduate profile, with varying degrees of evidence across dimensions. The study offers a multi-site perspective on integrating Scouting values and Islamic Religious Education as complementary approaches to character development in madrasas, highlighting the need for stronger curricular connections, consistent role modelling, and collaboration between schools and families. Future research should include more madrasas, designated PAI teachers, parents, and additional documentary evidence such as lesson plans and assessments. Longitudinal observation may also help examine whether values practised in school are sustained in students' everyday lives.

ACKNOWLEDGEMENTS

The authors would like to express sincere appreciation to all individuals and institutions that contributed to this research. Special thanks go to the principals, teachers, scout advisors, and students of MTs Negeri 2 Wonosobo and MI Ma'arif Kalibeber for their cooperation, participation, and valuable support throughout the research process. The authors also thank Universitas Sains Al-Qur'an and IAIN Curup for their academic support and encouragement in completing this research and manuscript.

AUTHOR CONTRIBUTIONS

MS contributed to conceptualization, research design, data collection, data analysis, and preparation of the initial manuscript draft. S contributed to developing the research framework, providing methodological guidance,

interpreting findings, and critically revising the manuscript. RM contributed to data interpretation, manuscript development, language editing, and critical review. All authors contributed to the study's intellectual content, reviewed and approved the final version of the manuscript, and agreed to its submission for publication.

CONFLICT OF INTEREST

The authors declare that they have no financial, personal, professional, or institutional interests that could be perceived as influencing the research, interpretation of data, or conclusions presented in this manuscript. The authors further declare that there are no competing interests related to the publication of this article.

DECLARATION OF AI

During the preparation of this manuscript, the authors used generative artificial intelligence (AI)-assisted tools to support language refinement, grammatical improvement, and enhanced clarity and readability. The AI-assisted tools were used under human supervision and were not employed to generate, manipulate, fabricate, or alter research data, findings, analyses, or conclusions. The authors carefully reviewed, verified, and revised all AI-assisted outputs. The authors take full responsibility for the accuracy, originality, integrity, and final content of the manuscript. Generative AI tools were not listed as authors or contributors to this study

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