

Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia

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ABSTRAK

Purpose - This article discusses how Islamic religious education teachers in primary schools in Indonesia and Malaysia have understood and disseminated the concept of religious moderation to students in the classroom.

Design/methods/approach – This research uses field research, which uses a descriptive qualitative approach. The research data was obtained qualitatively from in-depth interviews and observations.

Findings – The findings show that most of the teachers who took part in this study have a good knowledge of religious moderation. They also show that the teachers internalized religious moderation for students in different ways according to the conditions of their respective schools. The findings also show that the teachers find shortcomings in delivering moderation messages to students. The significance of this study lies in its theoretical contribution, which confirms that schools are open places for the development of any ideology, including radicalism.

Research implications/limitations – This study recommends that the state prevent radicalism by mainstreaming the ideology of moderation, including training to improve teachers' knowledge of religious moderation and effective ways to instil religious moderation in students.

Originality/value – This research contributes to our understanding of the need for teachers to introduce religious moderation in basic education. Moderate behaviour in religion needs to be instilled in students from an early age to prevent them from being exposed to radicalism that has begun to penetrate the realm of education.

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Introduction

In Indonesia, Islamic radicalism is said to have penetrated the world of education (Abdallah, 2016) and made students in schools the target of recruitment by radical groups to be brainwashed with specific radical ideas (Asril, 2016). To prevent the spread of radicalism in society caused by a misunderstanding of religious teachings, introducing religious moderation is an important step that must be taken (Manshur & Husni, 2020). Although Indonesia has a majority Muslim population, the country is also home to citizens who follow religions other than Islam, such as Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Marshall, 2018). Meanwhile, as a neighbouring country, Malaysia also shares the same character as Indonesia in terms of cultural and religious diversity, with its population consisting of Muslims, Buddhists, Christians, and Hindus. In addition, Malaysia is also ethnically diverse (Saliyo, 2018; Zaitun, 2011). For this reason, tolerance must be developed at all levels of society. This can be started by spreading moderation in religion to create a harmonious life between followers of different religions.

Currently, Islamic religious education teachers are required to have a good understanding of religious moderation to fortify their students so that they do not fall into and stop the flow of radicalism (Arifin, 2016, p. 94), which is said to have begun to penetrate the world of education. Based on the research findings of the Institute for the Study of Islam and Peace (LaKIP) in 2010, in DKI Jakarta Province, 48.9% of students in the Greater Jakarta area were involved in acts of radicalism (Anwar & Muhayati, 2021, p. 3). Islamic moderation is one of the expressions that have emerged in Islamic thought. This term emerged allegedly as a resistance to the development of radicalism in understanding and practising religious teachings (Faiqah, 2018, p. 47). Concrete steps in instilling the values of religious moderation in the younger generation can be realized by providing appropriate religious education.

Educational institutions are appropriate for becoming 'laboratories of religious moderation' (Sutrisno, 2019, p. 341). Islamic religious education is important in raising awareness of Islamic religious values among students (Ilham, 2019). One of the causes of intolerance in adolescence is the weakness of schools in supervising students in terms of their faith development. Schools are said to be an open arena for developing various ideologies, including radical religious views (Haryani, 2020). Therefore, teachers are important in building religious moderation in the school environment (Purbajati, 2020). As said by Muslih (2021, p. 197), Islamic education is 'one element of a broader Islamic theology'; therefore, Islamic education or schools should serve to enlighten humanity by providing moderate teachings that respect differences among human beings. Building religious moderation is fundamental and should start early in the school environment.

A number of studies on religious moderation have been conducted by previous researchers with different focuses, for example, studies on the implementation of the religious moderation approach (Subchi et al., 2022), Implementation of Wasatiyyah Islamic Values (Ichsan et al., 2024; Muqowim et al., 2022), then how it is perceived by generation Z (Hopid et al., 2023), associated with identity reconstruction (Guritno et al., 2022), studied

as a deradicalization effort in the industrial era 4.0 (Azizah et al., 2023), reviewed in the Indonesian Islamic landscape (Suharto, 2017), associated with the growing religious practices of the two largest mass organizations, Nahlatul Ulama (NU) and Muhammadiyah (Akmaliah, 2020), 2023), reviewed in the Indonesian Islamic landscape (Suharto, 2017), associated with the evolving religious practices of the two largest mass organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah (Akmaliah, 2020; Hilmy, 2013), reviewed from the perspective of digital space (Hefni, 2020), reviewed in relation to Islamic religious education textbooks (Mulyana, 2023; Rofik & Jadid, 2021), associated with local wisdom (Pajarianto et al., 2022), and reviewed from a religious literacy perspective (Hanafi et al., 2022). Our research departs from the problems raised, namely that religious moderation has been widely discussed. However, it is not widely known whether this thinking has been introduced in the scope of basic education.

This research is intended to fill the gap and to complete our knowledge of religious moderation, especially the experience of Islamic religious education teachers in primary schools in introducing religious moderation to their students. This article discusses several points from the literature review, including religious moderation, primary education, and religious education regulations. After that, we present data from the field. We narrate this data in the form of descriptions as follows: (1) perception of religious moderation among religious education teachers, (2) socialization of the concept of religious moderation in the classroom, and (3) obstacles faced in instilling religious moderation. This study aims to make us aware of the importance of introducing the concept of religious moderation to students from an early age in basic education because it will shape their character into a good, broad-minded and tolerant person when facing differences in real life in a pluralistic society.

Moderate in Religion

According to the opinion of Lukman Hakim Saifuddin (former Minister of Religion of the Republic of Indonesia), moderation in religion means being able to share the truth as long as it does not deviate and is by religious interpretations, still guaranteed in the principles of the religious teachings adopted, which shows the principles of fairness and balance (Purbajati, 2020, p. 186). Religious moderation must be implemented to prevent conflict and create harmony between religious communities (Fahrudin et al., 2021). For policy purposes, religious moderation can be optimized to prevent the spread of radicalism (Hidayat et al., 2020). In the context of Islam, moderation is an understanding of Islam that rejects violence, protects the oppressed, fights extremism, condemns radicalism, rejects coercion, and hates terrorism (Fitri, 2015). Education is the most effective medium for sowing and spreading ideology. In this context, to instil Islamic moderation values, education becomes a strategic choice. Therefore, educational institutions must be able to be at the forefront as a medium to introduce a tolerant, friendly and moderate Islam (Hermawan, 2020).

Basic Education

Primary education is the most basic path to further education (Marmoah et al., 2021, p. 787). Therefore, primary school is important in developing a quality personality (Hanief & Sugito, 2015). In Indonesia, basic education is organized for six years in primary school and three years in junior high school. This basic education can be in the form of institutions such as Primary Schools (SD) and Madrasah Ibtidaiyah (MI) as well as Junior High Schools (SMP) and Madrasah Tsanawiyah (MTs) (PP No. 28 Th. 1990; Law No. 20 Th. 2003). In the Indonesian education system, schools are under the authority of the Ministry of Education and Culture (Mukhlisin, 2021, p. 63), while Madrasahs are under the control of the Ministry of Religious Affairs (M. Huda & Rodin, 2020, p. 44; Yahya, 2014, p. 85).

As in Indonesia, education in Malaysia consists of several levels: preschool, Primary Education, Secondary Education, and Higher Education (Zaitun, 2011, p. 159). The public education institutions in Malaysia are National Schools, Cluster Schools, National Type Schools, and others (Aslindah, 2015, p. 24). In the Malaysian education system, citizens must pursue education for 11 years, namely six years of primary and five years of secondary education. Two ministries manage education in Malaysia. The Ministry of Education Malaysia manages primary and secondary schools, while the Ministry of Higher Education Malaysia manages higher education. The Ministry of Higher Education Malaysia was established in 2004 (Zaitun, 2011, pp. 129-130). This study explores the perceptions of Islamic religious education teachers at the primary education level on the concept of religious moderation in Indonesia and Malaysia and then compares them where possible.

Religious Education Regulations

In Indonesia, the state plays a dominant role in providing and implementing education, including religious education. In this country, religious education is an important pillar in the official education system' (Künkler & Lerner, 2016, p. 7). According to Law No. 20/2003 on the National Education System, National education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Regarding religious education, it explicitly states: (1) Every learner at every type and level of education has the right: a. to receive religious education by his/her religion and taught by educators of the same religion (Law No.20 of 2003).

In Malaysia, the education system is 'inherited' from the British education system (Zaitun, 2011, p. 159), as it is one of the former British colonies (Aslindah, 2015, p. 18). The Malaysian government has issued several important policies on Islamic Education. Since its independence in 1957, Islamic religious knowledge has been used in Malaysia's national education curriculum. In 1975, the Ministry of Education took various important steps to strengthen Islamic education (Aslindah, 2015, p. 23). In 1962, the year of the enactment of the 1961 Education Act, Islamic religious studies was included in the regular timetable for Muslim students with an allocation of 120 minutes of teaching and learning time a week (Nor & Othman, 2011, p. 72). Clearly, in these two countries, Islamic religious education is highly regarded and facilitated by the state.

Methods

Focus

Religious moderation must be introduced to society early, and education is the right channel to realize this hope. It should be disseminated through the learning process within the scope of primary education. Following this line of thought, this research focuses on revealing how the concept of religious moderation is disseminated in primary education in Indonesia and Malaysia. As the largest Muslim country in the world, which Abdurrahman Wahid (the fourth President of the Republic of Indonesia) called a 'moderate Muslim country' (Wahid, 2006, p. 60), Indonesia is expected to play a more significant role in spreading wasathiyah Islam (Suharto, 2017, p. 167) to other countries. We need to observe the experiences in Indonesia and Malaysia to see the similarities and differences between the two countries so that they can learn from each other and improve their weaknesses.

Type

We researchers applied a qualitative study to investigate the implementation of religious moderation in primary education in Indonesia and Malaysia. This is an international collaborative study, so we had to choose locations in these two countries. For Indonesia, we chose a location in Semarang city, while for Malaysia, we chose Nilai city (Negeri Sembilan). Primary data was obtained from interviews and observations, while secondary data was obtained from documents. The interviews were conducted using the following steps. First, 13 (thirteen) primary schools in Indonesia, 5 (five) primary schools in Indonesia, and 5 (five) primary schools in Malaysia were targeted for the study. Second, I will contact the Islamic religious education subject teachers and school principals to ask their willingness to be interviewed regarding the data needed, followed by making an appointment. The observation was done by looking directly at how teachers introduce the concept of religious moderation in the classroom. Documentation was used to obtain knowledge and evidence, such as materials related to introducing the concept of religious moderation by teachers at school. In addition, the researcher distributed questionnaires to the participants and asked them to fill out the questionnaire through Google Forms to enrich the data about our research problems.

Participants

The research participants (respondents) were Islamic religious education subject teachers and primary school principals in Semarang (Indonesia) and Nilai (Malaysia). In total, 25 teachers participated in this study, of which 13 came from 13 primary schools in Indonesia and 12 from 5 primary schools in Malaysia. The choice of research location was based on the consideration that this research is a collaboration between us from Walisongo State Islamic University (UIN), headquartered in Semarang City, and our collaborators from Universiti Sains Islam Malaysia (USIM), headquartered in Nilai City. Islamic religious education subject teachers and school principals were selected as respondents in this study as they are directly involved in introducing the concept of religious moderation in their schools. Interviews with participants from Indonesia were

conducted from September 14 to November 18, 2022, and with participants from Malaysia from November 20 to 26, 2022.

Procedure

The researchers obtained permission to conduct the study from the principals of the participating elementary schools and the Islamic religious education subject teachers. Before the interview, each participant was informed that the participant's answers would be treated privately and anonymously, and the data would be stored securely. Once the participants gave their consent, appointments were then arranged. The researchers attended the school according to the appointment that had been made. The researchers interviewed the participants one by one. Interviews were conducted between 45 to 60 minutes for each participant. Interviews with Indonesian respondents were conducted in Bahasa Indonesia, and interviews with Malaysian respondents, assisted by our collaborators, were conducted in Malay. Then, we translated them into English. The researchers recorded all answers and guaranteed that their identities and responses would not be shared with others. They were also given the right to withdraw from the study without giving any reason if they so wished.

Data Analysis

The collected data were analyzed qualitatively (Creswell, 2014). Data analysis was delivered in the following stages: reduction, presentation, verification, and conclusion drawing (Sugiyono, 2008). Data reduction from interview transcripts is coded and made on the need to know how the concept of religious moderation is introduced to students in the classroom. Data presentation uses restatement, description, and interpretation based on interview references. Then, data validation was conducted to confirm that religious moderation has been introduced to students in the classroom, especially by Islamic religious education subject teachers, under the management of the school principal. Finally, triangulation is done by involving various sources and methods to maintain that implementing or cultivating the concept of religious moderation to students in elementary schools is a real thing.

Result and Discussion

1. Perceptions of Religious Moderation Among Religious Education Teachers

The participants (respondents) in this research were Islamic religious education teachers and school principals. We asked the respondents if they had heard the term religious moderation, and their answers all stated that they had heard and understood it well.

We wanted to know what and how the teachers perspectives on religious moderation were. In response to this question, the Indonesian respondents had mixed answers. One (male) respondent stated that religious moderation means making religion the basis of daily behaviour to avoid extreme views to create peace (R-M4, Interview, 30-Sep-2022). Another stated that the concept of moderation is the same as the concepts of tolerance, non-violence, acceptance of tradition, and national commitment. It is an

attitude and perspective that is not excessive, extreme, or radical (R-M3, Interview, 07-Oct-2022). One respondent (male) expressed his view of religious moderation by describing it as the way we moderately look at religion, that is, understanding and practising religious teachings well and with tolerance, and not extreme (R-M5, Interview, 04-Nov-2022).

Another respondent (female) expressed her view on religious moderation by saying: In my opinion, religious moderation is how we understand Islam correctly, practice Islam that must always be maintained, carry out religious teachings well, but are not fanatical. That is a moderate perspective on religion that emphasizes tolerance, non-violence, respect for local wisdom and nationalism (R-F6, Interview, 04-Nov-2022). Complementing what her friends described, a male respondent described religious moderation as practising religious teachings in a *tawasuth* (middle) manner, just as early Islam was in the middle between believing in many gods (polytheism) and not believing in gods (atheism). Religious moderation can also be interpreted as upholding the values of tolerance and humanity (R-M1, Interview, 16-Sep-2022).

Meanwhile, Islamic religious education teachers in primary schools from Malaysia whom we interviewed gave their opinions, which can be summarized as follows: Moderation and tolerance have a basis; it is in the *Akhlak* lesson, and to implement tolerance, it is determined by *adab*. The basis for moderation is in the *Sirah* of the Prophet Muhammad and the Medina Charter. Tolerance is also based on the *fatwa*. That is, one must show respect to other religions. However, when it comes to religious rituals, it is not allowed because it is no longer tolerance but mixing religious teachings, and that is not justified (R-M7, R-M8, R-M9, R-M10, Interview, 23-Nov-2022).

Other female teachers expressed different opinions. According to respondents R-F9 and R-F10, religious moderation is when someone understands religion beautifully or in the middle. For example, children in their school are allowed to play sports but still follow the rules in Islam about the limits of *aurat* that must be covered (R-F9, R-F10, Interview, 25-Nov-2022). Another teacher said that moderation or *wasathiyah* Islam is simplicity in practising religious teachings that are not excessive; this is taught to students so that extremism and radicalism do not occur (R-F11, R-M14, Interview, 25-Nov-2022).

From the explanation of the research results above, we can compare what teachers in Indonesia and teachers in Malaysia understand in terms of religious moderation. Islamic religious education teachers in Indonesia apparently emphasize the importance of tolerance, avoiding acts of violence, respecting local wisdom and upholding a sense of nationalism. This is likely because these teachers have been informed and understand the four pillars of implementing religious moderation. From the perspective of the Ministry of Religious Affairs of the Republic of Indonesia (2019), the measures of religious moderation are as follows: (1) Nationality commitment. National commitment is a benchmark of whether a person belongs to a radical or moderate ideology because most radical movements adopt the ideology of the caliphate or sharia state. The concept of a nation-state is considered heresy, target and *kafir*, which is not based on Islamic teachings. (2) Tolerance. Tolerance is important because most radical groups will never tolerate differences in religious interpretation among Muslims. Once there are differences in

religious interpretation, then different groups will be considered heretical, kafir (takfir), apostate and the like. (3) Anti-violence. Moderates always use peaceful means in carrying out socio-political transformation, not with violence. (4) Accommodative of local culture. If moderates accommodate local culture, radical groups consider it as heresy, shirk, and deviate from the actual teachings of Islam (Huda, 2021, p. 289).

Meanwhile, Malaysian teachers in this study depart from their understanding of Islamic sharia in understanding the concept of religious moderation. This is so because, in addition to the acceptance of Malaysian Muslims towards the implementation of Islamic Sharia is very high also because in real terms, as far as this research is concerned, there is no guidance from the Malaysian government in terms of religious moderation, as is the case in Indonesia.

2. Dissemination of The Concept of Religious Moderation in The Classroom

The Islamic religious education teachers who responded to this study agreed on the importance of instilling moderation in society. When asked whether they agreed that the concept of religious moderation should be socialized to elementary school students, all of them gave a positive response. This is encouraging for us because it can fortify children so that they are not exposed to radicalism from an early age.

The researchers wanted to know how Islamic religious education teachers introduced the concept of moderation to students. In response, one of the teacher respondents (male) from Indonesia said that he has to give proper guidance to children who are still growing up. When he teaches Islamic religious education, he introduces what moderate Islam is. That is, Islam is a religion that provides goodness and is not hostile to other religions. He explains to his students that Indonesia is a pluralistic society, so we must coexist with people of other religions (R-M1, Interview, 16-Sep-2022). In line with what R-M1 said, another male respondent stated that he teaches his children to bless their environment, establish good relationships with friends of different religions, and have a high sense of tolerance. He also teaches his children not to be selfish and impose their will on others, especially regarding beliefs (R-M6, Interview, 04-Nov-2022).

Regarding the need to convey the concept of religious moderation to students, our respondents in Malaysia stated the following: Teachers need to convey religious moderation to students early on. The way to explain it to students is through lessons designed according to the syllabus (curriculum) and providing additional insights during religious holidays (R-M7, R-M8, R-M9, R-M10, Interview, 23-Nov-2022). Then, they gave the following answers regarding how moderation is taught in their schools. Religious moderation, i.e., wasathiyyah Islam, is taught gradually to the students in their school. Their understanding of moderation is simple, i.e., there are provisions about what is allowed and what is not. According to respondent R-F8, the moderation that he applies in his school is like when he allows things like sports to be done by the students, there are some conditions that the students have to comply with.

Another example is when students ask if they can attend events such as Diwali (Hindu), Chinese New Year, or Christmas, a teacher (R-M12) explains to the students who

have cooked the food that if catering is ordered, then the children can come and eat the food. Similarly, wearing traditional clothes such as Chinese or Indian traditional clothes, according to respondent R-M13, is no problem as long as the clothes cover the aurat and are not tight. The important thing is that it does not violate Islamic rules (R-F8, R-M12, R-M13, Interview, 24-Nov-2022).

We can slightly compare how Indonesian teachers and Malaysian teachers spread the concept of religious moderation. Indonesian teachers spread the concept of religious moderation through classroom learning. They emphasize the importance of tolerance and instruct children to respect their friends of different religions. Meanwhile, Malaysian teachers in this study practised the concept of religious moderation during lessons and religious holidays. They emphasized that moderation is simple and easy as long as it does not violate Islamic law. Despite the difference in emphasis, religious moderation is necessary in Indonesia and Malaysia. Religious moderation can be a preventive measure against potential social friction and conflict between adherents of different religions (Mahfudz & Yuspiani, 2023, p. 1457). In their research, Afwadzi et al. (2024) concluded the importance of re-emphasizing national commitment among students, as this needs to be more prominent in their consciousness. It also emphasizes the importance of the Indonesian government constantly promoting religious texts that emphasize religious moderation in Islamic education, as this can build a moderate mindset in students.

Teachers willingness to instil religious moderation in students in the classroom is a positive impetus to prevent radicalism from entering schools. Many strategies can be pursued to break the recruitment chain of radical movements. Involving young people in dialogue activities on Islam and democracy is one of them (Fenton, 2014, p. 2). Another strategy is to create a moderate education policy that involves collaboration between the government and various religions (Alam, 2020, p. 500). Several important institutions can optimize their role as protectors of the younger generation, one of which is educational institutions (Botma, 2020, p. 173). In the aspect of the curriculum, Islamic moderation can be built by creating curriculum improvement principles derived from the principles of moderation and the practice of applicable methods in integrating curriculum content. This approach includes four levels: contributor, additive, transformative, and social action (Zuhri, 2020, p. 179).

3. Obstacles faced in instilling religious moderation

There are two types of constraints, namely internal and external. Most PAI teachers in this study stated that they did not encounter significant obstacles regarding internal constraints. According to one respondent with the initials R-M2, the obstacle is almost not found to be significant because all teachers in the school where he works are united in enforcing the rules and implementing the school vision. For her, the biggest obstacle comes from external factors, namely the lack of parental support at home and the surrounding environment (R-M2, Interview, 23-Sep-2022). Similarly, R-F1 stated that the supporting factors in building religious moderation in his school are still invisible. The inhibiting factor in efforts to build religious moderation currently arises from the majority

Muslim community around the school, which tends to be inclusive in religion (R-F1, Interview, 30-Sep-2022). Internal obstacles encountered include students who are ignorant and do not pay attention to the teacher's explanation. Meanwhile, most Malaysian respondents stated that they did not find any significant obstacles because all the students they taught happened to be Muslim (Researcher observation in class, 23-Nov-2022).

If we compare the situation experienced by teachers in Indonesia and Malaysia, there is a slight difference. Teachers in Indonesia experience many obstacles, while teachers in Malaysia claim not to experience many obstacles in explaining religious moderation to students. Despite the obstacles, teachers should be appreciated because they have carried out their duties to instil good values to fortify their students from extremism that can threaten the nation's integrity. Teachers in Indonesia and Malaysia have built the character of their students and prepared them to be good citizens. According to social role theory, a character is vital in carrying out organizational rights and obligations (Pajarianto et al., 2022, p. 4). In their respective schools, teachers have an important role in building strong characters for their students. In addition, Islamic Religious Education teachers occupy a very strategic position as they spearhead the implementation of religious moderation, which in Indonesia, unlike Malaysia, has become a priority development program until 2025 (Yasmadi et al., 2024, p. 534).

Conceptually, obstacles to introducing moderatism into society come from some groups criticizing the term because the concept is still debated. In the context of theological understanding, as stated by Hilmy (2012, p. 265), moderatism is not easy to decipher, as it is considered a marker of weak religious fervour that does not reflect faithful Islam and is considered a Western strategy to weaken the solidity of Islam. It must be recognized that efforts to promote religious moderatism as a way to uphold human dignity are not always easy, as there are often threats from within Islam itself. For example, conservative Islamic groups that seek to monopolize universal truth claims (Jubba et al., 2022, p. 11).

Conclusion

This study explores how religious moderation is understood and implemented in the classroom learning process by Islamic religious education subject teachers in primary schools in Indonesia and Malaysia. The research found that most teachers are well-informed about what is being debated on this issue in both Indonesia and Malaysia. They have a good understanding of what religious moderation is. That is, they perceive it as a concept that teaches that one should not be so fanatical in practising religion that they tend to blame everything outside themselves. The findings also show that they have implemented the concept of religious moderation according to what they understand. They implement it in the classroom when teaching religious subjects to their students. They see that Islam has a set of teachings that must be practised daily. They see in reality that Muslims coexist with adherents of other religions who have different religious teachings, so they must respect each other.

We realize that this study has limitations. Given the limited locations and the number of schools and teachers participating in this study, it is not enough to generalize about implementing religious moderation in basic education in the two countries. Further research with a more significant number of participating schools and teachers should be conducted to improve generalization. It should be understood that some radical and intolerant groups may have used schools as a place to spread their ideas to students. Therefore, this study recommends that the relevant authorities lead the moderate religious movement and strengthen it as the mainstream. It is also recommended that the countries concerned organize workshops and provide training for Islamic religious education teachers to enhance their knowledge of the concept of religious moderation and to improve their skills to effectively inculcate religious moderation to students in the schools where they currently teach.

Declarations

Author contribution statement

Muslih, as the lead author, contributed to the conceptualization, methodology, formal analysis, investigation, and writing of the original draft. Muslim Muslim, as the second author, assisted the lead author in compiling the research results. Ramiaida Darmi, as the third author, assisted the primary author in compiling the research results and research sources (collaborators) in Malaysia. Siti Rosilawati Ramlan, as the fourth author, assisted the primary author in compiling the research results and research sources (collaborators) in Malaysia. As the fifth author, Rizal Rahman Abdullah assisted the primary author in compiling the research results (data curation). M. Aqil Luthfan, as the sixth author, assisted the primary author in compiling the research results (data curation).

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