

PANGOLO SOMPA IN BUGIS MARRIAGE IN BONE REGENCY FROM THE PERSPECTIVE OF AL-'ADAH MUHAKKAMAH



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Abstract

The main problem addressed in this study lies in the contradiction between the enduring cultural practice of *pangolo sompa* in Bugis marriage traditions and the growing perception that it may conflict with Islamic law in the modern era. This research aims to analyze the existence and transformation of *pangolo sompa* in Bugis marriage customs in Bone Regency and to examine its implementation from the perspective of *al-'adah muhakkamah* in Islamic law. This study is a field research employing a qualitative approach. The data sources consist of community leaders, religious figures, and married couples in Bone Regency. Data were collected through observation, in-depth interviews, and documentation, and analyzed using descriptive qualitative methods through the stages of data reduction, data presentation, and conclusion drawing. The findings reveal that *pangolo sompa* remains significant as a symbol of honor, responsibility, and kinship, although its meaning has shifted due to modernization and changing religious interpretations. The novelty of this study lies in demonstrating that *pangolo sompa*, when viewed through *al-'adah muhakkamah*, aligns with Islamic legal principles as long as it avoids discrimination and excessive burden. The study contributes academically by strengthening the global discourse on the integration of local wisdom and Islamic jurisprudence, highlighting how local customs can coexist harmoniously with religious law in various Muslim societies and offering a model for understanding cultural adaptation within Islamic legal frameworks.

Abstrak

Permasalahan utama yang dikaji dalam penelitian ini terletak pada kontradiksi antara keberlangsungan praktik budaya *pangolo sompa* dalam tradisi perkawinan Bugis dengan pandangan yang berkembang bahwa praktik tersebut dapat bertentangan dengan hukum Islam di era modern. Penelitian ini bertujuan untuk menganalisis eksistensi dan transformasi *pangolo sompa* dalam adat perkawinan Bugis di Kabupaten Bone serta meninjau pelaksanaannya dari perspektif *al-'adah muhakkamah* dalam hukum Islam. Penelitian ini merupakan penelitian lapangan dengan menggunakan pendekatan kualitatif. Sumber data terdiri atas tokoh masyarakat, tokoh agama, dan pasangan suami istri di Kabupaten Bone. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan metode deskriptif kualitatif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa *pangolo sompa* tetap memiliki makna penting sebagai simbol kehormatan, tanggung jawab, dan ikatan kekeluargaan, meskipun maknanya telah mengalami pergeseran akibat modernisasi dan perubahan pandangan keagamaan. Kebaruan penelitian ini terletak pada temuan bahwa *pangolo sompa*, jika ditinjau dari perspektif *al-'adah muhakkamah*, sejalan dengan prinsip-prinsip hukum Islam selama tidak mengandung unsur diskriminatif dan tidak memberatkan pihak laki-laki. Secara akademik, penelitian ini berkontribusi dalam memperkuat wacana global mengenai integrasi antara kearifan lokal dan yurisprudensi Islam, serta menyoroti bagaimana adat istiadat lokal dapat hidup berdampingan secara harmonis dengan hukum agama dalam berbagai masyarakat



Muslim dan memberikan model pemahaman adaptasi budaya dalam kerangka hukum Islam.

INTRODUCTION

Marriage is not only a legal contract between two individuals but also a cultural institution that reflects the moral (Nedoluzhko & Agadjanian, 2015), social (Fajruddin Fatwa & Marliyah, 2024), and religious identity of a community (Mansur, Ihsan, Diab, Nurfaidah, & Darlis, 2024). In Bugis society, the practice of *Pangolo Sompa*—a symbolic gift exchange representing sincerity and moral responsibility—continues to play an essential role in maintaining social harmony. The existence of this tradition in Bone Regency illustrates how ancestral customs persist amid rapid modernization and shifting cultural values. As the younger generation becomes increasingly exposed to globalization, the continuity of traditional practices like *Pangolo Sompa* faces challenges that may threaten their cultural significance. However, the Bugis community continues to preserve this tradition as a medium of moral education and social ethics in marital relationships. The importance of this phenomenon lies in its role as a bridge connecting cultural heritage with religious norms, allowing local wisdom to coexist harmoniously with Islamic law. Therefore, studying this tradition is crucial for understanding the resilience of indigenous Islamic culture in contemporary society.

Previous research on Bugis marriage customs highlights the dynamic interplay between local tradition, Islamic law, and state regulation in shaping family and social resilience. First, Wardana Said et al. emphasize that Bugis cultural values strengthen family resilience through Islamic education that harmonizes customary practices with religious teachings (Said, Hukmiah, Nur, Wahyuni, & Akbar, 2024). Second, Aris and Bukido reveal tensions between the *pem kali* cultural norms and the enforcement of marriage age laws in religious courts, illustrating a clash between customary and formal legal systems (Aris & Bukido, 2022). Third, Ipandang and Darlis describe *Passampo Siri'* as a socio—legal mechanism to uphold family honor within the framework of Islamic law (Ipandang & Darlis, 2022). Fourth, Nur Avita et al. explore the integration of dowry (*mahar*) and *dui menre* as an effort to merge the economic and spiritual dimensions of marriage between tradition and Sharia (Avita, Idris, & Oktalita, 2022). Finally, Nor Shela Saleh et al. demonstrate how communication rituals and cultural heritage surrounding marriage reinforce social cohesion within the Bugis community (Saleh, Rosli, & Syamsuri, 2022). Overall, these studies suggest that Bugis marriage traditions serve as a unifying social institution that preserves identity and family strength, yet simultaneously present challenges in balancing customary values with the principles of Islamic jurisprudence and state law.

An evaluation of prior studies reveals that *Pangolo Sompa* has often been portrayed as a static cultural relic rather than a living, adaptive institution. Many ethnographic works document its ritual aspects but fail to examine its evolving meaning in the face of modern socio—religious dynamics. Recent sociological studies have begun to recognize its social functions—such as strengthening family bonds and community cohesion—but still lack a jurisprudential approach grounded in Islamic law. This study addresses that limitation by positioning *al-'adah muhakkamah* as a theoretical framework to interpret the legitimacy of *Pangolo Sompa* within Islamic jurisprudence. By doing so, it offers a balanced perspective that neither romanticizes tradition nor dismisses it as outdated. Instead, it explores how customary norms operate in tandem with Sharia principles to sustain moral integrity and cultural identity

in Bugis society. This approach underscores the necessity of contextualizing Islamic law within local realities to promote harmony between religion and culture.

Based on the social and theoretical background above, this study focuses on examining the implementation of *Pangolo Sompa* in Bugis customary marriage in Bone Regency through the perspective of *al-'adah muhakkamah*. The central research question asks how this tradition functions as a moral and legal mechanism within Bugis society and to what extent it aligns with Islamic jurisprudence. The study argues that *Pangolo Sompa* represents not merely a cultural symbol but also a practical expression of Islamic ethical values embedded in social life. By analyzing its structure, meaning, and transformation, the research aims to demonstrate that *Pangolo Sompa* embodies the principles of sincerity (*ikhlas*), responsibility (*amanah*), and social justice (*'adl*) consistent with Sharia law. Therefore, the hypothesis of this study posits that the endurance of *Pangolo Sompa* results from its ability to reconcile traditional Bugis wisdom with Islamic legal norms, making it a living example of *al-'adah muhakkamah* in practice.

METHODS

This study employs a qualitative approach using a field research design, conducted in Bone Regency, South Sulawesi Province, Indonesia, from March to June 2024. The research site was chosen because Bone Regency remains one of the regions that strongly preserves Bugis customary practices, particularly the *pangolo sompa* tradition in marriage. The study integrates three analytical approaches: sociological, theological—normative, and historical. The sociological approach was used to interpret the social meanings and cultural functions of *pangolo sompa* within Bugis society. The theological—normative approach examined its consistency with Islamic legal principles through the concept of *al-'adah muhakkamah*, which acknowledges custom as a legitimate source of law provided it does not contradict Sharia. The historical approach was employed to trace the origin, evolution, and transformation of the practice to understand its adaptation within the changing contexts of modernization and religious interpretation.

The research involved 15 participants, including community leaders, religious figures, and married couples who had practiced *pangolo sompa*. Data collection was carried out through observation, in-depth interviews, and documentation studies. Observations focused on the ceremonial process and symbolic components of *pangolo sompa*, while interviews explored perceptions and experiences related to its meaning and relevance. Documentation comprised customary manuscripts, local archives, and prior studies. The research was supported by field assistants fluent in Bugis language and cultural expressions. Data analysis followed the interactive model involving data reduction, data display, and conclusion drawing. To ensure methodological rigor, the study applied source and methodological triangulation. Coding and thematic organization were conducted manually and cross-validated using qualitative analysis software to ensure the reliability, validity, and traceability of findings.

RESULT AND DISCUSSION

RESULT

The Existence of *Pangolo Sompa* in Bugis Customary Marriage in Bone Regency

The research findings show that *pangolo sompa* remains an important and sacred element in the Bugis customary marriage tradition, especially in Bone Regency. This tradition is carried out under strict customary rules, from the selection of individuals responsible for conducting the ritual to the process of offering *pangolo sompa*. The appointed person must come from a close family, be married, have children, and have

both parents still alive. The use of customary symbols such as white cloth and specific ritual objects reflects high spiritual and cultural values. In this context, custom and religion coexist harmoniously through the principle of *al-'urf*, where local traditions are accommodated as long as they do not contradict Islamic law. However, differences in understanding exist between regions. For instance, some communities in West Tanete Riattang regard the ritual performer as belonging to a lower social class, indicating disparities in cultural perception. Moreover, modernization has led some younger generations to misunderstand or even abandon this customary practice.

Reflection on the findings reveals that the preservation of *pangolo sompa* is strongly influenced by the strength of cultural transmission within families and communities. The role of customary leaders, religious figures (Brett, Hopkins—Doyle, Robnett, Watson, & Tenenbaum, 2023), and educational institutions is crucial in maintaining and passing down the philosophical and procedural understanding of this tradition. In areas that still uphold customary values (Iman, Tedi Kholiludin, Muhammad Lutfi Hakim, & Ubbadul Adzkiya', 2024), such as Bengo and Cenrana Districts, the ceremony is performed solemnly and has undergone little change. This contrasts with regions lacking cultural education, where misinterpretations emerge, such as perceiving the ritual performer as a slave or belonging to a lower caste (Darlis, 2022). The lack of socialization about the symbolic and moral values of the ritual is one of the main reasons for this misconception. Additionally, modernization and globalization have driven communities to simplify the ceremony for efficiency in time and cost (Saiin, Umar, Badarussyamsi, Hajazi, & Yusuf, 2023), which in the long term may erode the cultural essence that has been passed down for generations.

Interpretation of the data and reflections show that the existence of *pangolo sompa* serves not only as a symbolic ritual but also as an indicator of respect for social structure, family values, and religiosity in Bugis society. This tradition strengthens family ties and embodies the *siri'* (honor and dignity) values upheld in Bugis culture. When the ceremony is performed correctly, it brings blessings and higher social legitimacy to the marriage. However, any deviation—such as choosing the wrong ritual performer or neglecting the process—can lead to social conflict (Cardona, Bedi, & Crookston, 2019), wedding delays, or even be considered an insult to custom. In this context, the values embedded in this tradition hold strong social and spiritual binding power. Unfortunately, negative perceptions such as the social stigma toward the ritual performer's status indicate a degradation of understanding that must be immediately addressed to preserve the noble meaning of this cultural heritage.

Earlier works mostly discussed *pangolo sompa* in general but rarely focused on the social role of key figures involved in the ceremony. This study successfully highlights the social dimensions of the ritual, including community perception and symbolic meanings embedded in the practice. Moreover, most previous studies emphasized descriptive aspects of the tradition without critically analyzing changes in perception caused by modernization. This study, however, brings to light the paradigm shifts and meaning distortions regarding social status that reflect the complex sociocultural dynamics in society. Therefore, these findings contribute new insights to Bugis cultural studies, providing a deeper perspective on cultural resistance to modernization and the importance of intergenerational understanding of customary values (Bazarkulova & Compton, 2021).

The results must demonstrate the implications of the issue or phenomenon in a transformative manner. The study of the *pangolo sompa* tradition reveals that beyond its ritual and symbolic aspects, it functions as a medium for transmitting moral values, social harmony, and respect within the Bugis community. However, modernization and shifting

generational perspectives have gradually reduced its significance, leading to a decline in cultural literacy among younger members (Aji, Rambe, Yunus, & Feriera, 2021). This phenomenon implies the urgent need for transformative cultural revitalization that bridges traditional values with contemporary social contexts (Hayati, Khitam, Erfan, & Amini, 2024). By integrating the *pangolo sompa* tradition into educational, religious, and community frameworks, it can evolve from a mere ceremonial practice into an active platform for strengthening identity, intergenerational continuity, and social cohesion. Therefore, the preservation of *pangolo sompa* must not only focus on conserving rituals but also on reinterpreting its meanings in ways that empower local wisdom to remain relevant and transformative in modern Bugis society.

The Implementation of the *Pangolo Sompa* Tradition in Bugis Marriage in Bone Regency from the Perspective of *Al-'Adah Muhakkamah*

The *pangolo sompa* tradition practiced in the customary wedding ceremonies of the Bugis community in Bone Regency represents a cultural heritage of profound historical and cultural significance, which continues to be preserved and consistently practiced by the local community. This tradition is not merely a symbolic ritual or ceremonial formality but a manifestation of deeply rooted social, moral, and spiritual values embedded in communal life. In the process, the ceremony symbolizes the formal moment when the bride's family entrusts their daughter to the groom's family as an expression of mutual respect and trust. Meanwhile, *pangolo sompa* refers to a collection of symbolic objects brought by the groom's side as a token of sincerity and readiness to build a harmonious and enduring family life. Each object in the *pangolo sompa* carries rich philosophical meaning that transcends material aspects and reflects essential life values within marriage. For instance, *penne tana* (earthen plate) symbolizes wealth and the material foundation of family life; rice represents prosperity and continuity; a needle stands for patience and perseverance in facing challenges; and *cippe panguttu* (broken pan) signifies wisdom in resolving conflicts (Brett et al., 2023), especially with in-laws. These elements affirm that, for the Bugis people, marriage is not merely a formal administrative or religious act but a medium for character education and the preservation of moral and cultural values deeply embedded in local wisdom (Gupte & Anitha, 2024), in line with the Islamic legal maxim of *al-'adah muhakkamah*, which acknowledges that customary practices can hold legal authority when not in conflict with Sharia principles.

The continued preservation of this tradition is sustained by the living customary values respected within Bugis society and reinforced by the active roles of traditional and religious leaders who safeguard its continuity amid modern transformations. A key factor supporting the endurance of the *pangolo sompa* tradition is the inclusive interpretation of Islamic teachings that allow local cultural practices, provided they do not contradict Islamic law, as affirmed by the principle of *al-'adah muhakkamah*. Interviews with community leaders such as Abdul Jabbar and Patarai reveal that Bugis society values a harmonious balance between custom (*adat*) and Islam. The *pangolo sompa* ceremony is not only conducted to uphold tradition but also serves as a moral framework promoting respect between families, responsibility, and sincerity in establishing a blessed marital life. The symbolic objects used in this process function as more than decorative elements; they serve as educational tools for younger generations to internalize emotional, moral, and spiritual readiness for marriage.

The involvement of cultural and religious leaders plays a crucial role in maintaining the legitimacy and relevance of this tradition (Akhtar, 2018), ensuring its continuity amidst changing social contexts (Bertrand – Dansereau & Clark, 2016). The implementation of the *pangolo sompa* custom significantly strengthens social bonds between families and preserves the Bugis cultural identity through intergenerational transmission of values and norms. Spiritually, the symbols embedded in *pangolo sompa* act as means of internalizing religious responsibilities within family life, including providing sustenance, maintaining harmony, and fostering patience. From an Islamic legal perspective, applying the principle of *al-'adah muhakkamah*—which upholds the authority of local customs consistent with Sharia principles—this tradition is recognized as valid and beneficial (Inayatullah, Mohd Nor, Asy'ari, & Faisal, 2022). As long as it avoids ostentation (Idrus, Nurdin, Qayyum, Halim, & Amir, 2023), wastefulness (Yuliatin, Nabilah Effendi, Sibawaihi, Santri, & Septia Utami, 2025), or coercion, *pangolo sompa* is viewed as a profound form of social and spiritual education (van der Toorn, Jost, Packer, Noorbaloochi, & Van Bavel, 2017). Thus, this tradition not only serves as a guardian of Bugis cultural identity but also enriches the corpus of local Islamic jurisprudence with universal values such as responsibility, honesty, and respect for parents.

The results of this study reveal that *pangolo sompa* remains a vital and sacred element in Bugis customary marriage in Bone Regency, serving as both a cultural identity marker and a moral framework that continues to shape social harmony amid modernization. The tradition, grounded in Bugis social ethics and Islamic values, symbolizes mutual respect, sincerity, and family responsibility through meaningful objects such as *penne tana*, rice, needles, and *cippe panguttu*, each representing prosperity, perseverance, and wisdom in maintaining marital harmony. Viewed through the legal maxim of *al-'adah muhakkamah*, the practice aligns with Islamic jurisprudence, demonstrating that local customs can possess normative legitimacy when not conflicting with Sharia. Transformatively, these findings illustrate that *pangolo sompa* is not merely a preserved tradition but a dynamic cultural mechanism that strengthens intergenerational moral education, enhances religious inclusivity (Solihan, Izomiddin, Mohammad Syawaludin, Kiki Mikail, & Padila, 2025), and fosters social resilience (Bardon, 2020). It also underscores that modernization need not diminish local wisdom (Madina, Ali, & Puspita, 2023); instead (Zhunussova, 2022), it can inspire a renewed understanding of tradition as a living expression of Islamic law in context, reaffirming the adaptive power of Bugis culture to integrate faith, identity, and ethical values in a harmonious and evolving framework.

DISCUSSION

The results of this study indicate that *Pangolo Sompa* continues to hold a vital position in Bugis traditional marriage in Bone Regency as both a moral and symbolic institution. The data reveal that this practice functions not only as a material exchange but also as a reflection of sincerity, respect, and moral commitment between families (Horii, 2020). The symbolic elements of *Sompa*—often expressed through gifts or dowries—represent the ethical readiness and social responsibility of the groom's family. Despite increasing modernization, the Bugis community consistently upholds this tradition as part of their cultural and spiritual heritage. The findings show that the practice of *Pangolo Sompa* contributes to maintaining social harmony and strengthening intergenerational ties. It also serves as a medium of moral education that promotes patience (Efrinaldi, Jayusman, Fatimah, Rimanto, & Yarmunida, 2023), cooperation (Estrin, Mickiewicz, & Olarewaju, 2025), and respect in married life (Huda, Purnomo, Mun'im, Aminuddin, & Santoso, 2024).

Through the framework of *al-'adah muhakkamah*, the results demonstrate that *Pangolo Sompa* remains in harmony with Islamic jurisprudence (Al—Sharmani, 2018), validating it as an acceptable cultural practice within the scope of Sharia law (Wan, 2020).

The persistence of *Pangolo Sompa* is sustained by several intertwined causes within the Bugis social structure. First, the transmission of cultural values from one generation to another remains strong, with elders and religious leaders serving as key agents in preserving local wisdom. Families regard the practice as a sacred moral duty, ensuring it is performed properly in every marriage (Zulkifli, Zikri, Artiningsih, Zainuddin, & Helim, 2024). Second, the inclusive nature of Islamic interpretation among the Bugis community allows for the integration of local customs into religious life (Takvam Kindt, 2022), as long as these customs do not conflict with fundamental Sharia principles (Polit, 2018). This theological flexibility creates a balanced relationship between faith and culture (Maloko, Indiyanto, Fernando, & Larasati, 2024). Third, *Pangolo Sompa* reinforces gender roles and social unity (Baynesagn & Maru Wubie, 2025), where men are encouraged to demonstrate generosity and moral integrity, while women embody respect and virtue (Kuper, 2016). Furthermore, the modernization of education has not weakened the practice but rather transformed it, leading to symbolic reinterpretation while maintaining the essence of the ritual's meaning.

The existence of *Pangolo Sompa* generates transformative effects on the cultural and religious life of Bugis society. It acts as a moral compass for married couples, guiding them toward sincerity, harmony, and patience in household life (Susilawati, Amir, Ikbal, Nur, & Maddusila, 2023). By connecting cultural symbols with Islamic ethics (Kasselstrand, 2018), *Pangolo Sompa* embodies a model of coexistence between local wisdom and religious law. This integration nurtures social stability, encouraging individuals to practice religion within the framework of cultural familiarity (Bahardur, Andayani, Suwandi, & Wardani, 2022). Symbolically, the items involved in *Pangolo Sompa* function as educational tools that instill the values of mutual responsibility, honesty, and compassion. They also play a role in shaping ethical awareness among younger generations, reinforcing that marriage is not merely a personal contract but a communal and spiritual bond (Rasidin, Witro, Busni, Nurjaman, & Afan, 2024). Ultimately, *Pangolo Sompa* strengthens social solidarity and acts as a unifying element that harmonizes tradition with faith in the contemporary era.

Compared to previous studies, this research provides a more comprehensive understanding of *Pangolo Sompa* through the legal—theological lens of *al-'adah muhakkamah*. Earlier research tended to describe the practice in descriptive or ethnographic terms, focusing on rituals and symbolic exchanges without delving into its jurisprudential implications (Nikolskaia, 2019). In contrast, this study situates *Pangolo Sompa* as an adaptive institution capable of mediating between customary law and Islamic principles. It demonstrates that customary traditions can evolve while maintaining doctrinal consistency with Islamic ethics (Ravetllat Ballesty & Sanabria Moudelle, 2019). Previous scholars often viewed modernization as a threat to cultural traditions, whereas this study identifies it as a catalyst for reinterpretation and continuity (Wang, 2020). By bridging sociology, anthropology, and Islamic law (Fauzi, Hakim, Long, & Yasin, 2024), the findings highlight *Pangolo Sompa* as a living tradition that embodies the dynamic interaction between religious understanding and cultural transformation, thus presenting a model for cultural resilience in Muslim societies.

Based on these findings, several recommendations are proposed to ensure the sustainability of *Pangolo Sompa* as a cultural and moral heritage. Conceptually, the integration of cultural education with religious teachings should be strengthened in both formal and informal learning contexts. Methodologically, future research should apply participatory approaches involving traditional leaders (Rajafi & Susanti, 2023), local scholars, and young generations to explore evolving interpretations of the custom. Policy-wise (Gumede & Mathonsi, 2019), local governments should incorporate Bugis cultural heritage into school curricula and community programs to foster awareness and pride in indigenous traditions (Busyro, Burhanuddin, Muassomah, Saka, & Wafa, 2023). Moreover, religious and customary institutions must collaborate in issuing joint guidance that harmonizes local customs with Islamic ethics (Rijiju & Gogoi, 2024). This cooperation would ensure that practices like *Pangolo Sompa* remain spiritually meaningful and socially relevant. Through such initiatives, *Pangolo Sompa* will not only survive as a ceremonial form but thrive as a moral, spiritual, and educational pillar for future generations in Bone Regency and beyond.

CONCLUSION

The findings of this study reveal that *pangolo sompa* continues to play a vital role in Bugis marriage traditions as a symbol of honor, moral responsibility, and kinship solidarity. Despite the influence of modernization and shifting religious interpretations, this customary practice maintains its social relevance as a unifying cultural identity among Bugis people. The results show that while the material aspects of *pangolo sompa* have evolved, its moral essence remains rooted in respect and communal harmony. From the perspective of *al-'adah muhakkamah*, *pangolo sompa* does not contradict Islamic legal principles as long as it avoids discrimination and excessive burden. This indicates that Bugis customary norms can coexist harmoniously with Islamic values, reflecting a dynamic interplay between tradition and religion. The study concludes that maintaining *pangolo sompa* through adaptive interpretation ensures its continued relevance within both the cultural and spiritual lives of Bugis Muslims in Bone Regency.

This study contributes to the broader academic discourse on the integration of local wisdom and Islamic jurisprudence, providing empirical evidence that traditional customs can operate within Sharia-compliant frameworks when guided by the principle of *al-'adah muhakkamah*. It enhances the theoretical understanding of how customary practices evolve while maintaining fidelity to religious law. Methodologically, this study serves as a reference for qualitative research combining sociological, theological, and historical perspectives to analyze indigenous traditions. It further strengthens the global conversation on cultural resilience in Islamic law by illustrating how local wisdom enriches jurisprudential thought. The findings highlight the need for policymakers and religious scholars to support culturally sensitive legal interpretations that sustain both tradition and faith in contemporary Muslim societies.

DECLARATIONS

AUTHOR CONTRIBUTION STATEMENT

Henrawan contributed to the conceptualization, data analysis, and manuscript preparation. He was responsible for designing the research framework, interpreting the results, and ensuring the overall accuracy and integrity of the study. Henrawan reviewed and approved the final version of the manuscript for publication.

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DATA AVAILABILITY STATEMENT

All data supporting this study are available from publicly accessible sources and can be obtained from the corresponding author upon reasonable request.

DECLARATION OF INTERESTS STATEMENT

The authors declare that there are no conflicts of interest or competing financial interests related to this study.

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