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Gender Power Relations in Patriarchal Families: An Analysis of Role Equality in Sriwangi Ulu Village, East OKU, South Sumatra from the *Mubadalah* Perspective

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Abstract

Persistent gender inequality in rural Muslim families demonstrates a significant gap between formal commitments to gender justice and everyday household practices shaped by patriarchal norms, customary traditions, and gender-biased religious interpretations. This study investigates the structure of gender power relations within families in Sriwangi Ulu Village, East OKU, South Sumatra, and examines the relevance of the *Mubadalah* framework articulated by Faqihuddin Abdul Kodir as an alternative ethical and interpretive approach for promoting reciprocal and equitable family relations. Employing a qualitative descriptive design, data were collected through in-depth interviews, participant observation, and document analysis involving married couples and community figures, and analyzed using thematic and content-based techniques grounded in reciprocity theory. The findings reveal that household governance remains strongly male dominated across decision-making, economic control, children's education, and mobility, while women disproportionately shoulder unpaid domestic and care responsibilities with limited authority, indicating the persistence of hierarchical rather than dialogical relations. These patterns demonstrate a systematic misalignment between lived family practices and the principles of reciprocity, partnership, and shared responsibility advocated by *Mubadalah*. The study contributes theoretically by integrating Islamic gender hermeneutics with sociological analysis to explain how religious reinterpretation can serve as a culturally legitimate mechanism for challenging entrenched patriarchy, and empirically by identifying emerging egalitarian tendencies among younger families that signal potential pathways for transformation. The findings imply that sustainable gender equality in rural contexts requires not only legal protection but also community-based family education, gender-just religious literacy, women's economic empowerment, and participatory household decision-making to institutionalize reciprocal gender relations at both household and village levels.

Keywords: Gender Power Relations; *Mubadalah*; Patriarchy; Role Equality; Rural Family.

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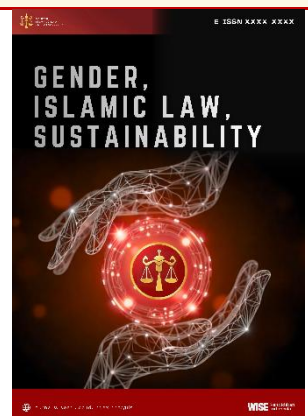
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INTRODUCTION

Gender equality has become a central normative commitment within contemporary constitutional democracies, particularly in Southeast Asia, where legal reforms increasingly reflect global human rights discourse and international treaty obligations. The integration of gender protection into national legal systems is widely recognized as a fundamental indicator of democratic consolidation, rule of law, and human rights compliance [1], [2], [3]. Within this framework, states are not only expected to ratify international instruments such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), but also to internalize these commitments into coherent constitutional structures and enforceable statutory mechanisms [4], [5], [6]. In plural and post-colonial legal systems, however, the translation of international gender norms into domestic law is often mediated by complex institutional arrangements, including decentralization, legal pluralism, and the coexistence of civil and religious jurisdictions [2], [7], [8], [9]. These structural conditions significantly influence the extent to which gender equality norms are substantively realized rather than remaining symbolic or declaratory [10], [11], [12].

Comparative scholarship has demonstrated that Southeast Asian legal systems exhibit diverse approaches to constitutionalism and gender protection, shaped by historical trajectories, colonial legacies, and socio-religious configurations [13], [14], [15]. In Indonesia, constitutional amendments following the Reformasi era strengthened human rights provisions and expanded judicial review authority, thereby creating broader normative space for gender based claims [16], [17]. Conversely, Malaysia's dual legal structure where civil courts operate alongside Syariah courts reflects institutionalized legal pluralism that may generate jurisdictional fragmentation in matters affecting women's rights [18], [19]. Several empirical and doctrinal studies have examined gender based violence legislation, family law reform, and constitutional adjudication in both countries [20], [21], [22]. These studies generally conclude that while formal legal frameworks appear progressively aligned with international standards, enforcement gaps, interpretative inconsistencies, and institutional constraints continue to undermine substantive equality.

Nevertheless, the existing body of literature remains largely fragmented and sectoral. Prior studies predominantly focus on single jurisdictions, specific statutes, or isolated judicial decisions, rather than offering a systematic comparative constitutional analysis of how gender protection regimes are structurally embedded within broader legal [2], [23]. Moreover, much of the scholarship adopts a descriptive doctrinal orientation without sufficiently interrogating the interaction between constitutional design, legal pluralism, and the harmonization of international gender norms [24], [25], [26]. As a consequence, the structural determinants that shape normative coherence and institutional effectiveness in gender protection across different legal systems remain under theorized. This gap is particularly significant in the comparative context of Indonesia and Malaysia, where shared regional characteristics coexist with markedly different constitutional configurations.

Accordingly, the present study addresses this research gap by conducting a comparative normative-juridical analysis of gender protection regimes in Indonesia and Malaysia, with specific emphasis on constitutional foundations, legislative harmonization, and the internalization of international human rights norms. Unlike prior research that concentrates on

isolated legal reforms, this study advances a structural constitutional perspective to examine how institutional design influences the coherence, implementation, and effectiveness of gender protection mechanisms. The novelty of this research lies in its integrative analytical framework that links constitutional architecture, legal pluralism, and normative harmonization within a comparative Southeast Asian context. Therefore, the primary objective of this study is to critically evaluate the extent to which differences in constitutional structure and legal system configuration shape the substantive realization of gender equality in Indonesia and Malaysia, and to contribute a theoretically grounded comparative model for assessing gender protection in plural legal systems.

METHODS

This study employed a normative juridical research design with a comparative constitutional approach to examine the structural configuration of gender protection regimes in Indonesia and Malaysia. The research was grounded in doctrinal legal methodology, focusing on the systematic analysis of legal norms, principles, and institutional arrangements embedded within constitutional texts, statutory instruments, and relevant international human rights frameworks. Rather than relying on empirical fieldwork, the study analyzed authoritative legal sources as primary data, including constitutional provisions, gender related statutes, judicial decisions, and officially ratified international conventions such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Secondary data consisted of peer-reviewed journal articles, academic monographs, policy reports, and comparative constitutional scholarship that contextualize gender equality within plural legal systems. The selection of Indonesia and Malaysia as comparative cases was based on purposive criteria: both are Southeast Asian constitutional democracies with shared historical and socio-legal characteristics, yet they differ significantly in institutional design particularly regarding decentralization and legal pluralism thereby providing an analytically relevant basis for structured comparison.

Data collection was conducted through systematic document analysis, employing a qualitative content analysis technique to identify patterns of constitutional recognition, legislative harmonization, judicial authority, and normative integration of international gender standards. Each legal document was examined using a coding framework developed from constitutional theory, gender equality jurisprudence, and international human rights principles. The analytical procedure involved three stages. First, constitutional provisions in both countries were mapped to determine the explicit and implicit guarantees of equality and non-discrimination. Second, statutory instruments related to gender protection were assessed to evaluate the degree of alignment with constitutional norms and international commitments. Third, institutional mechanisms particularly judicial review authority and jurisdictional structures were analyzed to assess the coherence and enforceability of gender protection regimes. Comparative analysis was conducted using a structured focused comparison model, ensuring that identical analytical categories were applied to both jurisdictions to enhance methodological consistency and replicability.

To ensure analytical rigor and reliability, the study employed triangulation of legal sources by cross referencing constitutional texts, statutory law, judicial interpretations, and scholarly commentary. Interpretative validity was strengthened through doctrinal reasoning and systematic synthesis of comparative legal scholarship. The findings were then organized into thematic

categories and synthesized into a comparative analytical matrix to highlight structural similarities and differences between the two legal systems. Through this methodological design, the study seeks to provide a theoretically grounded and replicable framework for evaluating gender protection regimes within plural constitutional systems.

RESULTS AND DISCUSSION

To understand gender power relations in patriarchal families, this study involved eight informants, comprising six husband and wife pairs and two women who are active at the village level and familiar with local gender dynamics. It was found that the power structure within families in Sriwangi Ulu Village is generally still based on traditional patriarchy. This tendency is evident in male dominance in decision making, financial matters, children’s education, and the division of domestic tasks. The eight informants were selected purposively based on their involvement as husband and wife pairs. Basic data on the eight informants are presented in the following table.

Table 1. Names of Informants

Code	Informan
P1	The first female participant interviewed
P3	The third female participant interviewed
L1	The first male participant interviewed
L3	The third male participant interviewed
T1	Female figure (young family)
T2	Female figure (young family)

Table 2. Power Relations within the Family

Aspect	Emerging pattern	Data sources
Decision Making	Men are more dominant in making financial decisions and decisions regarding children’s education.	P1,P2,L1
Domestic Sphere	Approximately 80% of domestic responsibilities are borne by women.	P1,P2,P3
Economic Control	Men act as the primary income earners, while women manage daily household finances.	L1,L3,P3
Women’s Mobility	Women are required to seek permission from their husbands to participate in social or community activities.	P1,P2,P3
Emotional Relationship	Communication patterns are hierarchical rather than dialogical	P2,P3

The table above indicates that family functions remain largely grounded in a patriarchal structure; however, there are emerging signs of transformation among several young families that have begun to adopt a more egalitarian division of roles.

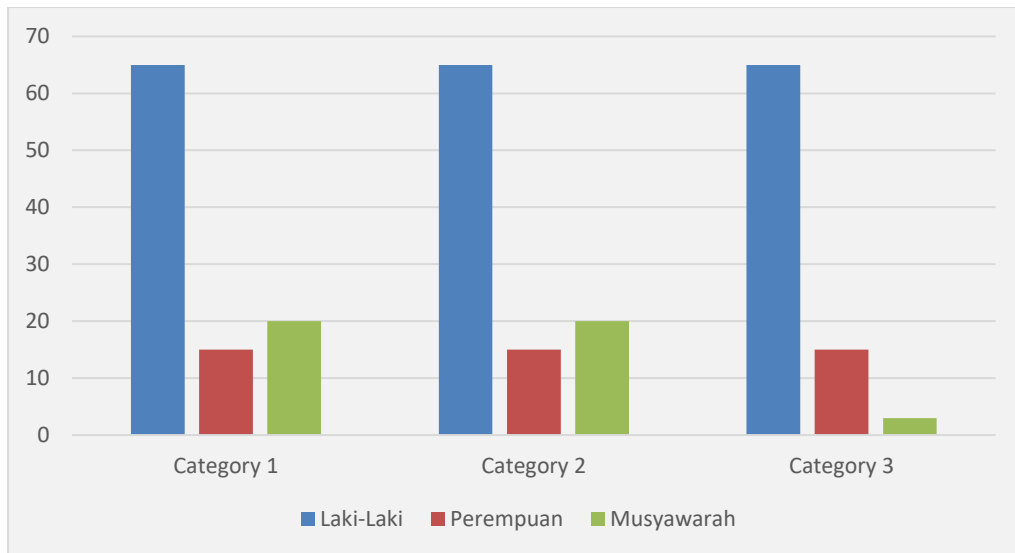


Figure 1. Decision Making in the Family

Several female informants stated that they were “heard but not decisive” and considered themselves “unworthy” or “not entitled” to express their opinions (Interview P1, November 16, 2025). This practice reflects a patriarchal structure that positions men as the heads of households holding ultimate authority. However, a contrasting pattern emerges among younger families who possess a stronger awareness of gender equality, where decisions are made jointly after mutual discussion, as it is perceived to be “more reassuring when deliberated together” (Interview T1, November 20, 2025). This pattern is more closely aligned with the principle of *musyawarah Mubadalah*, which emphasizes reciprocity, mutuality, and cooperation in family decision making.

Table 3. Domestic Roles

Domestic Activities	Man	Woman	Together
Cooking	-	100%	-
Childcare	10%	80%	10%
House cleaning	10%	80%	10%
Managing household finances	70%	30%	-

The data above indicate that the gender-based division of labor does not align with the principle of *Mubadalah*, which emphasizes reciprocity and shared responsibility. This disparity appears to stem from deeply rooted cultural norms that traditionally perceive domestic work as an inherent obligation of women. As expressed by one informant, “a woman’s place is at home” (Interview P2, November 18, 2025).

Table 4. Economic Control

Financial Aspect	Field Findings	Source
Primary Earner	Male 80%, Female 20%	L2,P1
Daily Money Manager	Female 90%, Male 10%	P1,P3,T2

Informant P2 stated that although women manage daily shopping, they still must “report first if they want to purchase something over 150,000 IDR” (Interview, November 21, 2025). This indicates that women’s access to economic resources is constrained by male authority. The reciprocity in livelihood responsibilities does not align with *Mubadalah*. In the context of

male–female relationships, *Mubadalah* is an Islamic principle that emphasizes equality between men and women in performing gender roles. *Mubadalah* fundamentally promotes mutual support, collaboration, and helping one another among individuals. This financial dominance creates an imbalance in relationships, a pattern reinforced by local traditions as a “natural rule”.

Table 5. Child Education Decisions

Educational Aspect	Dominant Husband	Dominant Wife	Deliberation	Source
School Selection	65%	15%	20%	L3,P3,T1
Learning	10%	75%	15%	P1,P2
Supervision				
Education Costs	90%	-	10%	L2,L3

According to P3, “For choosing the school for our second child, the father made the decision; I only accompany the child to school since they are still in elementary school. For the first child, schooling continued only until high school, after which the father guided them toward work” (Interview P2, November 23, 2025). Women are the parties most involved emotionally and in terms of time, yet they do not always have a voice in making strategic decisions regarding their children’s education. The principle of *Mubadalah* views child rearing as a shared responsibility; however, in practice, men still often perceive themselves as holding the highest authority.

Table 6. *Mubadalah* Perspective

Aspek	Field Findings	Alignment with <i>Mubadalah</i>	Explanation
Decision Making	Male Dominant	Not Aligned	<i>Mubadalah</i> emphasizes deliberation and reciprocity
Division of Labor	Women Fully Engaged in Domestic Work	Not Aligned	There is no principle assigning work based on gender
Economic Control	Men Control Major Decisions	Not Aligned	<i>Mubadalah</i> promotes equal access to resources
Social Mobility	Women Require Male Permission	Not Aligned	<i>Mubadalah</i> rejects unequal restrictions
Communication Relations	Hierarchical	Not Aligned	<i>Mubadalah</i> prioritizes reciprocity and compassion

Table 6 illustrates a consistent misalignment between family relational practices in Sriwangi Ulu Village and the principles proposed by *Mubadalah* Theory. In terms of decision making, field findings indicate male dominance in determining the direction and policies of the family, whether related to economic matters, children’s education, or other strategic issues. This pattern confirms a hierarchical power relation, where women act as recipients of decisions rather than as equal participants. Such conditions contradict the principle of *Mubadalah*, which emphasizes deliberation and reciprocity as the foundation of relationships, whereby ideally, every decision is made through dialogue and mutual consideration between husband and wife.

A similar imbalance is also evident in domestic labor division and family economic control. Data show that domestic work is almost entirely borne by women, while men continue to hold control over major economic decisions. This rigid role division reflects traditional

gender-based perspectives that sharply separate domestic and public spheres. From a *Mubadalah* perspective, labor division is not determined by gender but rather based on the principles of fairness, capability, and mutual agreement. Likewise, in the economic aspect, *Mubadalah* encourages equal access to and participation in resources, so the dominance of one party over economic decisions is inconsistent with the spirit of equitable partnership.

Moreover, aspects of social mobility and communication relations further reinforce the picture of skewed power relations. Women in the family are still required to seek permission from men to engage in social activities, indicating gender-based restrictions on freedom of movement. Communication patterns tend to be hierarchical rather than dialogical, which often reduces women's voices. This pattern contradicts the principles of *Mubadalah*, which reject unequal restrictions and emphasize relationships grounded in reciprocity, respect, and compassion. Thus, this table confirms that existing family relational practices remain far from the values of *Mubadalah*, while simultaneously highlighting significant opportunities for transformation toward a more equitable and just family relationship.

Power Relations Between Men and Women in Patriarchal Families in Sriwangi Ulu Village, East OKU Regency

In families in Sriwangi Ulu Village, power relations are clearly visible. The patriarchal social system positions men as the primary holders of authority. Within the family context, patriarchal culture places the husband as the head of the household with the highest authority, while wives and children are expected to comply with the decisions and rules set by the husband. This pattern is not only based on inherited cultural constructions but is also reinforced by religious interpretations, customary norms, and economic structures that tend to position men as the primary breadwinners [27], [28], [29].

In the family context of Sriwangi Ulu, strategic decisions such as financial management, children's education, and the division of domestic roles tend to fall under male authority. This patriarchal belief leads some women to accept their "natural" role according to the view that women are subordinate to men, perceiving this patriarchal perspective as appropriate and expected [30], [31], [32]

Essentially, men and women have equal rights, which guarantee equality as stated in Article 27, Paragraph (1) of the 1945 Constitution, affirming that "all citizens have equal status before the law and government [33]." The state and legal system have endeavored to protect citizens in exercising their rights. Women are not only granted the freedom to exercise their rights but also receive strong legal protection. This protection aims to ensure that no arbitrary actions are taken against women. However, its implementation has not been fully effective, as patriarchal values continue to strongly influence long standing cultural perspectives [34], [35], [36].

The rigid division of roles also reflects power relations, where men are considered the primary breadwinners, while women are associated with domestic work. This idea creates structural inequality, in which women devote their labor and time to supporting the family but lack influence in strategic decision making. Women often experience feelings of being "unworthy" or "not entitled" to express their opinions, and domestic work is considered "natural" for women because their contributions are not recognized as part of the family's economic output [37].

In terms of power relations, even access to education for children in traditional communities is often limited. The head of the family, usually the father, restricts children's education because he considers it less important and prioritizes his role as the primary breadwinner [38], [39], [40]. Poor education has a significant impact on children due to the lack of learning opportunities, leading to serious long term consequences. Children who do not have access to quality education tend to face limited economic opportunities and are more likely to work in low income jobs [41], [42], [43]. Low levels of education also reinforce patriarchal culture and perpetuate the same patterns of thinking.

Patriarchal culture is not only reinforced by customary norms and economic structures, but also through religious teachings that promote male dominance as the head of the family. Sacred texts are often used to support male authority and reinforce the traditional roles of women as wives and mothers. This indicates that the division of responsibilities within the family is not only related to the primary breadwinner, but also intertwined with spiritual and moral values taught across various religious traditions.

Mubadalah Theory and the Reinterpretation of Gender Inequality in Local Families

Mubadalah Theory, popularized by Faqihuddin Abdul Kodir, emphasizes that the relationship between men and women in Islam is based on the principles of reciprocity, partnership, and equality, rather than hierarchy and the domination of one party. *Mubadalah* holds that every text and social practice should be interpreted with attention to the balance of benefits for both parties, so that gender relations do not position one party as subordinate or as an object to be controlled [44], [45], [46]. This approach is highly relevant for analyzing gender inequality in rural families, including those in Sriwangi Ulu, East OKU, which are still influenced by patriarchal cultural structures.

In the context of local families, the division of roles tends to be shaped by inherited norms that grant decision making authority to men as the "head of the household." Women are often positioned as domestic complements, with limited opportunities in financial education, asset management, and strategic decision making. This practice aligns with the pattern of Indonesian patriarchy that remains strong in rural areas, where social structures shape the perception that men are natural leaders and women are supporters [47], [48], [49].

Mubadalah Theory critiques this pattern by emphasizing that family relationships should not be understood as hierarchical structures, but rather as mutually supportive partnerships. *Mubadalah* rejects the literal interpretation of Qur'anic verses that appear to reinforce male superiority and asserts that these texts should be read within a framework of universal values such as compassion (rahmah), justice, and reciprocity [50]. In the context of Sriwangi Ulu Village, this hermeneutical approach provides an important basis for changing societal perceptions of women's roles, particularly regarding family economic decisions, children's education, and household asset management. Furthermore, *Mubadalah* emphasizes the importance of involving women in every decision making process, as healthy family relationships can only be realized when every family member holds an equal position as an empowered subject. Thus, *Mubadalah* not only offers a new interpretation of religious texts but also provides an ethical framework to address culturally-based gender inequalities in rural communities such as Sriwangi Ulu.

Discussion

The implementation of *Mubadalah* principles within village families requires a multifaceted approach, blending theology with social, educational, and structural strategies to foster equitable relationships. In Sriwangi Ulu, family education plays a vital role in promoting these values, focusing on the equitable sharing of household tasks, financial management, and collaborative parenting. Women's groups, village outreach programs, and religious study sessions offer practical platforms for delivering such education. Research conducted by the Ministry of Women's Empowerment and Child Protection underscores the effectiveness of community-based outreach programs in raising awareness about gender equality, particularly in rural areas where traditional gender roles persist [51], [52]. Additionally, integrating *Mubadalah* values into local religious teachings can be an effective means of changing societal perceptions, as religious authority in rural villages often holds significant influence over family dynamics [53]. By incorporating messages of gender equity within sermons, study sessions, and religious lectures, these teachings can challenge societal resistance to gender role changes and promote a more equitable understanding of family relationships. This approach aligns with evidence from studies showing that interventions combining education, community outreach, and social behavior change can successfully empower women and promote gender equality in rural areas [54], [55]. Furthermore, such strategies contribute to reshaping traditional gender norms, which often position men as primary decision-makers while relegating women to supportive roles within family structures. Ultimately, the integration of *Mubadalah* principles within both religious and community education frameworks can serve as a powerful tool in transforming patriarchal family dynamics toward greater equality and shared responsibility.

Strengthening women's economic empowerment is another key strategy for implementing *Mubadalah* principles. Access to economic resources enhances women's bargaining power within the household, enabling them to contribute more actively to family decision-making. Local economic initiatives such as small business training, women's cooperatives, and the management of agricultural products can serve as practical applications of these principles, as highlighted by studies on the role of cooperative-based small businesses in empowering rural women [56], [57]. Moreover, fostering family-based deliberative decision-making, where all members are included in discussions about education, finances, and household management, aligns with the *Mubadalah* principle of shared decision-making [16]. This model also resonates with the local values of *gotong royong*, emphasizing mutual cooperation and consensus, which has been documented as a cultural driver for gender-equal decision-making in Indonesian rural communities [58]. Engaging men in gender transformation is also essential for the success of these initiatives, as the active participation of men accelerates the acceptance of equitable relationships [59]. Educational programs targeted at men, focusing on the benefits of egalitarian relationships such as improved family harmony and child welfare, can significantly contribute to the success of gender equality initiatives [60]. Finally, the development of village-level regulations that encourage women's participation in decision-making processes, including family deliberations and village development plans, can provide a structural foundation for achieving these goals, ensuring that gender equality is embedded in the community's social fabric.

By implementing these strategies, *Mubadalah* principles move beyond normative discourse to become concrete practice, gradually shifting gender power relations from patriarchal hierarchies toward more equal partnerships. Applying *Mubadalah* in rural families requires a paradigm shift from hierarchical relations to just and reciprocal relationships [53]. Theoretically, *Mubadalah* goes beyond reinterpretation of religious texts; it functions as both an ethical and social practical framework, positioning men and women as equal subjects in family relations [61]. In communities strongly influenced by patriarchal structures, this approach is strategic because it bridges religious

values with the demands of gender justice without creating cultural resistance [62], [63]. By emphasizing reciprocity, partnership, and shared responsibility, *Mubadalah* provides a conceptual foundation for gradually and contextually transforming family power relations.

Family education based on reciprocity is a fundamental step in operationalizing *Mubadalah* principles. This education not only transfers knowledge but also fosters critical awareness of fair gender relations in daily life. Through family forums, village outreach, and religious spaces, *Mubadalah* values can be translated into concrete practices such as equitable division of domestic work, joint financial management, and collaborative parenting. This approach aligns with the argument that gender justice is achieved not through role uniformity but through recognition of the capacity, needs, and contributions of each party on an equal basis.

Integrating *Mubadalah* values into local religious practices is a key strategy because religion holds strong symbolic authority in shaping family norms in villages [53]. Rather than relying on formal legal approaches, internalizing reciprocal values through sermons and study sessions allows transformation from within the community. Religious interpretation based on *Mubadalah* affirms that equitable relations between husband and wife are an integral part of rahmah (compassion) and justice in Islam. This approach not only reduces resistance to changing gender roles but also strengthens social legitimacy for women to actively participate in family decision-making.

Economic empowerment of women, family deliberation, male engagement, and supportive village regulations constitute complementary structural strategies within the *Mubadalah* framework [64], [65], [66]. Women's economic independence strengthens their bargaining position in domestic relations, while family deliberations ensure that all decisions are participatory and dialogical. Male involvement as agents of change emphasizes that gender equality is not a threat but a prerequisite for family harmony [12], [67]. At the same time, gender responsive village policies provide an institutional foundation so that *Mubadalah* values move beyond ethical principles and are realized in sustainable social practice [68].

In the discussion, interpret the findings by relating them to the existing body of literature. Emphasize how the results contribute to the understanding of the interaction between language, technology, and social media, and discuss any similarities or differences compared to previous studies. Address the implications of these findings for theory and practice, as well as any limitations that may affect the interpretation or generalizability of the results.

CONCLUSION

This study demonstrates that gender power relations within families in Sriwangi Ulu Village remain structurally embedded in a patriarchal system that systematically concentrates authority, economic control, and strategic decision-making in the hands of men while relegating women to unpaid domestic and reproductive roles with limited bargaining power. Although women contribute substantially to household sustainability through care work, financial management, and child supervision, these contributions are socially undervalued and rarely translated into decision-making authority, thereby reproducing hierarchical rather than dialogical family relations. The findings reveal a persistent disjunction between formal legal guarantees of equality and everyday social practices shaped by customary norms, gender-biased religious interpretations, and economic dependency structures. By employing the *Mubadalah* perspective developed by Faqihuddin Abdul Kodir, this study contributes theoretically by demonstrating how reciprocity based Islamic

hermeneutics can function not only as a normative theological reinterpretation but also as a culturally legitimate framework for transforming unequal gender relations at the household level. Empirically, the research highlights that egalitarian tendencies emerging among younger families indicate the possibility of gradual social change when deliberation, shared responsibilities, and women's economic participation are strengthened. Practically, the study suggests that sustainable transformation requires integrated strategies combining family education, gender-just religious literacy, women's economic empowerment, male engagement, and gender-responsive village governance. Nevertheless, given the study's qualitative and localized design, the findings should be interpreted contextually, and further comparative or longitudinal research is needed to assess the broader applicability of the *Mubadalah* framework across diverse rural settings.

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AUTHOR CONTRIBUTION

H.S.A. was responsible for conceptualizing the study, designing the research, overseeing the project, analyzing the data, drafting the initial manuscript, and revising the manuscript. D.P.R. contributed to field data collection, conducting interviews and participatory observations, analyzing the data thematically, and writing the results and discussion sections of the manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used several generative AI tools in the process. ChatGPT was used to help organise complex concepts, while Grammarly was employed to enhance the grammar, style, readability of the text and improve the overall clarity of the writing. Although these tools provided valuable support, the researcher wrote all the content and conclusions.

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