



Learning Difficulties in Islamic Jurisprudence (Fiqh): A Human-Centered Analysis of Cognitive, Instructional, and Family Support Factors in an Indonesian Islamic Senior Secondary School

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Abstract

This study analyzes students' learning difficulties in Islamic jurisprudence (Fiqh), their interacting causes, and the instructional responses implemented at an Islamic senior secondary school in Jambi, Indonesia. Using a qualitative descriptive case study, the research involved one Fiqh teacher and purposively selected Grade 10 students. Data were collected through in-depth interviews, classroom observations, and document review, then analyzed through data condensation, thematic display, and iterative verification. The findings identify three areas of difficulty: Islamic inheritance law, commercial contracts, and Arabic legal terminology. These difficulties arose from limited conceptual readiness, uneven prior knowledge, and the cognitive demands of legal reasoning. Instructional clarity, contextual examples, visual media, a supportive classroom climate, and family encouragement reduced, but did not fully remove, these barriers. The teacher responded through scaffolded explanations, question-and-answer interaction, role modelling, religious habituation, and authentic practice. The study offers a human-centered perspective in which content complexity triggers difficulty, learner readiness shapes vulnerability, and adaptive instructional and social support improves participation. It highlights the need for differentiated, low-stigma, and context-responsive learning support.

Keywords: Adaptive Instruction; Equitable Learning; Fiqh Education; Human-Centered Learning; Islamic Religious Education; Learning Difficulties.

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INTRODUCTION

Islamic jurisprudence (Fiqh) is a core component of Islamic Religious Education (IRE) because it connects religious knowledge with ethical judgment and everyday practice. At the Islamic senior secondary-school level, students are expected not only to recall rules but also to interpret Islamic legal evidence, distinguish legal conditions, reason across cases, and apply rulings responsibly. Sari and Salim [1] therefore position meaningful and contextual learning as essential to transformative Fiqh education, while Arifin et al. [2] identify recurring problems in the design and enactment of Fiqh instruction across Islamic educational institutions. These concerns place Fiqh learning within a broader question of educational equity: whether students with different levels of prior knowledge and cognitive readiness receive sufficiently adaptive support to participate and progress.

Learning difficulties in Fiqh are frequently visible when students must connect abstract legal principles to unfamiliar situations. Nurona and Umam [3] show that students' obstacles cannot be addressed only through repetition, because teachers must diagnose the specific content and learning processes that generate confusion. Rambe and Budianti [4] similarly report that instructional clarity, method selection, and teacher responsiveness shape learning outcomes in Fiqh. Accordingly, difficulty should not be reduced to an individual deficit. It is better understood as an interaction among subject-matter complexity, learner conditions, instructional design, classroom participation, and support beyond the classroom.

A human-centered interpretation of this interaction is strengthened by cognitive-load scholarship. Sweller [5] explains that problem solving may impose heavy processing demands when learners have not yet developed sufficiently organized knowledge structures. Paas et al. [6] further distinguish instructional conditions that support learning from those that consume cognitive capacity without adding understanding. In Fiqh, this distinction is consequential because students may need to process Arabic terminology, multiple legal requirements, exceptions, numerical procedures, and contextual judgment simultaneously. Chi and Wylie's active-learning framework [7] suggests that conceptual understanding becomes more robust when students move from passive reception toward constructive and interactive engagement. Scaffolding is therefore essential: van de Pol et al. [8] describe it as contingent support that is gradually adjusted to learners' emerging competence.

Motivational and relational conditions also affect whether students persist when content becomes difficult. Deci and Ryan [9] argue that autonomous motivation is strengthened when learners experience competence, autonomy, and relatedness. Ryan and Deci [10] later emphasize that learning environments can either support or frustrate these needs. In the Indonesian context, Sulistyowati et al. [11] associate learning motivation and a supportive learning environment with academic outcomes. Kahu [12] likewise conceptualizes engagement as an educational interface in which structural and psychosocial influences meet students' personal characteristics. At the classroom level, positive teacher–student relationships have a meaningful association with engagement and achievement, as demonstrated in the meta-analysis by Roorda et al. [13].

Family support constitutes an additional layer of learning opportunity. Fan and Chen [14] identify a positive relationship between parental involvement and achievement, although the strength of the relationship varies according to how involvement is enacted. Castro et al.

[15] similarly show that expectations, communication, and academically meaningful forms of support are more productive than undifferentiated supervision. For Fiqh learning, family encouragement may sustain study routines and reinforce the relevance of religious knowledge, but its effect depends on alignment with classroom instruction and access to understandable learning resources.

Existing Fiqh scholarship has examined learning strategies, models, teacher readiness, and interactive media. Hidayat et al. [16] emphasize the importance of strategy–content alignment; Khadafi et al. [17] report the potential of problem-based learning for critical thinking; and Alawiyah et al. [18] foreground teacher readiness for deeper, student-centered pedagogy. Fadil [19] links communicative teaching style with achievement, whereas Husyen and Badriah [20] highlight interactive activities for conceptual understanding. Chan et al. [21] demonstrate the importance of adapting strategies to students’ difficulties. Digital and contextual innovations also show promise: Zaim and Nurzazin [22] developed a Canva-assisted Fiqh e-module to support zakat learning, Utami and Iryanti [23] found improved IRE outcomes through contextual learning supported by QuizWhizzer, and Safitri and Mustofa [24] documented effective teacher strategies for addressing learning barriers. Broader educational-psychology studies identify internal and external factors as interdependent rather than isolated influences [25], [26]. Nevertheless, these studies rarely explain how the intrinsic demands of particular Fiqh topics amplify learner vulnerabilities and how instructional and social supports jointly mediate those demands.

This study addresses that gap by analyzing learning difficulties as a human-centered educational system rather than a list of separate causes. It examines (1) the forms of difficulty experienced in Fiqh, (2) the internal learner conditions associated with those difficulties, (3) the instructional, classroom, and family conditions that facilitate or constrain learning, and (4) the teacher’s responses. The proposed contribution is an interactional model in which content complexity functions as the immediate trigger, conceptual readiness shapes students’ vulnerability, and adaptive pedagogy and social support mediate access to meaningful and equitable learning.

METHODS

Research Design and Setting

This study employed a qualitative descriptive case-study design at Madrasah Aliyah Laboratorium, an Islamic senior secondary school in Jambi City, Indonesia. The design was appropriate because the research sought to interpret the forms, meanings, and instructional contexts of learning difficulty within a bounded educational setting. The case is not treated as statistically representative. Instead, analytical depth is justified through information-rich evidence; Malterud et al. [27] describe this principle as information power, whereby the adequacy of a qualitative sample depends on the specificity of the sample, quality of dialogue, and analytical focus. The design also follows the qualitative inquiry orientation described by Creswell and Poth [28], which emphasizes participants’ experiences and context-sensitive interpretation.

Participants and Sampling

Participants were selected purposively because they had direct experience with the focal learning process. The key informant was one Fiqh teacher, while supporting informants were several Grade 10 students who had participated in the observed lessons and were willing to explain their learning experiences. The source record does not preserve the exact number of student informants; therefore, the manuscript retains the original description and makes no unsupported numerical claim. The teacher perspective provided information about instructional intentions and responses, whereas student perspectives provided evidence about perceived difficulty, participation, and support. Table 1 summarizes the evidence base and its analytical contribution.

Table 1. Evidence Sources and Analytical Contribution

Evidence Source	Participant or Material	Selection or Coverage	Analytical Contribution
Key-informant interview	One Fiqh teacher	Purposive selection based on direct instructional responsibility	Instructional intentions, difficult topics, and responses to learning barriers
Supporting interviews	Several Grade 10 students	Purposive selection based on lesson participation and willingness to share experience	Perceived difficulty, motivation, classroom participation, and family support
Classroom observation	Observed Fiqh lessons	Attention to explanation, interaction, media, and student responses	Behavioral and contextual convergence with interview evidence
Document review	Lesson plans, achievement records, and relevant instructional materials	Documents available within the case setting	Contextual corroboration and instructional trace evidence

Data Collection

Data were generated through in-depth interviews, classroom observations, and document review. Interviews explored difficult topics, learner conditions, instructional practices, classroom interaction, learning media, and family support. Observations focused on the clarity and pacing of explanation, student questioning, responses to contextual examples, media use, and authentic religious-practice activities. Documents included available lesson plans, achievement records, and materials relevant to the learning process. This combination is consistent with the practical qualitative procedures outlined by Fiantika et al. [29] and Salam [30].

Data Analysis

Analysis followed the interactive logic of Miles et al. [31]: data were condensed, organized in thematic displays, and interpreted through iterative conclusion drawing and verification. First, interview, observation, and documentary materials were read against the research questions. Second, meaning units were coded into initial categories such as content complexity, terminology, conceptual readiness, motivation, instructional clarity, media, classroom climate, parental support, and authentic practice. Third, categories were compared across sources and consolidated into four results themes. Braun and Clarke's principles of thematic analysis [32] informed the movement from descriptive codes to interpretive themes, while retaining a close connection to the available evidence. No numerical frequency or prevalence claim was generated from the qualitative material.

Trustworthiness and Ethical Reporting

Credibility was strengthened through source triangulation between teacher and student accounts and method triangulation across interviews, observations, and documents. Interpretations were retained only when they were supported by converging evidence or clearly identified as participant perception. The audit-oriented principles described by Nowell et al. [33] guided transparent documentation of themes and source convergence. In the revised report, quotations are attributed by participant role rather than personal identifier to reduce unnecessary disclosure. The archived study record did not include an institutional ethics approval number; consequently, no approval identifier is claimed.

RESULTS AND DISCUSSION

Results

Content Domains Generating the Greatest Difficulty

The evidence indicates that difficulty was concentrated in content requiring simultaneous conceptual classification, procedural reasoning, and specialized vocabulary rather than across all Fiqh topics. Islamic inheritance law (faraid) was perceived as demanding because students had to identify heirs, understand legal shares and conditions, and follow a sequence of calculations. Islamic commercial transactions (muamalah) were also challenging because students needed to distinguish multiple contract types, requirements, prohibitions, and contextual consequences. Arabic legal terminology created an additional access barrier when unfamiliar terms were introduced without sufficient semantic anchoring in everyday language.

The teacher explained that students entered the same lesson with markedly different levels of understanding and therefore required different amounts of explanation. A student participant described the difficulty in concrete terms:

"The most difficult topic for me is Islamic inheritance law and the various types of buying and selling transactions because they involve numerous legal requirements and conditions that must be understood."

Another student participant emphasized the vocabulary barrier:

"Sometimes the Arabic terms used in Fiqh are unfamiliar because they are rarely used in everyday communication. I often have to write them down and ask the teacher to explain their meanings."

Classroom observation converged with these accounts. Students needed additional explanation when the lesson required legal reasoning or command of specialized terminology, but engagement increased after the teacher supplied illustrations connected to daily life. The finding therefore distinguishes between general unwillingness to learn and topic-specific cognitive demand: the dominant difficulty concerned how complex information was organized, represented, and connected to prior understanding.

Internal Learner Conditions

The internal conditions associated with learning difficulty included conceptual readiness, prior understanding, cognitive pace, and motivation. Motivation was generally expressed in positive religious and academic terms. Students recognized Fiqh as relevant to correct worship, moral conduct, and future educational attainment. One student stated:

“My motivation for studying Fiqh is to perform religious obligations correctly, develop good character, and achieve good academic results so that I can continue my education.”

However, motivation did not remove difficulty automatically. Students who valued the subject still required repeated explanation and guided practice for conceptually dense topics. The teacher’s account and classroom observations showed that highly motivated students were more likely to ask questions and complete tasks, yet participation did not necessarily indicate complete understanding. A student summarized this tension:

“I can understand most Fiqh topics, especially when the teacher gives examples from everyday life, but some parts still require further study and deeper explanation.”

The results therefore show that motivation functioned as a persistence resource, whereas prior knowledge and cognitive readiness influenced the quality and speed of conceptual processing. Learning difficulty emerged most strongly when high content complexity met insufficiently organized prior understanding.

Instructional, Classroom, and Family Support

External conditions operated primarily as enabling or constraining supports. Students described the teacher’s use of clear language, measured pacing, two-way communication, and contextual examples as important for comprehension. Visual materials—including pictures, video, and structured whiteboard explanation—helped make abstract relationships more visible. A student participant reported that the teacher’s language and examples made lessons easier to follow, while another noted that visual media reduced confusion in complex topics.

The classroom climate also influenced help-seeking. Students perceived the teacher as approachable and reported that they could ask questions or express opinions without embarrassment. Observation supported this account: participation increased when the teacher invited questions and responded without stigmatizing students who needed additional clarification. This climate did not eliminate all conceptual barriers, but it reduced the social cost of revealing misunderstanding.

Family support was represented through reminders to study, provision of learning materials, and assistance in reviewing lessons. One participant stated:

“My parents remind me to study, provide the learning materials I need, and guide me when I review lessons at home.”

The evidence suggests that family support sustained learning routines and communicated that Fiqh was valued. Its contribution was facilitative rather than sufficient: students still depended on pedagogically clear explanations when confronting technical legal content.

Teacher Responses and Experiential Reinforcement

The teacher used a layered response that combined explanation, interaction, role modelling, and religious practice. Classroom instruction began with systematic exposition and was followed by question-and-answer exchange, contextual examples, and opportunities for clarification. The teacher described the need to explain material clearly while motivating students and modelling religious character. Observation showed that students became more engaged when explanations were segmented and linked to familiar situations.

Instruction extended beyond verbal presentation. Congregational Duha prayer and practical instruction in washing and shrouding the deceased and performing the funeral prayer were used to connect conceptual knowledge with authentic religious procedures. The teacher explained:

“The school schedules congregational Duha prayer and practical training in Islamic funeral rites so that students do not only understand Fiqh theoretically but can apply it in real situations.”

These activities integrated cognitive, affective, and psychomotor learning. They were particularly effective for procedure-oriented content because students could observe, rehearse, and receive correction. For abstract and rule-dense topics such as inheritance and commercial contracts, however, the evidence indicates a continuing need for more explicit scaffolds, worked examples, visual representations, and case-based practice. Table 2 presents the cross-source thematic synthesis, and Figure 1 summarizes the interaction among content demands, learner conditions, environmental support, instructional mediation, and learning outcomes.

Table 2. Cross-Source Thematic Synthesis of Learning Difficulties and Support

Theme	Interview Evidence	Observation Or Document Convergence	Analytical Meaning
Content-specific difficulty	Inheritance law, commercial contracts, and Arabic terminology were identified as the most difficult domains.	Additional explanation was needed when lessons involved legal reasoning and specialized vocabulary.	Difficulty intensified as interacting concepts, conditions, and applications increased.
Learner conditions	Students reported positive motivation but uneven comprehension and need for repeated explanation.	Motivated students participated actively, yet complex topics continued to generate confusion.	Motivation supported persistence; prior knowledge and cognitive readiness shaped understanding.
Environmental support	Clear language, media, approachable	Participation increased with	External support reduced access barriers

Theme	Interview Evidence	Observation Or Document Convergence	Analytical Meaning
	interaction, and parental encouragement were perceived as helpful.	contextual examples, visual representation, and a supportive classroom climate.	but did not replace explicit conceptual scaffolding.
Instructional response	The teacher combined exposition, questions, contextual examples, role modelling, and practical religious activities.	Authentic practice connected rules to procedures and enabled correction during performance.	Adaptive mediation linked cognitive, affective, and psychomotor learning; abstract topics still required topic-specific tools.

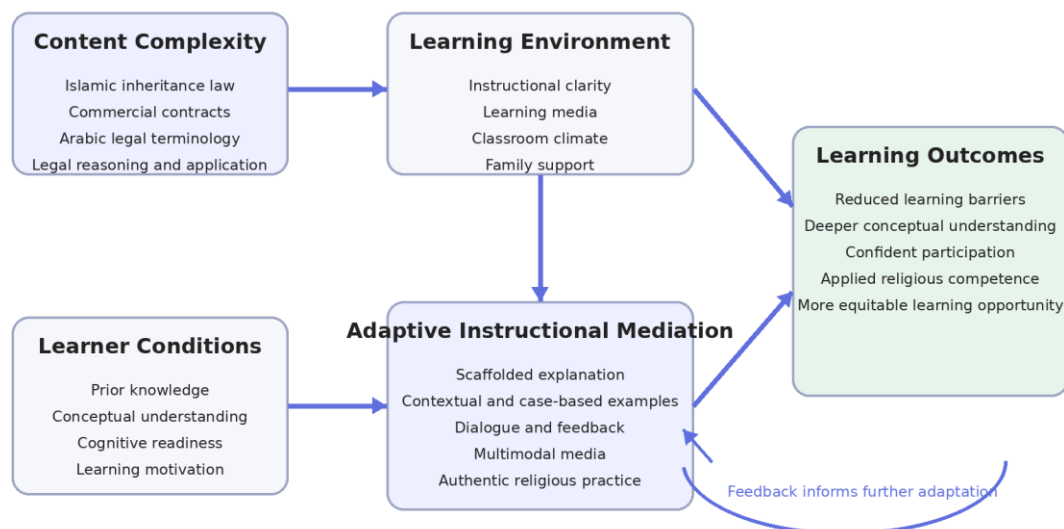


Figure 1. Human-Centered Interaction Model of Learning Difficulties in Islamic Jurisprudence (Fiqh).

Discussion

The central finding is that learning difficulties in Fiqh were not distributed uniformly across the curriculum. They intensified when students encountered content that combined technical terminology, multiple conditional rules, procedural sequencing, and contextual legal judgment. This pattern supports cognitive-load explanations of why novices struggle when interacting elements must be processed simultaneously [5], [6]. Inheritance law and commercial contracts are not difficult merely because they contain more information; they require students to construct relations among categories, evidence, exceptions, and applications. Hmelo-Silver [34] argues that complex problems become educationally productive when learners receive structured opportunities to activate prior knowledge, identify what they need to learn, and test explanations. Applied to Fiqh, this implies that teachers should externalize the structure of the problem through concept maps, decision trees, worked cases, and gradual removal of support rather than relying on repeated verbal exposition.

The results also clarify the role of participation. Students asked more questions and appeared more engaged when examples were drawn from daily life, but visible activity should not be treated as proof of conceptual mastery. The ICAP framework predicts deeper learning as activity moves from passive to active, constructive, and interactive modes [7]. Freeman et al. [35] likewise show across a broad evidence base that active learning improves performance relative to exclusive lecturing. The present case extends this logic to Fiqh by demonstrating that questions, discussion, and contextual cases are most useful when they require students to explain legal reasoning, compare alternatives, and justify decisions. A question-and-answer session that only elicits short recall responses may increase participation without resolving underlying misconceptions.

Instructional media were helpful when they reduced abstraction and made relationships observable. This finding is consistent with Mayer and Moreno's [36] account of cognitive overload in multimedia learning and Moreno and Mayer's [37] emphasis on interactive multimodal environments. The pedagogical implication is not simply to add video or presentation slides. Media should segment information, coordinate words with relevant visuals, suppress decorative detail, and give learners control over pace. In inheritance lessons, visual family structures and stepwise distribution tables can reduce the need to hold multiple relations in working memory. In commercial-transaction lessons, comparison matrices and branching scenarios can make legal requirements and invalidating conditions easier to discriminate. Digital resources are therefore valuable when they function as cognitive tools rather than visual decoration, a conclusion that reinforces the Fiqh e-module evidence of Zaim and Nurzazin [22] and the contextual-digital findings of Utami and Iryanti [23].

A second major finding is that high motivation did not guarantee immediate understanding. Motivation encouraged persistence, help-seeking, and task completion, but conceptual readiness determined whether effort could be transformed into organized knowledge. This distinction is compatible with self-determination theory: learners may value a task and still experience low competence if instructional demands exceed their current resources [9], [10]. It also explains why student-centered instruction must include diagnostic support, not merely choice or activity. The teacher should identify prerequisite knowledge, uncover misconceptions, and provide different levels of guidance. Deunk et al. [38] find that differentiation can produce positive effects when it is embedded in high-quality instruction. Capp's review of Universal Design for Learning [39] similarly supports multiple means of representation, engagement, and action. Ainscow [40] frames inclusion and equity as the removal of barriers to presence, participation, and achievement. In this case, equitable Fiqh learning means creating multiple routes into the same rigorous content without labelling slower learners as deficient.

The supportive classroom climate was therefore not a secondary interpersonal feature; it was part of the learning infrastructure. Students were more willing to disclose confusion because the teacher was approachable and invited questions. This result aligns with the association between teacher–student relationships, engagement, and achievement reported by Roorda et al. [13] and with Kahu's educational-interface perspective [12]. A low-stigma classroom allows teachers to detect barriers early and students to obtain corrective explanation before misunderstanding accumulates. It also strengthens competence and relatedness needs, which may sustain persistence in demanding topics. The practical challenge is to

institutionalize this climate through predictable questioning routines, anonymous checks for understanding, peer explanation protocols, and feedback that treats errors as information for learning.

Authentic religious practice was another important strength. Congregational prayer and practical funeral rites allowed students to connect rules with embodied procedures and social meaning. Prince [41] argues that active learning encompasses instructional approaches that engage learners in meaningful activity and reflection, while Kolb and Kolb [42] describe experience as educational when it is transformed through reflection, conceptualization, and experimentation. The present findings suggest that practical activity becomes more than habituation when the teacher explicitly links each action to its legal rationale, invites students to explain alternatives, and provides feedback. Such integration can develop applied religious competence while maintaining conceptual depth. Nevertheless, authentic practice is less straightforward for topics such as inheritance and commercial transactions, where simulation, case analysis, and role-based decision making may be required.

Family support reinforced study routines and the perceived importance of Fiqh, but it did not substitute for subject-specific teaching. The finding is compatible with the meta-analytic evidence of Fan and Chen [14] and Castro et al. [15], which indicates that parental expectations and academically meaningful communication matter more than generic involvement alone. Jeynes [43] also reports a positive association between parental involvement and secondary-school achievement. For this context, schools could provide concise family-facing learning guides that explain current topics, key terminology, and safe ways to support review without expecting parents to function as Fiqh specialists. This approach would extend learning support while avoiding inequity between students whose families possess different levels of religious or academic knowledge.

The teacher's efforts were comprehensive but remained more effective for procedural and contextualized content than for highly abstract legal reasoning. The combined evidence suggests the need for a topic-responsive instructional architecture. Before instruction, teachers should diagnose prerequisite concepts and vocabulary. During instruction, they should segment explanations, model reasoning with worked examples, use contrasting cases, and incorporate structured student explanation. After instruction, feedback should identify the reasoning step that requires correction rather than only marking an answer as right or wrong. Hattie and Timperley [44] characterize effective feedback as information that helps learners understand goals, current performance, and next steps. Zimmerman [45] further explains that self-regulated learning develops through planning, monitoring, and strategic adaptation. In Fiqh, students can be taught to use checklists, terminology logs, reasoning templates, and self-explanation prompts to monitor their own understanding.

The findings support but also refine earlier Fiqh studies. Hidayat et al. [16], Rambe and Budianti [4], and Nurona and Umam [3] correctly identify strategy selection and teacher responsiveness as central to overcoming learning difficulties. The present study adds that strategy effectiveness depends on the specific cognitive architecture of the topic. Interactive activity is not a single solution; inheritance, commercial contracts, terminology, and ritual procedures require different forms of representation and practice. The results also extend Alawiyah et al. [18], Fadil [19], Husyen and Badriah [20], Chan et al. [21], and Safitri and Mustofa [24] by showing how instructional clarity, interaction, media, and support function

together rather than independently. Asrori [46] similarly emphasizes the interaction of learner and environmental factors, but the current analysis identifies subject-matter complexity as the condition that amplifies or attenuates those influences.

The novelty of this study is therefore a human-centered instructional mediation model of Fiqh learning difficulty. In this model, complex content acts as the immediate trigger; prior knowledge, conceptual readiness, and motivation shape learner vulnerability; classroom climate, media, and family support form the surrounding opportunity structure; and adaptive pedagogy mediates whether difficulty becomes exclusion or productive challenge. This model moves beyond attributing difficulty to students and instead locates responsibility across the learning system. It also creates a strong social-welfare implication: students' access to meaningful religious education depends on whether institutional practices identify and remove avoidable cognitive and psychosocial barriers.

Several implications follow. First, Fiqh departments should develop a curriculum-level difficulty map that identifies prerequisite knowledge, terminology load, and likely misconceptions for each topic. Second, teachers need professional learning in cognitive-load management, scaffolding, formative assessment, and differentiated instruction. Third, schools should build low-stigma support mechanisms, including brief diagnostic checks, small-group tutorials, peer explanation, and accessible digital resources. Fourth, family communication should focus on routines, encouragement, and topic awareness rather than transferring instructional responsibility to parents. Fifth, programme evaluation should examine conceptual understanding, confident participation, and applied competence—not only completion scores. Together, these measures can strengthen instructional quality while expanding equitable learning opportunity within IRE.

CONCLUSION

This study demonstrates that students' learning difficulties in Islamic jurisprudence (Fiqh) emerge through an interaction among content complexity, learner readiness, instructional design, classroom climate, and family support. The greatest barriers occurred in Islamic inheritance law, commercial contracts, and Arabic legal terminology because these domains require students to coordinate multiple concepts, conditions, procedures, and applications. Motivation supported persistence but did not replace prior understanding or cognitive readiness. Clear explanation, contextual examples, visual media, approachable classroom interaction, parental encouragement, and authentic religious practice reduced learning barriers, while highly abstract topics continued to require more explicit scaffolding. The study contributes a human-centered instructional mediation model: content complexity triggers difficulty, internal learner conditions shape vulnerability, the learning environment structures opportunity, and adaptive pedagogy mediates access to understanding and participation. Fiqh instruction should therefore be differentiated by topic and should combine diagnostic assessment, scaffolded reasoning, multimodal representation, case-based discussion, formative feedback, and authentic practice. This system-level approach supports both conceptual rigor and more equitable participation in Islamic Religious Education.

LIMITATIONS

The findings are bounded by a single Islamic senior secondary school and should be transferred analytically rather than generalized statistically. The archived source record identifies one teacher and several Grade 10 students but does not preserve the exact student-participant count, demographic breakdown, fieldwork dates, or an institutional ethics approval identifier. It also contains no standardized achievement test, longitudinal evidence, or student-level comparison by gender or other equity characteristics. Future studies should document participant and ethical procedures more fully, include multiple schools and diverse learner groups, combine qualitative diagnosis with validated measures of conceptual understanding and cognitive load, and evaluate whether topic-responsive interventions improve outcomes over time.

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AUTHOR CONTRIBUTION

H.J. and S.P. jointly contributed to conceptualization, methodology, investigation, data interpretation, and manuscript preparation. Both authors critically reviewed and approved the final version and agree to be accountable for the integrity of the work

CONFLICT OF INTEREST

"The authors declare no conflict of interest."

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used OpenAI's ChatGPT to support language editing, manuscript organization, and bibliographic checking. The tool was not used to create primary data or fabricate findings. All AI-assisted text and references were critically reviewed and remain the authors' responsibility.

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