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Teachers' Strategies for Shaping Islamic Character in Elementary School Students with Special Needs

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ABSTRACT

Background: The formation of Islamic character among elementary students with special needs requires contextual, structured, and consistent strategies across school and family settings. Objective: To analyze teachers' strategies for shaping the Islamic character of ABK at Fatma Kenanga Elementary School, Bengkulu City, and to map enabling and hindering factors. **Method:** Qualitative case study; purposive sampling of teachers and the principal. Data were collected through semi-structured interviews, focused observations, and document analysis, and analyzed using Miles and Huberman's framework. **Results:** Character building employed four approaches: (1) exemplary conduct embedded in lesson plans and daily routines; (2) reinforcement of habitual practices; (3) social modeling; and (4) educative disciplinary measures. Implementation occurred daily with monthly character targets. Observable outcomes included worship practices, environmental stewardship, honesty (with variability), and discipline (persistent challenges with neatness after breaks). Supporting factors included educator solidarity and the relative ease of habit formation; family and neighborhood influences were ambivalent. **Conclusion:** When applied consistently and aligned with parental support, the combined strategies effectively strengthen the Islamic character of students with special needs. **Originality/Value:** This study offers empirical and theoretical novelty in the field of inclusive education and Islamic character development by uncovering an integrative, operational framework combining exemplary modeling, habitual reinforcement, social learning, and educative sanctions with monthly milestones concerning the cultivation of Islamic character among students with special needs (ABK) within the context of primary inclusive Islamic schooling, an area that has remained insufficiently documented. These findings enrich empirical evidence and serve as a strategic reference for designing inclusive character-building guidelines, developing child-friendly school policies, and establishing collaborative teacher-parent intervention models.

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1. INTRODUCTION

Ideally, character education fosters individuals of high quality and moral uprightness by integrating knowledge, attitude, and action (Wuryandani, 2020). In other words, character education does not stop at teaching right and wrong. However, it integrates moral knowing, moral feeling (loving goodness), and moral action (doing good) into learning habits and school culture (Fransisca & Ajisuksmo, 2015). The ideal condition is evident when values are consistently embodied in curriculum documents, teacher role models, rules and regulations, classroom climate, and daily routines; reinforced through co-curricular activities and counseling services; and synergized with the involvement of parents and the community (Fathurrahman et al., 2025). Measurable behavioral indicators also mark ma-

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ture implementation, such as punctuality, rule compliance, academic perseverance, and peer interaction, as well as periodic reflection mechanisms to maintain coherence between what students understand, feel, and do.

In the field, schools face fundamental dynamics: digital era distractions, irregular learning routines, variations in family backgrounds, and differences in student needs (Amelia, 2023). The phenomena of declining learning discipline, inconsistent manners, a tendency to procrastinate, cheating, and low compliance with class rules often arise as daily challenges (Susanti et al., 2014). Supporting factors, such as teacher workload, teacher-student ratios, inconsistent enforcement of rules, and limited resources, often widen the gap between ideal values and actual behavior. Therefore, schools require concrete, data-driven, and sustainable character-building strategies, including clear action plans, teacher training, parental support, and a structured cycle of evaluation and continuous improvement within the context of everyday elementary school life (Fatchulloh, 2024).

The urgency of the Islamic (religious) character is critical. Islamic character encompasses manners, morals, ethics, and behavior rooted in Islamic values, as manifested in relationships with Allah, oneself, fellow human beings, and nature (Zain et al., 2024). This character is instilled through habituation, role modeling, wise advice, positive reinforcement, and the creation of a learning environment that facilitates good practices, ranging from daily manners and Quranic literacy to congregational prayers and social services (Khoirunnisa et al., 2024). Discipline is enforced in an educational and restorative manner, rather than merely punitive, so that intrinsic awareness can develop. When Islamic character is instilled, students demonstrate personal integrity, both in and out of school, which is reflected in independence, responsibility, discipline, empathy, social awareness, and the ability to manage themselves amid digital temptations and peer pressure (Dahirin & Rusmin, 2024).

Previous research studies have revealed several important common threads. First, effective character education models combine the explicit teaching of values with the school culture (also known as the hidden curriculum) and teacher role modeling in everyday life (Ardilla et al., 2023). Second, daily habit-based strategies, such as greetings, prayers, recitation of the Quran, cleaning duties, and sharing activities, have been proven to strengthen the internalization of values because they are repetitive and contextual (Biantoro & Istiqlal, 2025). Third, classroom management that emphasizes emotional regulation, assertive communication, and social skills encourages prosocial behavior and reduces conflict (Magfirah & Iswatiningsih, 2025). Fourth, in the context of inclusion, differentiated strategies and accessible support, such as the Universal Design for Learning (UDL) approach and assessment adaptations, help students with special needs (ABK) obtain fair services while adhering to religious values (Marantika et al., 2024). Fifth, school-parent partnerships through regular communication, educational parenting, and agreement on home and school values strengthen consistency in habit formation (Syam et al., 2024).

However, a relevant gap remains to be bridged. Many Islamic character programs stop at ceremonial activities without ensuring a connection to daily behavioral changes in the classroom and at home. Character assessment instruments are not yet uniform and often lack sensitivity to diversity needs, particularly in the context of ABK inclusion; behavior rubrics and reflective portfolios have not been fully utilized. On the other hand, systematically documented good practices, from strategy design and implementation to evaluation, are still limited to short-term descriptive studies. Hence, evidence of program sustainability and replication at the elementary school level is currently limited. This gap necessitates the development of operational models, measurable indicators, and monitoring and feedback mechanisms that are easily adaptable for teachers and parents.

Fatma Kenanga Elementary School, under the Fatma Al Islami Foundation, has a vision of providing character-based and moral elementary education rooted in the Qur'an. This vision affirms the role of schools as the foundation for shaping a rabbinic generation: intelligent, pious, forward-thinking, and civilized. Amidst globalization and rapid social change, the context of Fatma Kenanga Elementary School is strategic for designing, testing, and strengthening Islamic character-building models that are not only value-based but also responsive to classroom realities, the needs of students, including those with special needs, and parent partnerships. Potential programs include structured worship routines, value literacy through subjects, social service projects, a multi-tiered support system, and home-school communication that agrees on behavioral indicators and follow-up actions.

This study aims to describe the ideal conditions and field phenomena of Islamic character building at SD Fatma Kenanga in Bengkulu City, along with a map of actors, resources, and school culture; analyze the core strategies used by teachers, namely habituation, exemplary behavior, positive reinforcement, classroom management, and school culture reinforcement, as well as the degree of parental involvement in supporting value consistency; to evaluate the implementation of strategies for regular students and students with special needs to ensure inclusiveness and fairness through measurable and adaptive indicators; to identify supporting and inhibiting factors at the school policy level, teacher competence, facilities, and home-school collaboration, along with solutions for improvement; as well as formulating an operational, measurable, sustainable, and replicable conceptual model complete with

assessment tools and monitoring procedures as recommendations for improving the quality of Islamic character building in elementary schools.

2. METHOD

2.1 Research Design

This study employs a qualitative approach, utilizing a case study method. A qualitative approach was chosen because this study aims to gain a deep understanding of the strategies used by teachers in shaping the Islamic character of students with special needs at Fatma Kenanga Elementary School in Bengkulu City. According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile, the case study method is used to explore a particular phenomenon, event, or activity in depth within a specific real-world context. With this method, researchers can gain a comprehensive understanding of teachers' strategies through careful and in-depth data collection over a specified period.

2.2 Research Subject

This research was conducted in 2025. The subjects of this study were teachers and students with special needs at Fatma Kenanga Elementary School in Bengkulu City. The subjects were selected using purposive sampling, which involved considering individuals who were considered to be most knowledgeable and directly involved in implementing Islamic character-building strategies at the school. In addition to teachers, the principal and parents of students were also used as supporting informants to obtain more comprehensive data.

2.3 Data Collection

The data collection techniques in this study included: (1) Observation, conducted to directly observe learning activities and the application of Islamic values by teachers in the classroom; (2) In-depth interviews, conducted with teachers, principals, and parents to obtain information related to strategies, obstacles, and results in the Islamic character building of students; (3) Documentation, used to collect supporting data in the form of school profiles, lesson plans (RPP), and photos or records of religious activities at school.

2.4 Data Analysis

Data analysis was conducted interactively according to the Miles and Huberman model, which includes three main stages, namely: (1) Data reduction, which is the process of selecting, simplifying, and focusing data in accordance with the research objectives; (2) Data presentation, conducted in the form of descriptive descriptions, tables, or charts to make it easier for researchers to understand the relationship between categories; (3) Drawing conclusions and verification, which is the stage of interpreting the meaning of the data that has been presented and verifying the findings through triangulation of sources and data collection techniques.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Teacher Strategies in Shaping the Islamic Character of Students with Special Needs

Based on the results of observations, interviews, and documentation, it was found that teachers at Fatma Kenanga Elementary School in Bengkulu City employed various strategies to shape the Islamic character of students with special needs. These strategies included role modeling, habituation, providing models or examples, and educational sanctions.

1) Role Modeling

Character education is of utmost importance in every educational institution, especially for students with special needs. Teachers play a role as role models for students in terms of attitude and behavior. Based on classroom observations, teachers have demonstrated exemplary behavior through their discipline, neat attire, punctuality, polite speech, and by setting an example in religious activities such as tahsin and memorizing the Qur'an.

In addition, teachers also incorporate Islamic character values into the Lesson Plan (RPP), for example, through morning journaling, drawing or storytelling based on feelings, playing educational games with themes of love for Allah and His creations, and reciting prayers before studying. This aligns with Binti Maunah's (2016) opinion that students tend to emulate their teachers because, psychologically, children are excellent imitators. Thus, the

exemplary behavior of teachers becomes an important instrument in shaping the Islamic character of students with special needs.

2) abituation Strategy

The habituation strategy is implemented so that Islamic values are not only taught but also practiced in daily life. Teachers accustom students to carry out routine activities such as arriving on time, performing class duties, performing the dhuha prayer, tahsin, memorizing the Qur'an, and asking permission politely from teachers.

This strategy aligns with B.F. Skinner's theory of operant conditioning explains that behaviors followed by positive reinforcement will tend to be repeated in the future. Habituation consistently practiced by teachers at school creates an environment conducive to reinforcing students' Islamic behavior. Thus, character building does not occur instantly, but rather through a continuous process of habit formation.

3) Modeling Strategy

Teachers also apply learning strategies through behavior imitation (*modeling*). Students with special needs often imitate the behavior of their teachers, both inside and outside the classroom. This aligns with Albert Bandura's *social learning theory*, which emphasizes that humans learn through observation of role models.

Teachers set an example of discipline by being punctual, obeying school rules, and participating in religious activities such as the dhuha prayer, the zuhur prayer in congregation, and memorizing the Qur'an. This character-building process consists of four stages: attention, retention, reproduction, and motivation. At the motivation stage, teachers provide positive reinforcement, such as praise and light sanctions for violations, to instill a sense of responsibility and moral awareness. This strategy has proven effective in shaping religious behavior, discipline, and responsibility in students with special needs.

4) Educational Sanction Strategy

Sanctions are applied as part of Islamic character building so that students understand the consequences of their actions. Based on the interview results, teachers at Fatma Kenanga Elementary School have agreed on sanctions that are educational and instructive in nature, rather than physical or emotional punishment. For example, students who forget to do their homework will be given the responsibility of cleaning the classroom or tidying up their shoes on the shelves.

The primary purpose of these sanctions is to foster a sense of discipline and responsibility, in line with the principles of Islamic character education, which emphasizes a balance between knowledge, morals, and deeds. Thus, sanctions become a means of moral learning, not merely a form of punishment.

3.1.2 Implementation of Teacher Strategies in Islamic Character Building for Students with Special Needs

The implementation of Islamic character-building strategies at Fatma Kenanga Elementary School is carried out on a scheduled and ongoing basis. Each month, the school sets a specific character focus that all students from grades I to VI must achieve. Character-building activities are conducted every morning through dhuha prayers, gymnastics, flag ceremonies, and morning journals (which may include drawing or storytelling, depending on the students' preferences).

In addition, teachers also instill Islamic character values through thematic activities such as educational games on the themes of honesty, discipline, and love for Allah. For students with special needs, assistant teachers provide intensive guidance to help them practice these values in their daily lives, such as guiding them through wudhu and prayer procedures.

This implementation results in several forms of Islamic character development, as follows: 1) Love for Allah and all His creations. Students are trained to love Allah through dhuha and zuhur prayers in congregation, as well as to develop a love for His creations by caring for animals and plants within the school environment; 2) Honesty. Teachers instill the value of honesty through open communication and by setting a good example in every interaction. Although there are still students who occasionally engage in dishonest behavior, this habit is continually practiced to strengthen the students' integrity; 3) Discipline. Discipline is instilled through the habits of arriving on time, wearing uniforms neatly, and completing tasks independently. Teachers provide guidance and reinforcement so that students with special needs understand the importance of personal responsibility.

The results of the study also show that there are supporting and inhibiting factors in the implementation of this strategy. First, internal factors include teacher commitment, educator discipline, and the character of students who are easily guided. Second, external factors include parental support and a religious social environment. However, these two factors can be challenging if not appropriately managed. For example, a lack of consistency in guidance at home can hinder the continuity of character building at school.

Table 1. Implementation of Teacher Strategies in Islamic Character Building for Students

Aspect	Implementation in Practice	Concrete Activities	Outcomes Achieved
Daily Schedule and Activities	Character formation is scheduled every day, with a rotating monthly character focus for all grades (1–6).	Dhuha prayer, exercise, flag ceremony, morning journal (drawing/storytelling), and Islamic values–themed games.	Students develop routines of worship, prayer, and courteous behavior at school.
Direct Guidance	Teachers provide direct guidance through repetition, teaching proper ablution (wudu), prayer (salat), and use of prayer garments (mukena).	Hands-on practice of worship and religious activities in classrooms and the school prayer room.	Students are able to perform religious practices independently.
Discipline and Neatness	Teachers promote discipline and neat attire, advising students who do not comply with the dress code.	Tucking in shirts, arriving on time, and following school rules.	Discipline and responsibility are formed, though continued reinforcement is needed.
Character Values Developed	Refers to al-Akhlaq al-Karimah (per Muhaimin): love of God, honesty, and discipline.	1) Congregational prayer and care for creation; 2) Honesty in speech and conduct; 3) Discipline in time and tasks.	Students show improvements in discipline, care, and spirituality.
Enablers and Barriers	Internal factors: cohesive teachers and malleable student character. External factors: parental and community support.	Collaboration among teachers, parents, and the school environment.	External factors can serve as supports or challenges depending on family consistency in reinforcement.

Based on the table above, the implementation of teachers' strategies for shaping the Islamic character of students with special needs at Fatma Kenanga Elementary School in Bengkulu City is systematic and continuous, carried out through daily routines, direct guidance, and the cultivation of Islamic values. Teachers actively serve as mentors and role models, fostering discipline, honesty, and love for Allah through activities such as the Duha prayer, morning journaling, and the practice of wudu and congregational prayer. These efforts have positively influenced students' character development, with observable improvements in spirituality, responsibility, and social awareness. However, external factors, particularly family and community contexts, remain challenging and require stronger alignment to ensure that Islamic character formation is consistently reinforced at both school and home.

3.2 Discussion

The study's results reveal that effective Islamic character building relies on the integration of knowledge, attitudes, and actions that are incorporated into daily learning routines. Values are not only understood as concepts, but are also processed into meaningful learning experiences through explanations of the meaning of prayer, manners, and worship, followed by brief reflections, guided exercises, and quick feedback. Teachers can use two-minute reflection journals, role-playing games to practice manners, and social stories to provide concrete examples for students who need them. The learning experience cycle, which begins with observation, trial, reflection, and improvement, ensures that teaching does not stop at memorization but instead becomes a stable habit.

In inclusive classrooms, the need for structure and predictability is met through visual cues, auditory cues, and direct examples, allowing diverse learning profiles to achieve the same value goals in different ways. In its role and function, religious habituation is designed as a consistent daily cycle to become the backbone of character building (Fahmi et al., 2024).

Greetings, prayers, recitation of the Quran, congregational prayers, cleaning duties, and sharing activities are arranged in a clear schedule and linked to specific behavioral goals, such as punctuality, readiness of worship equipment, polite greetings, and orderly queuing. Indicators are made measurable so that teachers and students understand the expected standards, for example, a four-level rubric that details behavior from needing assistance to being independent (Retnasari et al., 2023). Transitions between activities are facilitated by brief reminders, hand signals, and visual timers to maintain a smooth flow (Kim et al., 2024). Habits are linked to small social projects such as

maintaining the cleanliness of the prayer room or preparing the class donation box, so that children feel the positive consequences of practicing good character and understand the relevance of values for community life (Birhan et al., 2021).

Teacher role modeling is a key lever because children learn through observation of real behavior (Holdsworth & Sandri, 2021). How to greet others, be punctual, use polite language, and resolve conflicts peacefully are life lessons that are easy to imitate. Coherence between words and actions maintains clarity of moral standards, while inconsistency makes children doubt behavioral boundaries (McCoy et al., 2022). In the context of an inclusive classroom, role modeling also means accepting differences in learning rhythms, giving step-by-step instructions, and appreciating small progress (Cheah, 2021). Teachers can model turn-taking, how to ask for help, and the correct procedures for wudu and salat, then invite students to imitate them with guidance (Abrori & Ikhwan, 2024). A safe psychological climate is formed when children are allowed to try, make mistakes, and correct themselves without stigma, which in turn accelerates the internalization of values (Ismayilova et al., 2023).

Positive reinforcement and classroom management that accommodates exceptional needs accelerate the internalization of learning. Praise that mentions specific behaviors is more effective than material rewards that are not connected to moral values, such as appreciation for the initiative to tidy up prayer mats, polite language when expressing opinions, or willingness to wait in line (Bear et al., 2017). A point system or star cards can be used temporarily to start the habit, then gradually shifted to internal motivation through brief dialogues about the reasons for appreciation. Violations are handled through an educational and restorative approach, enabling children to understand the impact, restore relationships, and develop preventive measures (Weber & Vereenooghe, 2020). The layout is simplified for ease of understanding, rules are formulated in positive sentences, nonverbal signals are used to indicate changes in activities, and a quiet corner is prepared for emotional regulation, ensuring the class remains conducive without losing its caring touch.

Inclusivity for students with special needs requires differentiated strategies so that Islamic values can be achieved reasonably (Wekke, 2015). Pictorial schedules help clarify the sequence of activities. Simple and step-by-step instructions break down complex tasks into small steps. Direct modeling provides real-life examples. Extra time reduces anxiety during transitions.

Additionally, peer buddies strengthen social engagement. Assessment focuses on personal progress through behavior rubrics and anecdotal journals, rather than comparisons between students (Cockett & Jackson, 2018). Moral targets are maintained but adjusted to each child's capacity and starting point. Examples of its application include wudu practice, starting with a few core steps before progressing to the complete sequence, prayer guidance with illustrated step-by-step cards, and simplified exemplary stories to facilitate an understanding of the meaning.

Parental involvement and the school ecosystem reinforce the consistency of values at home (Garbacz et al., 20217). Concise two-way communication through liaison books, short messages, and brief videos makes it easier for families to follow the rhythm of school habits (Bordalba & Bochaca, 2019). One-page parenting materials containing examples of polite dialogue, daily prayer guides, and simple habits such as arranging worship equipment bridge the gap between practice at home. The school committee can support the provision of visual media on values in each classroom and emotional regulation corners. At the same time, partnerships with local figures, mosque administrators, and community volunteers enrich role models and social activities. When school and home messages are aligned, habits are not limited to school hours but continue as a consistent part of a lifestyle.

The sustainability of the program relies on a light but disciplined system of monitoring and periodic improvement. Teachers collect evidence of behavior through weekly checklists, simple portfolios, and restorative incident reports, which homeroom teachers then summarize and discuss in brief meetings. The curriculum team reviews the findings each month to agree on strategy adjustments, including additional training needs for teachers, provision of visual aids, or strengthening communication with parents. The teacher learning community maintains its growing competence through practice-based micro-training and peer observation. With clear assessment tools, efficient monitoring processes, documentation of best practices, and easy-to-use replication packages, the school has a measurable, adaptable, and scalable operational model that remains faithful to Islamic values and the spirit of inclusion.

4. IMPLICATIONS AND RECOMMENDATIONS

4.1 Research Implications

The implications of this study suggest that teachers' strategies in shaping the Islamic character of students with special needs in elementary schools play a crucial role in creating an inclusive educational environment grounded in Islamic values. Teachers not only function as educators, but also as role models in instilling good moral values

through adaptive, empathetic, and contextual approaches according to the needs of each child. The results of this study can serve as a reference for educators, educational institutions, and policymakers to design learning programs that integrate Islamic character education and teacher training, focusing on pedagogical and spiritual competencies, to support the holistic development of students with special needs.

4.2 Research Recommendation

This research contributes to the development of inclusive Islamic education strategies, particularly in shaping the Islamic character of students with special needs in elementary schools. This research provides a scientific basis for teachers and educational institutions to develop adaptive, humanistic learning approaches oriented towards moral values. In addition, the results of this study can be used as a reference for researchers and policymakers in formulating teacher training programs and inclusive education curricula that emphasize the integration of Islamic values with the individual needs of students, thereby creating an educational environment that supports the optimal spiritual, moral, and social growth of students.

5. LIMITATIONS AND FUTURE RESEARCH DIREC-TIONS

5.1 Research Limitataions

The limitations of this study lie in its scope, which is limited to a single elementary school with a relatively small number of research subjects; therefore, the results cannot be generalized to a broader context. Additionally, since this study employs a case study approach, the findings are highly dependent on the social, cultural, and environmental context of the school being studied. The researcher's subjectivity in the process of observing and interpreting data may also influence the study's results. Another limitation is that it does not include a comparison of teacher strategies across various levels of education or in schools with different characteristics. Therefore, further research that is broader and more in-depth is needed to strengthen these findings.

5.2 Recommendation for Future Risearch

Further research is recommended to expand the scope of the study by involving more inclusive elementary schools in various regions in order to obtain a more comprehensive picture of teachers' strategies in shaping the Islamic character of students with special needs. Subsequent research can also employ a mixed-methods approach to combine qualitative and quantitative data, thereby yielding more objective and measurable results. In addition, further research could focus on developing an adaptive learning model or module based on Islamic values that caters to the individual needs of students with special needs. It is also recommended to explore the role of parents, the social environment, and school policies in supporting the continuous Islamic character building of students with special needs.

6. CONCLUSIONS

Teachers' strategies play a very central role in shaping the Islamic character of students with special needs in elementary schools. Teachers not only function as conveyors of subject matter, but also as role models who set an example in their daily behavior and attitudes. Through behavior that reflects Islamic values such as honesty, discipline, responsibility, and compassion, teachers provide concrete examples that are easy for students to follow. In the context of inclusive education, teachers are required to have patience, empathy, and a high level of adaptability in order to tailor learning strategies to the unique characteristics of each student. In this way, teachers can create a conducive, loving, and meaningful learning environment that fosters the development of good character in students with special needs.

Additionally, this study found that Islamic character-building strategies are applied through various holistic and contextual methods. The habit-forming approach is applied by training students to do good deeds regularly, such as praying before studying, maintaining cleanliness, and being polite to teachers and friends. Meanwhile, the method of exemplary behavior is an effective means for teachers to instill Islamic values through daily actions. Advice and individualized approaches are also an important part of this strategy, as each student has different needs and abilities. Teachers play an active role in collaborating with parents and support staff, such as therapists or school counselors, to ensure that Islamic values are not only applied in the school environment, but also at home and in the community. Synergy between teachers, parents, and the social environment is a crucial factor in achieving consistent and sustainable Islamic character development.

The formation of Islamic character in students with special needs is a process that requires commitment, dedication, and high sensitivity from teachers. The success of this strategy depends heavily on the teacher's ability to understand the students' potential and limitations comprehensively, as well as to integrate Islamic values into inclusive, humanistic, and transformative learning activities. Therefore, educational institutions need to provide support in the form of professional training, ongoing supervision, and policies that promote inclusive education grounded in Islamic values. With this support, teachers are expected to develop more creative, adaptive, and effective learning strategies to nurture students with special needs, fostering their Islamic character and enabling them to interact positively in their social environment.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Tania Umairah: Conceptualization, Design, Writing - Original Draft, Methodology, Performed data collection and Analysis. Zubaidah: Conceptualization, Writing - Review & Editing.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors declare that Generative Artificial Intelligence (Quillbot) tools were employed in the drafting and revision of this manuscript to check spelling and grammar, identify typos, grammatical errors, suggest paraphrases, reduce passive voice, and eliminate repeated words, sentences, and unnecessary adverbs. The suggestions provided by GenAI were critically evaluated and modified to ensure that the final draft remains representative of the authors' own work. All instances of Generative AI usage in this article were conducted by the authors in accordance with the IJCES Generative AI (GenAI) Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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