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# Women's Political Participation and Gender Equality in Early Islam: The Era of the Prophet Muhammad and the Khulafaur Rashidin

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## ABSTRACT

**Background:** Women's political roles in early Islamic history are often underrepresented, particularly during the era of the Prophet Muhammad (SAW) and the Khulafaur Rashidin. **Objective:** This study aims to examine women's political roles during these periods. **Method:** This research employs a qualitative literature review and content analysis of historical sources. **Results:** The findings show that women played active political roles despite lacking formal political rights. Their participation included preaching Islam, joining the Hijrah, pledging allegiance (Bay'ah), engaging in jihad, and supporting warfare. Several prominent female figures contributed significantly to political life. Women also faced major challenges, including persecution by the Quraysh in Makkah, physical demands during migration and conflict, and the loss of family, property, and homeland. During the Khulafaur Rashidin period, additional difficulties arose from internal conflicts among Muslims and the influence of groups such as those led by Abdullah bin Saba. **Conclusion:** Women held meaningful political roles despite structural limitations. **Contribution:** This study highlights women's contributions and broadens perspectives on political participation in early Islam.

## 1. INTRODUCTION

As a perfect religion, Islam regulates various aspects of human life, ranging from fundamental principles to complementary social dimensions. Islam teaches faith, worship, and morality as the core foundations of its doctrine (Widyastuti et al., 2024). In addition to governing worldly and ukhrawi life, Islam also emphasises equality among human beings between men and women, as well as among nations, tribes, and lineages (Lutfi et al., 2023). The Qur'an does not differentiate among humans based on gender, ethnicity, or social group; rather, the only distinction before Allah SWT is the degree of faith and piety.

A Muslim feminist thinker from India, Asghar Ali Engineer, examined Qur'anic verses concerning the rights of men and women, namely QS. al Nisa' (4): 34, al Baqarah (2): 228, and al Ahzab (33): 35 by contextualising them within their historical and social settings. He argued that Allah SWT does not discriminate between sexes or innate human nature. Apparent contradictions in the Qur'an reflect the complex sociohistorical conditions at the time of revelation (Ilahi et al., 2025).

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However, in practice, the application of Islamic teachings has not always reflected these egalitarian principles. The equality upheld in the Qur'an has often been difficult to realise, particularly when political authority and religious interpretation became dominated by men. Throughout Islamic governance from the time of the Prophet Muhammad SAW, the Khulafaur Rasyidin, to subsequent Islamic dynasties, women were rarely placed in strategic political positions. Their presence in politics was often viewed as complementary rather than decisive (Murtadho, 2022). Although women have the right to participate in politics as men do, scholarly debates persist regarding whether women may occupy the highest state leadership positions (Manembu, 2018).

Research by Hadi (2017) supports the view that during the time of the Prophet Muhammad SAW, women's political roles were relatively limited. Since the Prophet directly resolved major political matters, women's participation was generally confined to giving baiat (pledges of allegiance), offering advice, and supporting efforts from behind the front lines during military expeditions. Women were not yet seen as central actors in determining governmental policy within the political system.

These historical realities highlight the importance of examining the early period of Islamic governance, particularly during the time of the Prophet Muhammad SAW and the Khulafaur Rasyidin, as foundational phases for understanding how Islamic teachings were implemented in social and political life. This study, therefore, seeks to address two main questions. First, what was the position of women during the time of the Prophet Muhammad SAW and the Khulafaur Rasyidin period? Second, to what extent did women participate in politics during these periods and what challenges did they face?

According to Asghar, the perception that the Qur'an favours men in matters of livelihood is largely rooted in social awareness and interpretative approaches. At that time, women's public awareness was relatively limited, and domestic work was culturally constructed as women's primary responsibility (Tuwu, 2018). Men often perceived themselves as superior due to their economic power and financial responsibility. As social conditions evolve and women's awareness grows, interpretations of their rights must evolve as well (Putra et al., 2025).

Conceptually, gender refers to socially constructed views and beliefs regarding how men and women should think and behave (Maslamah & Muzani, 2014). Gender is a system of social relations that differentiates the roles and functions of men and women based on biological differences, which are subsequently institutionalised as cultural norms and often treated as fixed and non-negotiable (Gani, 2019). These constructions are reinforced by ideological, legal, political, and economic systems. Thus, gender can be understood as a socially constructed value deeply embedded in collective consciousness and often perceived as absolute (Huda & Dodi, 2020).

In the history of Islamic civilisation, traces of gender bias remain observable (Selvira & Utomo, 2021), despite the strong emphasis on justice within Islamic teachings (Khasan, 2017). Justice in Islam encompasses equality in rights and obligations between men and women, balanced with their respective responsibilities (Nazaruddin, 2015). Islam does not advocate discrimination that privileges men at the expense of women. Rather, it promotes a principle of equality that implies justice and non-discrimination, although equality does not necessarily mean sameness or identical roles.

Previous studies have explored women's roles in early Islamic history, yet many tend to portray their contributions as limited or indirect. Studi bya (Al-Qralah, 2025; Nisa' et al., 2024; Silfiah & Humiati, 2023) argues that during the time of the Prophet Muhammad SAW, women's political participation was largely confined to pledging allegiance (bay'ah), offering counsel, and supporting military efforts from behind the front lines. Similarly, other studies emphasise that major political decisions were centralised under the Prophet's authority, thereby restricting broader participation. While these findings are important, they often focus on formal political structures and overlook informal yet influential forms of participation (Jabali et al., 2025; "Mechanisms of Social Dependency in the Early Islamic Empire," 2024; Muflih et al., 2025; Nawaz et al., 2026).

Existing scholarship tends to underrepresent the diversity, agency, and strategic significance of women's political involvement in early Islam. Many studies adopt a narrow definition of politics, limiting it to formal governance and decision-making positions, while neglecting broader socio-political contributions such as da'wah, migration (Hijrah), and participation in collective struggles. Furthermore, limited attention has been given to the challenges and constraints faced by women, particularly during periods of socio-political instability such as the Khulafaur Rashidin era.

In response to these gaps, this study aims to analyse the position and political participation of women during the time of the Prophet Muhammad SAW and the Khulafaur Rashidin. It specifically seeks to examine the forms of women's political engagement and identify the challenges they encountered within their sociohistorical contexts.

## 2. METHOD

### 2.1 Study Design

This study employs a qualitative research design, integrating a historical-normative approach with a gender analysis framework. This design is intended to examine women's political participation and its relationship to gender equality during the era of Prophet Muhammad SAW and the Khulafaur Rashidin. The historical approach enables the reconstruction of past socio-political realities, while the normative approach analyses them within the framework of Islamic teachings. At the same time, the gender perspective allows for a critical examination of how women's roles reflect, negotiate, or challenge the principle of gender equality in early Islamic society.

The study adopts a library research design, which involves the systematic collection and analysis of written sources, including classical Islamic texts, historical records, and contemporary academic literature. Literature-based research enables the researcher to develop a comprehensive understanding of both historical practices and theoretical concepts without relying on field-based data. Through this approach, the study integrates historical evidence with gender discourse to provide a holistic analysis aligned with the research objectives.

### 2.2 Data Sources

This study uses two categories of data sources: primary and secondary. Primary sources consist of foundational Islamic texts and historical documents directly related to the research focus. These include the Qur'an, Hadith literature, and classical Islamic historical works documenting the era of the Prophet Muhammad SAW and the Khulafaur Rashidin. These sources provide essential information on forms of women's political participation, such as allegiance (bai'at), migration (hijrah), da'wah activities, and involvement in socio-political and military contexts. Secondary sources include scholarly books, peer-reviewed journal articles, and contemporary academic discussions on gender equality, Islamic political thought, and women's roles in both historical and modern contexts. These sources are used to contextualise primary data, support interpretation, and critically analyse the relationship between historical practices and the concept of gender equality.

### 2.3 Data Collection

This research was conducted in 2025 using documentation techniques within a library research framework. The primary research instrument is the researcher, who plays a central role in identifying, selecting, evaluating, and interpreting relevant textual data. Data collection involved systematically gathering documents from various sources, including the Qur'an, Hadith, classical Islamic historiography, and scientific journal publications. The collected data were then organised based on thematic relevance to the research objectives, particularly focusing on (1) forms of women's political participation and (2) conceptualisations of gender equality in Islamic discourse.

The documentation method enables a structured, in-depth examination of textual data, ensuring the analysis is grounded in credible academic and historical sources. This process also facilitates integrating normative Islamic teachings with historical evidence.

### 2.4 Data Analysis

The collected data were analysed using qualitative content analysis, which enables the systematic interpretation of textual materials to identify patterns, themes, and meanings relevant to the research focus. This method is particularly suitable for examining the intersection between women's political participation and gender equality in historical Islamic contexts. The data analysis process consists of three stages:

- 1) Data Reduction. At this stage, relevant information on women's political participation (e.g., bai'at, hijrah, da'wah, jihad, and socio-political roles) and gender equality concepts is selected, simplified, and organised. Irrelevant data are excluded to maintain analytical focus;
- 2) Data Display. The reduced data are categorised into thematic units, including (1) forms of political participation, (2) socio-historical context, (3) normative Islamic principles on gender equality, and (4) continuity and transformation across the two historical periods. This structured presentation facilitates comparative and interpretive analysis.
- 3) Drawing Conclusions. In the final stage, the researcher synthesises the findings by interpreting the relationship between historical practices and the principle of gender equality. The analysis focuses on evaluating whether and to what extent women's political participation during the era of Prophet Muhammad SAW and the Khulafaur Rashidin reflects the normative ideals of equality in Islam. Conclusions are drawn through the integration of historical evidence and gender-based theoretical perspectives.

### 3. RESULT AND DISCUSSION

#### 3.1 Result

To examine the two problems above, the author uses three main points that serve as the literature review in this paper: the Concept of Gender Equality in Islam, Women's Rights in Politics, and the political role of women during the time of the Prophet Muhammad SAW and the Khulafaur Rasyidin. The three research findings are described as follows:

#### a. The Concept of Gender Equality in Islam

Historically, gender inequality has positioned women in subordinate roles due to patriarchal structures that dominated social life. Women were largely confined to domestic responsibilities, while men controlled public and strategic roles. This condition contributed to the perception that women were less capable and unfit for leadership, reinforcing long-standing doctrines of inequality.

According to Asghar Ali Engineer, understanding women's status in Islam requires distinguishing between normative and contextual interpretations of the Qur'an. Normatively, the Qur'an promotes equality between men and women, while contextually certain verses reflect specific sociohistorical conditions. Interpretation is therefore influenced by the interpreter's perspective and historical setting, resulting in diverse understandings across time.

The Qur'an explicitly affirms equality, as seen in QS. An-Nisa' (4): 1, which states that men and women originate from the same being, and QS. Al-Ahzab (33): 35, which emphasises equal spiritual status. This view is supported by scholars such as Muhammad Asad, Maulana Azad, and Maulana Qari Muhammad Tyeb. However, despite these principles, inequality persists due to dominant traditional interpretations that continue to place women in subordinate positions.

#### b. Women's Rights in Politics

Islam recognises women's rights across social, religious, economic, and political domains (QS. Ali 'Imran (3): 19). According to Mutahhari, Islam does not impose identical rights and obligations on men and women in all aspects but provides a balanced framework suited to their respective roles. This indicates that equality in Islam is based on justice rather than uniformity.

Fatima Umar Nasif categorises women's rights into four areas: social, religious, political, and economic. In the political sphere, women have the right to express opinions and participate in decision-making processes, as reflected in QS. al-Syura (42): 38 and QS. Ali 'Imran (3): 159, which emphasises consultation (*shura*). Historically, women participated in political activities such as migration (Hijrah), pledging allegiance (QS. Al-Mumtahanah (60): 12), and engaging in public affairs.

The principle of equality in political participation is further reflected in the acceptance of women's allegiance under defined ethical conditions (QS. Al-Mumtahanah (60): 12). Scholars such as 'Abd al-Halim Abu Shuqqah and Shaykh al-Ghazali argue that leadership should be based on competence and moral integrity rather than gender. This perspective reinforces that Islam does not prohibit women's political participation but frames it within ethical and contextual considerations.

#### c. The Political Role of Women during the Time of the Prophet Muhammad and Khulafaur Rashidin

Strong patriarchal norms and widespread discrimination against women characterised pre-Islamic Arab society. Women were often marginalised, subjected to violence, and denied basic rights, including autonomy and dignity (Ismail, 2016; Susilo, 2023). Practices such as treating women as property or even committing infanticide highlight the severe inequalities that existed prior to Islam.

With the emergence of Islam, women's status improved significantly. Islam emphasised justice, dignity, and a balance between rights and obligations for men and women (Mikail, 2015). While not always identical, these rights were structured to ensure fairness and social harmony. Islam rejected discrimination that privileged men at the expense of women and established principles of equality within their respective roles.

During the time of the Prophet Muhammad SAW and the Khulafaur Rashidin, women actively participated in socio-political life. Their involvement included expressing opinions, participating in deliberations (QS. al-Syura (42): 38; QS. Ali 'Imran (3): 159), migration, allegiance, and supporting collective struggles. Although women did not always occupy formal leadership positions, their contributions were meaningful and played an important role in shaping the early Islamic community.

### 3.2. Discussion

The findings of this study demonstrate that women's participation in political life carries substantial significance within the Islamic framework. Women are not merely passive actors but are capable of fulfilling roles comparable to men in advancing religious obligations and upholding the principles of Islam. Their involvement reflects a broader understanding of political engagement as part of religious responsibility, particularly in promoting justice, social order, and the values of tawhid. This perspective challenges assumptions that political agency in early Islam was exclusively male-dominated.

At the core of Islamic teachings lies the principle of justice, which governs the distribution of rights and responsibilities between men and women. This justice is not based on absolute sameness but on proportionality, recognising each individual according to their roles, capacities, and responsibilities. In this sense, equality in Islam is functional rather than identical, ensuring that both men and women can contribute meaningfully within their respective domains without diminishing one another's value.

Islam explicitly rejects any form of discrimination or hierarchical bias that privileges men over women. Instead, it promotes a framework of ethical balance that grants both genders dignity and rights. As noted by [Sakinah & Rifa'i \(2021\)](#), equality in Islam is grounded in fairness rather than uniformity. Furthermore, the concept of equality has evolved into a normative ideal closely associated with justice and the elimination of discrimination, reinforcing its importance in contemporary discourse ([Saadah, 2020](#)).

#### a. Gender Equality in Islam

From a linguistic standpoint, gender refers to the classification of words into masculine, feminine, and neuter categories ([Stahlberg et al., 2011](#)). However, in the context of the social sciences, gender is understood as a socially constructed system that defines the roles, behaviours, and expectations assigned to men and women. This distinction highlights that gender is not biologically determined but is shaped through historical, cultural, and social processes that evolve.

It is therefore important to differentiate between gender and sex. Biological sex is a fixed, natural condition determined by physical attributes, whereas gender represents socially constructed roles that are subject to change. As noted by [Warliah \(2017\)](#), gender differences emerge through long-term cultural practices and socialisation processes, which often lead to unequal power relations between men and women. These constructed differences are frequently institutionalised, making them appear natural and unquestionable.

The concept of gender equality, as articulated by Nasruddin Umar through the *Women's Studies Encyclopedia*, refers to a cultural framework that regulates differences in roles, behaviour, and emotional characteristics between men and women ([Nurmayanti et al., 2021](#)). Although definitions may vary, they consistently revolve around the interaction between gender and culture ([Munawaroh, 2016](#)). Over time, these ideas have been increasingly socialised within Muslim societies, contributing to a gradual shift in understanding gender roles. Ultimately, gender equality in Islam reflects not only social justice but also a theological commitment to balance, harmony, and interconnectedness between humans and the broader natural order.

#### b. Women's Rights in Politics

The issue of women's participation in the public and political sphere has been widely debated since the early development of Islamic law. During its formative period, Islamic jurisprudence demonstrated remarkable flexibility and adaptability in responding to changing social conditions. This dynamism is evident in the diversity of scholarly opinions regarding women's roles in judicial and political institutions, reflecting an ongoing negotiation between textual interpretation and social reality.

For instance, classical scholars held differing views on whether women could serve as judges. The majority, including the Maliki, Shafi'i, and Hanbali schools, generally opposed the appointment of women to judicial positions. In contrast, Abu Hanifah permitted it in civil cases, and al-Tabari allowed it without restriction ([Khatib, 2015](#)). These differing interpretations illustrate that Islamic legal thought has never been monolithic but rather characterised by pluralism and contextual reasoning.

Debates surrounding women's political rights extend to issues such as voting, eligibility for public office, and participation in governance ([Jacobus, 2016](#)). Fatima Umar Nasif categorises women's rights into four domains: social, religious, political, and economic. Within the political sphere, women are granted the right to express opinions and participate in decision-making processes, as emphasised in the Qur'anic principle of consultation (*shura*) (QS. al-Syura (42): 38; QS. Ali 'Imran (3): 159). Furthermore, the recognition of women's allegiance (*bay'ah*) in QS. Al-Mumtahanah (60): 12 highlights their active role in political legitimacy and governance.

In addition to these foundational rights, women are entitled to broader forms of political participation, including involvement in policymaking, holding public office, and engaging in civil society organisations (Harlina, 2015). These rights demonstrate that Islam acknowledges women as full participants in political life, provided that their engagement aligns with ethical and moral principles outlined in Islamic teachings.

#### c. The Political Role of Women during the Time of Prophet Muhammad SAW and Khulafaur Rashidin

The concept of role refers to expected patterns of behaviour associated with a particular social status or position (Florentina, 2023; Alimni & Hamdani, 2021). In pre-Islamic Arab society, women were subjected to severe marginalisation and were often denied basic human rights. They were frequently treated as property, excluded from decision-making, and deprived of dignity, reflecting deeply entrenched patriarchal norms (Jamali et al., 2016).

The advent of Islam brought about a fundamental transformation in the status of women. Islamic teachings elevated women's dignity, recognised their humanity, and granted them rights previously denied. Islam affirmed women's intellectual and social capacities, enabling them to participate actively in societal development and to receive equal moral and spiritual rewards (Ghosiyah & Ansori, 2025). This transformation marked a significant shift toward a more just and inclusive social order.

During the time of Prophet Muhammad SAW and the Khulafaur Rashidin, women played active roles in various socio-political activities, including preaching (da'wah), migration (Hijrah), pledging allegiance (bay'ah), and participating in jihad. Although their roles were often supportive rather than central within formal governance structures, their contributions were substantial and carried risks similar to those faced by men. These findings highlight that women were integral to the formation and sustainability of early Islamic society.

#### d. Women's Role in Helping the Caliph

Women's involvement in political affairs continued during the Khulafaur Rashidin period, particularly in maintaining social stability and addressing political conflicts. One notable example is the role of 'Aisyah during the siege of Caliph Uthman, where she attempted to mediate and de-escalate tensions. Her actions demonstrate that women were not only participants but also influential figures in shaping political discourse and public opinion.

Beyond individual cases, women contributed to governance through various forms of engagement, including supporting political leadership, participating in communal activities, and advocating for social justice. Their involvement in da'wah, migration, and allegiance reflects a broader pattern of participation that underscores their importance within the political and social fabric of early Islam.

Nevertheless, women's participation in political life was framed within the ethical boundaries of Shari'ah. This includes adherence to moral conduct, the presence of a mahram in certain contexts, avoidance of inappropriate interaction (ikhtilat), and maintaining personal dignity. These guidelines indicate that while Islam permits women's active engagement in politics, such participation is structured within a framework that prioritises ethical integrity and social responsibility.

## 4. IMPLICATIONS AND CONTRIBUTIONS

### 4.1 Research Implications

The findings of this study highlight the need to reexamine classical interpretations of Islamic texts through a contextual and historically grounded perspective, particularly regarding women's political participation. Evidence from the era of the Prophet Muhammad SAW and the Khulafaur Rashidin demonstrates that women actively engaged in political, social, and even military spheres. These challenging assumptions limit their roles to the private domain. These insights provide a foundation for policymakers, scholars, and educators to promote more inclusive models of governance and civic participation that remain aligned with Islamic principles of justice. They also emphasize the importance of incorporating gender-sensitive perspectives into Islamic legal and political thought, so that interpretations can respond to evolving social contexts while preserving their theological foundations.

### 4.2 Research Contributions

This study contributes to the existing body of knowledge by offering a comprehensive and integrative analysis of women's political roles in early Islamic history, combining theological, historical, and sociopolitical perspectives within a single framework. Unlike prior studies that often examine gender equality, political rights, or historical participation in isolation, this research systematically connects these dimensions to provide a more holistic understanding of women's roles in Islam. It also enriches the literature by foregrounding specific historical examples of women's participation, ranging from allegiance (bay'ah) and migration (hijrah) to involvement in warfare and poli-

tical mediation, thereby providing empirical grounding for discussions on gender equality in Islam. In doing so, the study not only fills a gap in the literature but also offers a nuanced reinterpretation of early Islamic history that can inform future research, particularly in Islamic studies, gender studies, and political theory.

## 5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

### 5.1 Research Limitations

This study has several limitations that should be acknowledged. First, it relies primarily on qualitative analysis of historical and religious texts, which are inherently shaped by the perspectives of their authors and the socio-political contexts in which they were produced. As a result, the representation of women's roles may be partial or mediated through male-dominated historiography. Second, the study focuses specifically on the era of the Prophet Muhammad SAW and the Khulafaur Rashidin, which, while foundational, does not fully capture the evolution of women's political participation across later Islamic periods. Third, variations in the interpretation of Qur'anic verses and hadith among scholars introduce a degree of subjectivity that cannot be eliminated, despite efforts to use credible, widely recognized sources. These limitations suggest that the findings should be understood as contextually grounded rather than universally generalizable across all Muslim societies and historical periods.

### 5.2 Recommendation for Future Research Direction

Future research could expand this study in several meaningful ways. One important direction is to conduct comparative analyses across different historical periods of Islamic civilization to trace the continuity and transformation of women's political roles over time. Additionally, empirical studies, such as qualitative interviews or case studies, in contemporary Muslim societies would provide valuable insights into how early Islamic principles are interpreted and applied in present-day political contexts. Further research could also explore interdisciplinary approaches by integrating perspectives from political science, gender studies, and Islamic jurisprudence to deepen the analysis of women's participation in governance. Finally, there is a need for a more critical examination of classical and modern tafsir (Qur'anic exegesis) to understand better how interpretive frameworks shape gender norms and political inclusion, thereby contributing to more balanced, context-sensitive interpretations in the future.

## 6. CONCLUSION

Before the arrival of Islam, the position of women in the midst of the Arab jahiliyah society was generally very low and poor. At this time, women had no political rights. The arrival of Islam brought fresh air to women. Islam puts the position of women in proportion by recognising the humanity of women, eroding the darkness experienced by women throughout history, and guaranteeing women's rights at the time of the Prophet Muhammad Saw. Women have played public roles (outside the domestic role) in order to uphold the words of Allah Swt, such as preaching Islam, participating in emigration with the Prophet, allegiance to the Prophet, conducting jihad, or participating in wars together with men.

The roles of such women have a high political value, considering that women can perform the same role as men in order to fulfil the demands and religious obligations to uphold the sentence of Allah. The problems faced by women in carrying out these roles include the pressure of the pagan Quraysh of Makkah at the beginning of the da'wah of Islam, physical weakness given the heavy activities carried out for migration and jihad, for example, as well as the loss of family and property and hometown. Women also actively played political roles during the Khulafaur Rashidin period. Women played a role in supporting the establishment of the caliphate after the Prophet. Women were also actively involved in jihad against apostates and reconciliation efforts during the political turmoil of the time of Uthman and Ali. Ummahat al-Mu'minin became the driving force for women at that time to take on political roles, especially that of Sayyidatina Aisha r.a. The big problem faced at this time was that the opponents faced during the turmoil were fellow Muslims.

The role of women during the time of the Khulafaur Rashidin in politics was quite large. Among her roles was her participation in the battlefield to help the men. In times of war to face the enemies of Islam, women have a very important role such as treating the wounded, bringing drinks, and stirring up the spirit of fighting for the Islamic troops. The wars they participated in were the Riddah War, the Yarmuk War, the Al-Buwaib War, the Qadisiyah War, the Maisan War, the Jamal War, the Shiffin War, and finally the conquest of the city of Cyprus. In addition, women also played a role in helping and protecting Caliph "Uthmān during the siege by the attackers against "Uthmān. Women also participated in the Hisbah institution, which served as al-muhtasibah to supervise the behavior of market traders in the city of Medina.

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## Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Abdul Aziz: Conceptualization, Writing - Original Draft, Methodology, Validation, Formal analysis. Prio Utomo: Conceptualization, Writing - Review & Editing, Data Curation. Mohamad Syafiq: Conceptualization, Writing - Review & Editing.

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## Conflict of Interest Statement

The authors declare that they have no any financial, professional, or personal conflicts of interest that could have influenced the conduct or presentation of the work presented in this manuscript. And the co-author (Prio Utomo) is an Editor Members for this journal and was not involved in the editorial review or the decision to publish this article.

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