

The Role of Religious Leaders in Instilling Religious Moderation in the Millennial Generation: Study on Millennial Generation in Borong Kapala, Bantaeng

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ABSTRACT

The purpose of this study was to determine the role of religious leaders in instilling an attitude of religious moderation in the millennial generation in Borong Kapala, Kab. Bantaeng. This research method uses the type of field research. This research was conducted in 2021. Data collection methods through data research using observation, interviews, and documentation. Data analysis was carried out through three stages, namely (1) data reduction; (2) data exposure; and (3) conclusion drawing. The results revealed that the purpose and urgency of religious moderation is to create balance, peace, and prosperity. Because every religion or understanding teaches good values and upholds humanity, religious moderation is very important because the tendency to practice religious teachings is sometimes excessive and often leaves one-sided truth and considers itself the most correct while others are wrong. So, we need to know that the purpose of religious moderation is to create a society always at peace without having to look at each other.

1. INTRODUCTION

The issue of religious moderation is interesting to always be discussed because our nation is one of the cornerstones of the cause. The problem of accepting all kinds of differences and instilling an understanding or attitude of religious moderation or attitude in the next generation so that they know and understand that differences are beautiful, beautiful togetherness and there will be many things that we will learn in everyday life (Bakri, 2022).

Religious moderation is the behavior of carrying out religious teachings by promoting an attitude of justice and a sense of accepting every opinion from various groups, without any sense of cornering other understandings (Akhmadi, 2019). The purpose and urgency of religious moderation is to create balance, peace, and prosperity because every religion or understanding teaches good values and upholds humanity (Samho, 2022). The role of religious moderation is very important in order to preserve social harmony and peace (Pajarianto et al., 2022). Religious moderation is also very important to be taught to the millennial generation so that the millennial generation is not easy to blame a difference (Susanto, 2022).

Shihab said Islam that I Understand explains that religion is present in a person's conscience, so there is freedom in choosing religion. Because religion must be based on sincere obedience to Allah Swt (Shihab, 2019, p. 3). Allah Swt has given freedom to his servants according to what they want, according to what is in their conscience, not what others want. When there is coercion in religion, there will be a confinement of the heart, whereas in Islam there is no such thing as violence and coercion in choosing what they want to believe. Therefore, every Muslim must be able to have an attitude of

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religious moderation, as our basis so that we can maintain harmony and for the good of the people around us who have different beliefs, and differences in understanding that we adhere to.

Islam always makes allowances for every human being both in terms of religion, there is no coercion in it because Islam is rahmatan lil alamin. So for that, all young people must be able to instill an attitude of religious moderation, and tolerance so as not to put each other down between religions so as to trigger violence between people (Shihab, 2017, p. 228). Religious leaders have a very important role because they are able to provide a deeper understanding to the people of Borong Kapala in order to accept a difference and understand more about religious moderation. Religion is believed to be a destiny given by Allah Swt. which must be grateful and maintained in harmony, therefore differences come and are created not to be bargained for but to accept their existence.

Religion in terms of life is a reality that is impossible to avoid, in diversity stored potential and richness of life color and has uniqueness in it. Each community is able to create an attitude of tolerance, which will lead to an attitude of moderation in religion so as to create harmony in society. The attitude of religious moderation is able to give color to religion (Naim, 2012, p. 7).

Islam in Indonesia is a tolerant and modern Islam. People must be able to be motivated to maintain and develop this attitude so that it does not disappear or disappear in humans (Sani & Kadri, 2016). We need to know that this attitude will trigger or realize a harmonious nation and a society that gets along well, respects every difference, and will create a sense of compassion for each other in terms of always being ready to protect and help others without any sense of wanting to divide. With the attitude of religious moderation being able to teach us not to be easily influenced by individuals who will only bring and give birth to a negative impact on us, it is not easy to be influenced by every person's words with various variations of tricks that will plunge us into fanaticism (Winata et al., 2023). Critical in understanding and researching a person's news or speech is very necessary, so that we are not wrong in making a decision (Fuad, 2019).

Equipping the current generation with an attitude of religious moderation from an early age can make it easier for generations to be able to sort out all issues that are likely to be able to damage morals. In addition, instilling an attitude of religious moderation that is carried out from an early age is able to create a quality generation that is aware of the importance of accepting a difference in order to achieve harmony in society.

1.1 The role of religious figures

A figure is a prominent person or someone who plays an important role. A religious figure is defined as someone who is knowledgeable especially in matters relating to Islam, and a place of reference for knowledge for others, while religion is a principle of belief in Allah Swt with certain rules (Ramadani et al., 2015). Religious leaders play a role in maintaining tolerance in society because they have power that is not owned by other members of society, have excellence in the field of religious knowledge, and become leaders in society to provide direction according to the provisions of Allah Swt. (Salim & Andani, 2020). Religious leaders can also be said to be intellectuals who are committed to the creation of continuous renewal and reform and have an important role in social and religious development. The role of religious leaders not only plays a role in Islam but also plays a role in other religions because religious leaders are people who spread the truth or the rules set by Allah Swt (Kayadibi et al., 2018).

1.2 Religious Moderation

Moderation is actually the way we behave moderately in the sense of not positioning ourselves in the extreme right position tends to be radical and not positioning ourselves on the extreme left tends to be liberal (Nuridin, 2021). Religious moderation can be said to be at two ends, in this case, it is said to be at two ends because it describes how to keep us from being dragged by one end (Abror, 2020). So that from both ends can be drawn what is needed to achieve justice and goodness.

1.3 Cultivating an Attitude of Religious Moderation

Cultivating an attitude of religious moderation is a goal so that the current generation is able to create harmony and have an attitude of respect for others, respect for other people's opinions, and tolerance (Muna & Lestari, 2023). The efforts of religious leaders must be able to instill an understanding of the concept of religious moderation which can be embedded in themselves and then can be implemented in the life of the nation and state.

Accepting the diversity of cultures, religions, and various understandings in Islam, offers a concept of tolerance and religious moderation (Ali & Noor, 2019), namely an attitude of accepting and balancing attitudes, someone's religion must be respected and appreciated by what they think is right. What is clear is that what they embrace does not violate the provisions that Allah Swt has set, apart from that, we need to give freedom in living the understanding they believe in. Religious moderation is very important because the tendency to practice religious teachings is sometimes excessive and

often leaves a one-sided truth and considers itself the most correct while others are wrong (Yunita, 2022). So, we need to know that the purpose of religious moderation is to create a society always at peace without having to look at each other.

The cultivation of religious moderation is a very important thing to implement, in order to form a harmonious and harmonious Nation or State, as expressed by the Minister of Religion: Lukman Hakim Saifuddin, he invited millennials to be able to understand and understand the attitude of religious moderation, from this attitude to be a very strong and important tool to respond to the dynamics of today's digital age, and also the rise of intolerance and excessive fanaticism that can tear and damage harm harmony, peace and harmony between religions (Saifudin, 2019, p. 12). Being moderate is very important in addressing diversity, when someone has an attitude of religious moderation in themselves, they will not be fanatical, let alone to the highest degree, namely blind fanaticism that is excessive so as to paganize others who are different from them. Why moderation is very important, so that we can fortify ourselves not to be blind fanaticism that will trigger divisions in our nation, and religious moderation is also one of the tools or strategies to create harmony, build and treat our nation from radical ideas.

Based on the preliminary study above, the purpose of this research is to find out the role of religious leaders in cultivating attitudes of Religious moderation in the millennial generation in the Young Generation. The focus of this research discusses the cultivation of religious moderation attitudes in the generation in Borong Kapala, Desa Pattallasang, Kab. Bantaeng.

2. METHOD

2.1 Research Design

This research method uses the type of field research, where field research is a method where the researcher goes directly to the location that is the object of the research, and in obtaining the data the researcher conducts interviews and direct observations to obtain authentic data. The research approach used in this research is a theological approach, which is an approach used to discuss the basic teachings of a religion. In this study, this approach aims to describe the cultivation of religious moderation towards the millennial generation from the views of community leaders.

2.2 Data Collection

The main instrument in this research is the researcher himself, besides that there are several other supporting instruments, such as stationery, cameras, and recording devices using cellphones. Data collection methods through data research in a predetermined manner. The methods used to obtain data in field research are (1) Observation, is a data collection method carried out by directly observing the facts that occur in the field (Widodo, 2019, p. 75). The observation referred to in this study is data collection related to the role of religious leaders in instilling religious moderation attitudes in the millennial generation; (2) Interviews in this study were conducted with religious leaders from Muhammadiyah, NU, and Salafiyah in Borong Kapala as informants; (3) Documentation is a data collection method carried out by searching for existing data and variables, both in the form of books, notes, newspaper transcripts, and so on.

In this study, there were nine people who became informants for the author, namely each informant representing NU, Muhammadiyah, and Salafiyah, the author wants to emphasize that these informants basically cannot fully represent the main tendency of each understanding.

2.3 Data Analysis

In order for the data obtained to be used as accurate language, researchers use qualitative data processing and data analysis techniques, starting from the collection, and processing to the analysis stage which takes place from the beginning to the end of the research. The data analysis used by researchers in this study was carried out through three stages, namely:

- 2.3.1. Data reduction, is a simplification process carried out through a selection process from raw data to become meaningful information.
- 2.3.2. Data presentation, is the appearance of data in a simpler form.
- 2.3.3. Inference, is the process of taking the essence of the data that has been presented to produce information that is brief, concise but contains broad meaning.

3. RESULT AND DISCUSSION

3.1 Result

3.1.1. Cultivating an Attitude of Religious Moderation

Cultivating an attitude of religious moderation is a goal so that the current generation is able to create harmony and have an attitude of respect for others, respect for other people's opinions, and tolerance. The efforts of religious leaders must be able to instill an understanding of the concept of religious moderation which can be embedded in themselves and then can be implemented in the life of the nation and state.

Table. Focus of Research Discussion

No	Research Focus	Focus Description
1	The purpose and urgency of religious moderation of religion in Borong Kapala	In this study, researchers focused on seeing the purpose and urgency of religious moderation in Borong Kapala.
2	The role of religious leaders	In this study, researchers focused on examining the role of religious leaders.
3	Opportunities and challenges of cultivating religious moderation in the millennial generation in Borong Kapala	Researchers tried to explore information related to opportunities and challenges in cultivating religious moderation in the millennial generation in Borong Kapala.

3.1.2. The Role of Religious Leaders in Instilling an Attitude of Religious Moderation

Religious leaders have a huge influence on society. All legal, social, religious, and political decisions must be in accordance with the advice of religious leaders. The role of religious leaders is needed to reduce the number of juvenile delinquents, religious leaders are figures who can be emulated and can guide what is done to be followed by the community obediently.

Religious figures are considered more competent in religious matters and can change the mindset of modern society that has forgotten the nature that initially did not know about religious matters to know about religious matters, the role of religious figures is needed in today's world where everything is instant. That is, we can seek knowledge on social media or websites, but sometimes someone forgets to look at the crisis of the site they are reading. So that sometimes there is a storage in it or an unwanted understanding arises.

Efforts to form an attitude of religious moderation in the millennial generation by providing an understanding of all forms of extremism and radicalism because it is contrary to the values of Islam and humanity, fostering an attitude of openness and understanding of religion while maintaining the substance of the teachings of the Qur'an in the midst of community development.

The following is the result of the informant's explanation: "When we want to see a civilized millennial generation, then we see a generation that is able to respect a difference and respect the people around them, people who do not agree with them. But respecting an understanding that is outside of our understanding then that generation is a civilized millennial generation, therefore religious leaders must be able to instill religious moderation in the current generation so that we are always surrounded by people who do good, respect each other, and love peace." Cultivating positive prejudices towards a difference to the millennial generation is necessary, in order to invite the current generation to appreciate and accept a difference that exists in their environment (Rahmat, 2019).

3.1.3. Forms of Cultivating Religious Moderation

This form of religious moderation emphasizes attitudes, such as recognizing the existence of other parties, respecting other people's opinions, having an attitude of tolerance both from tolerance of ethnicity, race, and culture and also beliefs and not imposing wills by means of violence.

First, face-to-face. Doing face-to-face communication is a good thing for the interaction process between interlocutors, this is often done for example: when there is a young man who does not accept the opinions of others and even opposes him because it does not match his opinion. By having face-to-face interactions, we are able to channel positive interactions so that it is easy to provide opportunities for the millennial generation to understand that opinions that differ from ours should not be a problem but a solution can be found.

Second, verbally. In this case, the role of religious leaders is very important to realize a society that is able to behave in a balanced manner, so religious leaders are able to provide an explanation of how important it is to behave in religious moderation to maintain a togetherness in every preaching to the community. Preaching to invite faith in Allah Swt and his messenger, properly and correctly and accompanied by good works and avoiding evil.

3.1.4. The Role of Cultivating Religious Moderation.

There are many ways in the role of instilling religious moderation in the community. The following forms have been carried out by religious leaders to instill religious moderation in the community, including:

First, through dialog. Opening the role of dialog in question is a conversation of two or more who each have different views, namely respecting each other's opinions and not reducing the belief in what he holds firmly as an understanding that is believed. The second is socialization. Socialization is carried out to participate in society, by jointly living life to create harmony in society without promoting an ego attitude. Socialization is also carried out to maintain the stability of harmony in society, which lives in a variety of understandings. Socializing is also able to increase the harmony of the local community, because of good interactions and also shows the millennial generation that differences are not a problem and are not the basis for closed socialization between communities.

Third, routine studies (activities). Routine studies are often carried out to add insight and strengthen the relationship between adherents of different understandings, not only routine studies are often carried out but the community there also carries out social activities. Routine studies every month are carried out in order to establish friendships and strengthen *ukhuwah*. Where routine studies are conducted by the community to voice their respective opinions, issue problems faced, and provide solutions. This routine study is also carried out with the intention of establishing friendship between people with different understandings, in this study does not prioritize one understanding or corner other understandings, but embraces all understandings and accepts all opinions.

Fourth, social activities. The social activities carried out include mutual cooperation which involves the entire local community, apart from maintaining friendship, it also teaches the younger generation to always work together for the common good. The statements from each informant illustrate that the role played can be used as a benchmark and that differences are not the reason for us to break the relationship. The role that has been mentioned by the informants above, can be applied to the daily lives of the younger generation to always maintain social harmony, harmony, and peace in an environment that has a different understanding.

3.1.5. Benefits of Cultivating Religious Moderation

Religion can be carried out properly and correctly, according to how we respond to issues circulating in cyberspace. In this digital era, the millennial generation not only learns at school but can learn on social media. For example, the generation easily learns google, where Google is now smarter than us. But we also have to learn not to be influenced by the news circulating on social media. The following describes the benefits of cultivating religious moderation, namely:

First, open insight. Religious moderation is able to provide insight into how we practice religion well. However, we must be clever in explaining the actual religious moderation, so that the millennial generation can be open. And with the cultivation of religious moderation, the millennial generation is able to have broad insights by thinking critically and not being easily influenced by new ideas. Therefore, the millennial generation needs good religious insight, to deal with the rampant news circulating about violence and hoax news. As the informant has explained above, the current generation needs to find the truth that is really true, and then take that truth.

Second, building a brilliant millennial generation. The introduction of religious moderation is also able to build a brilliant millennial generation and foster the millennial generation so that they are not easily influenced by the issues circulating. With a brilliant generation in facing all the differences that exist, it is able to direct itself to always instill an attitude of mutual respect, and respect and accept the opinions of others. The birth of a bright generation is able to make social media a tool for them to seek more knowledge than they get in their education, therefore education is very important and can be obtained from anywhere. With things like this, it will facilitate the birth of a brilliant millennial generation of the nation's successors.

Third, realizing national harmony. A generation that has broad insight and a brilliant generation, can become the initial foundation in realizing national harmony. And the biggest of the problems that will divide adherents of different beliefs, because there are generations who can care for and protect the nation by practicing and practicing religious moderation.

3.1.6. The Challenge of Cultivating Religious Moderation

The problem that continues to be discussed is the problem of millennials who have struggled in the digital world, the young generation of successors to the ideals of the nation's fighters with various consequences. The millennial generation must be ready or not to take over the responsibility of respecting differences, thus there must be efforts to instill religious moderation in the millennial generation. The millennial generation is full of unstable personality attitudes, and emotions by imitating and seeking new experiences, and various conflicts. So the cultivation of religious moderation must be done by practicing and guiding it, so that they imitate and practice it, not only giving the cultivation of religious moderation in theory but the generation also needs what is called practice to be imitated. As a society that lives in an environment that has

understandings that they believe in according to their determination, we must accept, and when there is something that does not accept then we need to provide a deep understanding of the attitude of religious moderation.

3.2. Discussion

Based on the five discussions in the bag, it can be interpreted that extra guidance is needed in instilling religious moderation so that the millennial generation does not easily fall into intolerance, which will lead to violence, and not respecting and respecting other people's opinions. The challenge itself must be faced by religious leaders so that the next generation does not easily accept ideas that do not reflect or do not lead to the truth.

The influence of intolerance is easy to enter the lives of millennials only with social media, because wherever the millennial generation is, whether he is in a house, room, and so on. Intolerance is easily rooted in the generation because of the lack of practice of religious moderation or not believing in religious moderation (Berlinerblau, 2012).

So, when there is still a generation that does not accept an attitude of religious moderation, we must be able to provide a deep understanding of what religious moderation is and provide an explanation that we do not live alone (Husna & Thohir, 2020), we live together with other identities, which with the concept of our beliefs are different, our understanding is different, but in matters of togetherness that contain good values that are not actually contrary to what we believe, we must unite to unite with each other. We must unite to succeed in building harmony in diversity. In response to the news circulating, it is necessary for the millennial generation to clarify (tabayyun) first after thinking the news is true and then accept the news, but if the news is only to damage the morals of the current generation, it should be abandoned. In today's digital era, millennial generation insights have a very wide network (global) and come into contact with various cultures (McHaney, 2023). Ways of thinking and even various beliefs. Judging from this, the cultivation of religious moderation must be further instilled in order to increase the generation's insight to understand the meaning of a religion.

It is necessary for millennials who are able to think critically and openly so that they have broad insights because they can express their opinions and respect the opinions of others who are different (Espinoza & Ukleja, 2016). The millennial generation with its broad insight must be able to fortify itself with the values of religious moderation from the rampant spread of radicalism in cyberspace (Putra et al., 2022).

This religious moderation must be applied to the millennial generation, so that they can accept the differences that exist, including differences of opinion that exist within Islam itself (Qatrunnada et al., 2021). Realizing religious moderation, especially to the millennial generation, provides an example of exemplary to them (Yasin et al., 2023). The role of religious leaders has set an example, of course, the community will find it easier to follow, especially the millennial generation (Twenge et al., 2012). Religious leaders need to provide an important understanding to learn more about religious moderation so that they are not easily provoked which results in being easily consumed by radicalism or those who are able to clash us from a difference. Religious moderation is actually a form of our responsibility to what we believe in (Ushama, 2014). Religious moderation is the first way to form a harmonious and peaceful society, so that people who live in diversity feel comfortable and do not feel disturbed by what other people doing (Ali et al., 2021).

Moderation is actually the way we behave moderately in the sense of not positioning ourselves in the extreme right position that tends to be radical and not positioning on the extreme left that tends to be liberal (Sakki & Pettersson, 2016). Religious moderation can be said to be in two ends, in this case, it is said to be in two ends because it describes how to keep us from being dragged by one end (Shagan, 2011). So that from both ends can be drawn what is needed to achieve justice and goodness. Religious moderation is popular with the term wasathiyah which can be said to have two meanings, in this case it is said to have two meanings because it describes how we are not dragged in one direction. So that from both directions and paths what is needed to achieve justice and goodness can be drawn (Santoso et al., 2020).

In this case, we do not need to conflict with other groups if it only causes chaos. We need to take a path that is able to provide a solution that leads us to goodness, for that we need to explore the attitude of moderation in religion so that later it is not wrong to take an action related to religious diversity. In addition, the meaning of wasathiyah Islam also plays a balancing role, this wasathiyah Islam prioritizes an attitude of justice and balance as well as the middle way so as not to be trapped in extreme religious attitudes.

Moderation can also be defined as a method of thinking, interacting, and behaving based on a balanced attitude (Ginting, 2021). With this, it is able to prevent humans from falling into excessive attitudes, teach humans to be able to be between two ends, or (in the middle) be fair and provide solutions to problems faced by being fair in responding to these problems. Religious moderation must be understood as a balance related to respect for people who have different understandings, harmony and tolerance are created because of a sense of religious moderation (Daheri et al., 2023). One of the creation or realization of peace because it is able to maintain balance or religious moderation, and reject violence and intolerance.

So, it is clear that religious moderation is closely related to maintaining a sense of togetherness and understanding each other who are different from us. By practicing and applying moderation in our daily lives, we are able to make religion a guide to life, and a solution to always do justice wherever we are. Making religion a guide to balance the affairs of the world and the hereafter, as the function of religion was revealed to the earth is to answer all existing problems, both in religion, family, and society (Herbert, 2017).

The concept of moderation that is practiced and upheld by NU, Muhammadiyah, and Salafiyah is an attitude of non-violence and there is no coercion for other understandings to enter our understanding (Jubba et al., 2022). For example, there is no compulsion for the Muhammadiyah community to enter the Salafiyah understanding, and vice versa. In order to avoid violence and division, the community must be able to respect the opinions of others and prioritize tolerance among others.

If a difference is found in a society that has various understandings, it must be dealt with wisely and faced with the greatness of the soul and open a dialog between others. In this way, the community is able to build and teach the next generation to be tolerant and give people the freedom to choose the ideology they want to believe in. Each understanding must prioritize an attitude of togetherness rather than an attitude of imposing the will for the benefit of its group, prioritizing the spirit of religious moderation for the establishment of social harmony with various understandings and opinions in each individual.

Principles of Religious Moderation

One of the basic principles in religious moderation is to always maintain a balance between two things (Sulaiman et al., 2022), for example: the balance between reason and revelation, between necessity and voluntarism, between religious texts and the *ijtihad* of religious leaders, between body and spirit, between morals and obligations, between individual interests and communal benefits, between ideal ideas and reality, and the balance of the past and the future. The essence of religious moderation is fair and balanced in viewing, and practicing all the concepts paired above and also in responding to them (Basri & Zaki, 2023). As for the second principle, balance is a term that describes a perspective, a commitment to always be on the side of justice and humanity, attitudes, and equality.

In addition, there are three conditions for the fulfillment of religious moderation, namely: having broad knowledge, always being careful, and being able to control emotions not to exceed limits. When there is someone who has been able to uphold justice then he has been able to maintain a balance, able to be in the middle to solve a problem or he is able to provide solutions related to the problems faced. Related to the principle of justice and the principle of balance in religious moderation or *wasathiyah*, which can be interpreted if someone who is religious is not allowed to do violence that can destroy peace, but must learn to find the meeting point of a problem. Religious moderation is a fair and balanced perspective in addressing, viewing, and practicing. Balance is the beginning of the formation of attitudes, behavior, character, and perspective, and favors humanity, justice, and togetherness.

4. IMPLICATIONS AND CONTRIBUTIONS

- 4.1 Practically, this research was conducted to provide an understanding of the role of religious leaders in instilling an attitude of religious moderation in the millennial generation in Borong Kapala.
- 4.2 Theoretically, this research was conducted to gain scientific treasures or insights related to religious moderation.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

- 5.1 This research only discusses the purpose and importance of religious moderation in life in an environment that has people with different views.
- 5.2 This research only discusses the form of the role of religious leaders in instilling religious moderation in the millennial generation.
- 5.3 This research only discusses the opportunities achieved or that can be generated in cultivating an attitude of religious moderation in the millennial generation and the challenges faced in cultivating an attitude of religious moderation.

6. CONCLUSION

The results of the study reveal that the purpose and urgency of religious moderation is to create balance, peace, and prosperity. Because every religion or understanding teaches good values and upholds humanity, religious moderation is very important because the tendency to practice religious teachings is sometimes excessive and often leaves one-sided truth and considers itself the most correct while others are wrong. So, we need to know that the purpose of religious moderation is to create a society always at peace without having to look at each other.

Forms in the cultivation of religious moderation are: by using oral, and face-to-face forms. In these two ways, religious leaders are used in cultivating religious moderation to always advise and provide understanding related to a difference is not a curse but it is a gift from Allah Swt. From differences, we can learn to respect and accept each other, without looking at everything with one eye or ignoring a difference.

The cultivation of religious moderation will also not run smoothly, because there will be opportunities and challenges that will be passed. The opportunities in cultivating religious moderation are: realizing a bright, broad-minded generation and creating a harmonious nation. But besides that there is also no opportunity without a challenge, the challenges faced are sometimes many generations who do not directly accept something or understand what we say. So we must be patient in dealing with the attitude of a generation that is still unstable, stubborn, and selfish.

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AUTHOR CONTRIBUTION STATEMENT

The researcher states that this article is the result of research that the researcher has carried out procedurally. Therefore, the researcher is fully responsible for this article.

CONFLICT OF INTEREST STATEMENT

The authors declare that this research has no competing political interests, funding (financial) or personal relationships that could affect the results of the research reported in this article.

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This article is published in accordance with journal publication ethics

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