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Installation of religious moderation in the society 5.0 era to prevent radicalism in early children in kindergarten

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Abstract

The symptoms of radicalism continue to grow not only in adolescents and adults but also in early childhood. The polemic of early childhood radicalization can also be seen in kindergartens. Radicalism can be prevented by implementing religious moderation from an early age. This study aims to analyze the cultivation of religious moderation in early childhood to prevent radicalism. The research method used is quantitative descriptive research. This research was conducted in kindergarten institutions in the Pangkah sub-district, Tegal Regency, Central Java. The subject of this research used 25 kindergartens in the Pangkah sub-district consisting of 1018 students. Data collection techniques used observation, interviews, and documentation. The analysis technique was a descriptive qualitative analysis of the cultivation of religious moderation in early childhood to prevent radicalism. The results showed an increase in the cultivation of religious moderation is the cultivation of religious moderation in all kindergartens in the Pangkah Subdistrict, emphasizes cognitive elements that strongly support the cultivation of religious moderation through Bloom's Taxonomy theory, which is instilled through the attitude of understanding of global diversity, ideals of homeland, tolerance, and anti-violence in schools in the era of society 5.0. Culturing religious moderation to prevent radicalism in early childhood in Pangkah District Kindergarten was successfully carried out with an average success indicator of 89.83%. This research contributes to supporting the government, especially the Ministry of Education, in implementing the independent curriculum and the P5 project.

Keywords: Early Childhood, Radicalism, Religious Moderation, Society 5.0.

INTRODUCTION

In the last ten years, the idea of radicalism has evolved into a religious phenomenon and continues to be a global problem (Devi and Arif, 2022). As a result of radicalized religious interpretations, religious groups have committed acts of terrorism (Jalil, 2021). Acts of radicalism in Indonesia cover

a wide range of behaviors, including suicide bombings that target crowds and cause significant losses (Syafii et al., 2022), the emergence of diverse movements led by Islamic groups, and intolerance.

Religious moderation has recently been discussed among academics, politicians, and religious leaders. The issue arises due to the low public understanding of plurality and the need for religious tolerance and inclusion (Lugowi, 2022). This condition is shown by the emergence of radicalism, intolerance, and non-Pancasila ideologies (Salamah et al., 2020). This understanding targets all generations, even early childhood (Irama and Zamzami, 2021). Symptoms of religious extremism, radicalism, and intolerance have recently emerged not only in society but have penetrated educational institutions, especially early childhood education.

Radicalism is characterized by extreme views, a radical political outlook, and a desire for violent or dramatic socio-political transformation (Sarbini, 2005). According to Abdurrahman Waid, there are two levels of radicalism: the level of ideas and the level of action(Wahid, 2006). Radicalism at the level of action is in the realm of socio-political and religious activities, while radicalism at the level of thought is still in the form of discourses, concepts, and ideas that are still being explored (Noor, 2023). Radicalism through action is shown in sharp contrast between the principles upheld by certain religious groups (sects) and the order of values that are prevalent or considered established at the time (Agama, 2014).

The world has now entered the era of Society 5.0 (Nastiti and Ni'mal'Abdu, 2020). What is meant by the era of society 5.0 is a time or period where the world is open and interconnected. There are no more barriers that prevent relationships between individuals and between nations. All of this is possible because of the process and development of science and technology. In the era of society 5.0, obtaining knowledge is easily accessible. Children now friends with gadgets have the potential to get radical content quickly (Ardini, 2021). So, efforts to prevent this must be carried out as early as possible to avoid it. This polemic is an ordinary vigilance for managers of educational institutions. So, educational institutions must be ready to face the era of society 5.0, especially in early childhood education.

In the definition of Developmentally Appropriate Practices (DAP), early childhood education is education for children aged 0-8 years (Bredekamp and Copple, 1997). According to another definition, early childhood education is an effort to encourage, direct, nurture, and provide learning activities to develop children's abilities and skills (Syafi'ie, 2023). Early childhood in Indonesia is defined as the preschool age range. Preschool age, or between 0 to 6 years old, refers to the age at which children have not yet entered primary kindergarten, according to Permendikbud No. 137 of 2014. PAUD learning is intended to encourage the growth of six components of child development, including religious and moral values, art and language skills, social-emotional, and physical and motor skills (Permendikbud, n.d.).

The implementation of the early childhood education program is inseparable from the role of the teacher in learning, in addition to the head of the kindergarten as the education manager—the direction of development. The principal controls early childhood education in achieving educational goals (Metafisika et al., 2022). The development of early childhood development outcomes implemented by kindergartens is inseparable from the involvement of parents as primary educators (Piaget, 2010). The head of the kindergarten is tasked with aligning the educational patterns developed in the kindergarten and at home with the parents' meeting program. The family is the first and most fundamental place for a child. Reciprocal relationships exist within the family, including the relationship between children and parents (Molzana and Fernandes, 2023). The 2020 Global Index Terrorism (GTI) report released by the Institute for Economics and Peace (IEP) shows that on a global scale, Indonesia is ranked 37th with a score of 4,629 out of 135 countries affected by terrorism, while in Asia Pafisik Indonesia is in fourth position (Contributors, 2023).

Many cases of radicalism have occurred in Indonesia, especially in early childhood, as reported by antara.com, which occurred in the suicide bombing case in Surabaya in March 2021, which involved

children as radical perpetrators (Savitri, 2022). Other cases related to radicalization are still growing and reaching children starting to enter schools, as reported by the Ministry of Empowerment of Women and Children of the Republic of Indonesia (Anwar, 2021). Certain parties deliberately carry out the radicalization process at an early age because children have a robust receptive power in accepting various new things. They are also easy targets for radical groups in carrying out regeneration.

Radicalism and intolerance have been instilled in early childhood education, for example, in the song Soleh Children Clap, Regarding Islam Yess Kafir No, which resulted in many young children not wanting to make friends with friends of different ages because they are considered infidels. Radical intellectuality and radical attitudes are indicators of potential radicalism. The levels can be used to measure the tendency of radicalization through mind and attitude. The tendency of children to become radicalized is highly correlated with the environment in which they live and study. For example, words and behavior that can lead to violence and violate educational standards will make the learning environment unpleasant. Children are more likely to have rational thinking. Children's vulnerability to external influences increases at this stage of thinking. There are four characteristics of radicalism (Anwar, 2021). First is intolerance, a lack of respect for other people's views or opinions. The second is the exclusive mindset, which is a closed mindset and wants to get out of the habit of many people. Third is a fanatic mentality, which is the tendency to defend oneself and blame others. Fourth, a revolutionary mindset that supports violence to achieve goals. The four components mentioned above can be seen in speech and behavior patterns that can become radical. This is due to children's imperfect ability to understand current information, which always allows for different perspectives. Children's behavior will be based on their understanding of the learning process taught inside and outside the classroom (Amaliati, 2020).

One of the best ways to instill knowledge about religious moderation is through educational institutions (Sabiela et al., 2022). There are many things that educators can do to help students better understand the idea of religious moderation in life and absorb its principles, primarily through the educational process. In order to provide children with an infinitely strong foundation, a comprehensive and unbiased understanding of religion should be instilled in educational institutions from an early age using appropriate educational strategies.

Character-based cognitive education strategies can be used to cultivate religious moderation. The educational strategy combines character development with cognitive growth. The strategy combines moral values, ethics, goodness, ethics, and good behavior with cognitive growth. This research uses one of the theories of character-based cognitive education using a well-known theory used in education, Bloom's Taxonomy (Bloom, 1968). The advantage of using a character-based cognitive approach from Bloom's Taxonomy is to develop people who are not only intellectually intelligent through their understanding of the concept of religious moderation but also have strong moral principles, good moral responsibility, and "honorable" social skills when interacting with people from various religious backgrounds.

The difference between this research and the previous one lies in the object of research, namely early childhood and early childhood education institutions, which have yet to be discussed in several previous studies. Previous research still focuses on society as a whole. There are not many studies that discuss strengthening religious moderation and efforts to prevent radicalism in children from an early age. Most previous research focuses on university students. The lack of research on strengthening religious moderation in early childhood to prevent radicalism in early childhood education institutions is new in this study (Hefni et al., 2020; Rosyid, 2022;Suhari et al., 2022; Sutarto, 2022; Jumiatmoko, 2022; Saraswati et al., 2020).

Based on the background mentioned above, radicalization needs to be prevented from an early age. It is essential to research how to strengthen religious moderation in early childhood to prevent radicalism in the era of Society 5.0. This study aims to analyze the cultivation of religious moderation

in early childhood to prevent radicalism in Pangkah District Kindergarten.

METHOD

This research is classified as quantitative descriptive research. Quantitative descriptive research describes, examines, and explains a phenomenon with data (numbers) as it does without intending to test a particular hypothesis (Creswell, 2014). This research was conducted in Early childhood education institutions at the kindergarten level in the Pangkah sub-district, Tegal Regency, Central Java. The subject of this study used 25 kindergartens in the Pangkah sub-district consisting of 1018 students. At the same time, the object of this research is strengthening religious moderation in early childhood. The data of the research subjects are presented in Table 1.

Table 1. Demographic Characteristics Details of Respondents

			Total
Respondents by gender			
Male			510
Famale			508
Respondents by years			
5 years			383
6 years			635
Parental education	Elementary School	Middle School	High School	Undergraduate
Father	578	242	117	81
Mother	617	187	151	63
Parental Occupation	Employees	Merchant	Farmers Others	
Father	356	488	108	66
Mother	298	188	125	407

Table 1. shows that the respondents are 1018 students consisting of 510 boys and 508 girls. The age of children consists of 5-6 years, where five years old 383 children and six years old as much as 635. Parent education consists of 578 fathers with primary school education, 242 with junior high school education, 117 with senior high school education, and 81 with bachelor's degree. Parents' occupations comprised 617 mothers, 187 junior secondary school graduates, 151 senior secondary school graduates, and 63 undergraduate graduates. Parents' occupation consists of 356 people: 488 are traders, 108 are farmers, and 66 are other. Mothers comprised 298 employees, 188 traders, 125 farmers, and 407 others. Data collection techniques using checklist Analysis techniques carried out qualitative descriptive analysis of the cultivation of religious moderation in early childhood to prevent radicalism. The calculations used in this analysis are as follows:

$$P = \frac{F}{N} \times 100 \tag{1}$$

Description:
P = Percentage
F = Number of responses from respondents
N = Number of respondents

Assesment Criteria

The assessment criteria for the level of analysis how the cultivation of religious moderation in early childhood to prevent radicalism will then be analyzed using the following table:

Table 2. Assessment Criteria for Cultivating Religious Moderation in Early Childhood

Criteria	Interval
Very High	85%-100%
High	69%-84%
Low	53%-68%
Very Low	36%-52%

RESULT AND DISCUSSION

From research findings in a kindergarten institution in Pangkah sub-district, Tegal district, Central Java, it was found that in character-based cognitive education, the main goal is to help young children develop higher-order thinking skills, such as problem-solving, critical thinking, and creativity, while simultaneously forming good character and ethics. Methods used include direct teaching of desired character values and integrating these values in various aspects of learning.

One well-known theory of character-based cognitive education is the approach developed by Bloom's Taxonomy (Bloom, 1968). This approach focuses on knowledge, understanding, application, analysis, synthesis, and evaluation that are developed and strengthened in the context of education. In addition, character-based cognitive education also emphasizes the importance of an environment that supports positive character development. Teachers and stakeholders act as good role models and create opportunities to discuss moral values and character. This approach would be particularly relevant for disseminating and implementing Religious Moderation. This means that the Religious Moderation program is not just an insight but also instilled through awareness and values of the importance of responsibility with high social intelligence, so its application is fundamental in the community.

Religious Moderation does not stop at the boundaries of discourse(Ancok et al., 2000). Religious Moderation needs the attention of all parties, especially in early childhood, to be truly realized. Children with particular dispositions need to be focused on so that the implementation of Religious Moderation can be instilled early. Moreover, early childhood, which is the future, is expected to have a healthy, egalitarian, and tolerant religious perspective and attitude to form the pillars of an enlightened nation.

Instilling religious moderation in the Society 5.0 era to prevent radicalism in early childhood in Pangkah District Kindergarten is in line with the concept of religious moderation according to Quraish Shihab, which can be concluded as a kind of balance in all matters of worldly life, which must always be accompanied by efforts to adapt to circumstances based on religious teachings and the actual situation faced (Shihab, 2019). It does not only serve the two poles and take what is in the middle. Moderation is a balance with the accompanying rules of neither less nor more, but it is also not an attitude of avoiding conflict or responsibility.

Religious moderation develops into a process to strengthen the justification and belief in the religion that is adhered to while providing space for individuals from other religions to embrace their religion. A person with moderate religious views will feel free to uphold their religious beliefs and practice their religious commandments. They will also continue to provide opportunities for individuals from other religions to practice their worship. By interacting and engaging with people of different religions, one shows respect and acceptance towards them (Ministry of Religion, 2019). In order to carry out religious orders among fellow Muslims and followers of other religions, religious moderation is also seen as a balanced attitude. Moderation can also be developed by advancing knowledge and integrating science with religious principles (Qasim, 2020).

Religious moderation in early childhood includes justice, balance, kindness, knowledge, and tolerance are the principles of religious moderation (Azra, 2020). Thus, from early childhood education to Islamic religious education, these concepts of religious moderation must be applied from an early age, especially in educational institutions. Early childhood education is one of them through

character education. Character education is essential for children because they will behave and think raised in a harmonious, tolerant, and peaceful atmosphere. Conversely, if children are raised in an atmosphere of hostility and violence, it will affect their thinking and behavior in the present and future (Bahri, 2019). Character is concerned with instilling good habits in children so that they have a high awareness and understanding as well as care and commitment to follow the rules in everyday life. Character is also related to the issue of right and wrong.

The findings of this study are supported by Helmawati's further statement that effective collaboration between parents and teachers is crucial in educating early childhood (Helmawati, 2015). This Research supports the importance of parent and community participation in instilling moderation values in early childhood (Nindyarizki and Azizah, 2022).

In educational psychology, cognitive is an aspect related to reasoning or the thinking process, which is the ability and activity of the brain to develop rational abilities (Peterson, 2006). A well-known theory used in education is Bloom's Taxonomy, a hierarchical structure that identifies thinking skills from low to high levels. These at the early childhood level include:

1. Knowledge

    This is a fundamental aspect of the cognitive aspect that refers to the ability to recognize and remember material learned, ranging from simple things to remembering problems that require depth of thinking. It is also the ability to remember concepts, processes, methods, and structures.

2. Comprehension

    Comprehension is a higher aspect than knowledge, which refers to the ability to demonstrate facts and ideas by classifying, organizing, comparing, describing, understanding, and especially understanding the meaning of things learned. A stage of understanding has been learned in the form of translation (changing the form), interpretation (explaining or summarising), and extrapolation (expanding the meaning of one material).

3. Application

    This aspect aims to apply the material learned by using the rules and principles of the material in new or actual conditions. It is also the ability to apply abstract concepts and specific ideas or theories. Application is higher than the previous two aspects, namely knowledge and understanding.

4. Analysis

    This analysis involves examining and breaking down information into parts, determining how one part relates to another, identifying motives or causes, and making conclusions and supporting material for those conclusions. The three characteristics of analysis are element analysis, relationship analysis, and organizational analysis.

5. Synthesis

    Synthesis includes explaining structures or patterns that were not seen before and also being able to explain the data or information obtained. In other words, the synthesis aspect includes the ability to unite concepts or components to form a structure with a new pattern. In this aspect, the creative side of a person or student is needed.

6. Evaluation

    Evaluation is the ability to think and provide judgment and consideration of the value of material for a specific purpose. Alternatively, in other words, the ability to assess something for a specific purpose. This evaluation is based on internal and external criteria.

Based on Bloom's Taxonomy theory, the cultivation of religious moderation in kindergarten in Pangkah District includes:

1. Cultivation of Chastity

    They are securing diversity by the teacher in the classroom. This lesson is taught by presenting national anthems, national heroes, names of tribes in Indonesia, and names of cities and provinces and their characteristics. When teaching in kindergarten, the lesson uses storytelling to teach young children about nationality. National values in early childhood should be taught through fairy tales that are easier for children to understand according to (Safitri et al., 2019). Children in the Society 5.0 era mostly watch videos played in kindergarten about national songs and take lessons from movies. They are also invited to sing folk songs and color pictures of heroes.

    With the increased knowledge of diversity in early childhood in Pangkah District Kindergarten, they know the importance of respecting differences and maintaining inter-religious harmony. Concrete examples of children not bullying each other when they have friends who are black or white, have straight or curly hair, fat or thin physical conditions. With the increase in knowledge of religious moderation in the indicator of global diversity, children do not easily bully their friends.

2. Love of the Motherland The implementation of religious moderation by increasing love for the country in kindergarten in the Pangkah sub-district is implemented by carrying out national ceremonies. Based on documents and interview data, it has been found that all kindergartens in the Pangkah sub-district follow the ceremony schedule. On Monday, the ceremony is held simultaneously in the schoolyard. On holidays, kindergarten schools also encourage parents to watch the ceremony on television, prepare their homes to raise the red and white flag, and salute the flag by wearing full school uniforms and listening to the Indonesia Raya song. Children who participate in these activities under the supervision and assistance of their parents will earn points from the school for their efforts. By conducting ceremonies at an early age, children are seen to love their nation more and appreciate the heroes. It can be seen that they are proud to be Indonesian citizens.

3. Tolerance

    Instilling mutual respect for children is done by appreciating the work of friends. Teachers understand that if children want to borrow their friends' items, they must ask permission. Then, they instill tolerance in communication, such as taking turns when speaking politely and gently and listening to their friends when talking. Another finding is that when the school faces a situation where children disagree with each other, the teacher takes steps to prevent it by providing insight into peace (forgiveness). Forgiveness is a religious value (Anwar, 2021), so children will get used to having a peace-loving character. Other findings regarding the introduction of six religions in Indonesia to children through picture media, sculptures, the tour method, the storytelling method, visiting places of worship, mentioning differences between religions, appreciating the holidays of religion, providing an overview of how Islam is a religion of "rahmatan lil alamin" that respects and loves all living things regardless of their religion. Kindergarten institutions in this study also foster a spirit of cooperation for students through holding programs that result in children doing certain things so that all children will melt together without differentiating friends from cultural, social, economic, and religious backgrounds.

4. Anti-Violence

    Planting religious moderation by increasing children's analytical power to prevent radicalism in Pangkah District Kindergarten is one of them with anti-violence lessons. To prevent radicalism in Pangkah District Kindergarten, the Anti-Violence program is organized. The frequent use of violence is a violation of human freedom, primarily a violation of human rights (Siregar, 2022). According to the research findings, there are several indications of the potential to commit violent crimes in small kindergartens. These indications include early selfishness

in childhood is usually the cause of child abuse. Early egocentric behaviors include slapping a friend and refusing to move. Early childhood has an egocentric point of view, according to Piaget. These results are consistent with research showing that children are inherently egocentric (Piaget, 2010).

Hostility is a form of violence. Early childhood aggression can be physical aggression, verbal aggression, explosive aggression, and direct non-aggressive behavior (Mil and Athiyah, 2022). To solve problems that arise, absent when playing with their friends, children rarely use violence. The school reinforces non-violence as part of its ideology to develop children of good character. The following are some initiatives early childhood education institutions take to promote religious moderation in early childhood.

One, teach children that humans should always be kind, caring, and peaceful with each other. Discuss the benefits of maintaining friendly relationships with others. Explain to children the concept of "rahmatan lil'alamin", or love for all living beings in the universe. Children who consistently maintain a regular schedule to give "sadaqah" and "infaq" to those in need will strengthen religious considerations in Society 5.0. Teachers supervise this activity by documenting children who are making donations in the form of photos.

Second, everyone in the school, the principal, teachers, and stakeholders, is an example of maintaining positive interpersonal relationships and maintaining relationships by getting used to saying greetings, throwing smiles, greeting, and shaking hands when passing each other. This aims to instill the habit of caring for others and instilling tolerance towards others.

Third, child-friendly teaching provides every child with security and comfort. Child-friendly education prioritizes children's preferences over their safety and comfort and seeks to create an atmosphere that supports learning (Muakhirin, 2022). Based on the findings from one of the observations, Pertiwi 26-13 Bogares Kidul Kindergarten, an early childhood education institution in Pangkah Sub-district, has conducted learning by innovating in the form of digital literacy. For this reason, the school provides equipment such as projectors, laptops, and content on the internet to anticipate the spectacle of violence in children during learning.

Fourth, all kindergarten institutions cooperate with psychological organizations, religious groups, and educational authorities to stop acts of violence. Schools take action to help victims of violence when it occurs, determine the facts of the incident and a framework for combating future acts of violence, and make it easier for children who are victims or perpetrators of violence to obtain legal protection. The benefits of the age of society also have an impact because social media is an unprotected platform in the internet age, and extremism has proliferated there. Parents give their children access to the internet. This action can have an impact on the exposure of racism in children, especially in early childhood if using a gadget to access the internet is not accompanied by parents.

Religiosity concerning Society 5.0 is a method to continuously foster a mindset of moderation and tolerance. Building a young generation that thinks globally and behaves locally as a learning goal is problematic because it requires cultivating values such as accountability, respect for others' opinions, working together across distance, compassion, and communication.

By instilling religious moderation through cultivating global diversity, love for the country, tolerance, and anti-violence, kindergarteners in the Pangkah sub-district succeeded in increasing religious moderation in the era of Society 5.0. The following results were obtained based on the data from the results of this research activity, which was given a questionnaire to 25 kindergartens in the Pangkah sub-district with 1018 students.

Table 3. Percentage of Increased Cultivation of Religious Moderation in Early Childhood

Indicators	Percentage (%)		
	Initial State	End State	Category
Children respect the different beliefs of their friends	42,40	87,03	Very High
Children do not bully each other	36,05	93,71	Very High
Children want to participate in the flag ceremony	49,80	98,03	Very High
Children appreciate their friends' work	56,77	84,08	Very High
The child listens when others are talking	47,83	88,70	Very High
Children help each other when friends are struggling	40,47	81,72	Very High
The child does not take his/her friend's toy	21,31	95,57	Very High

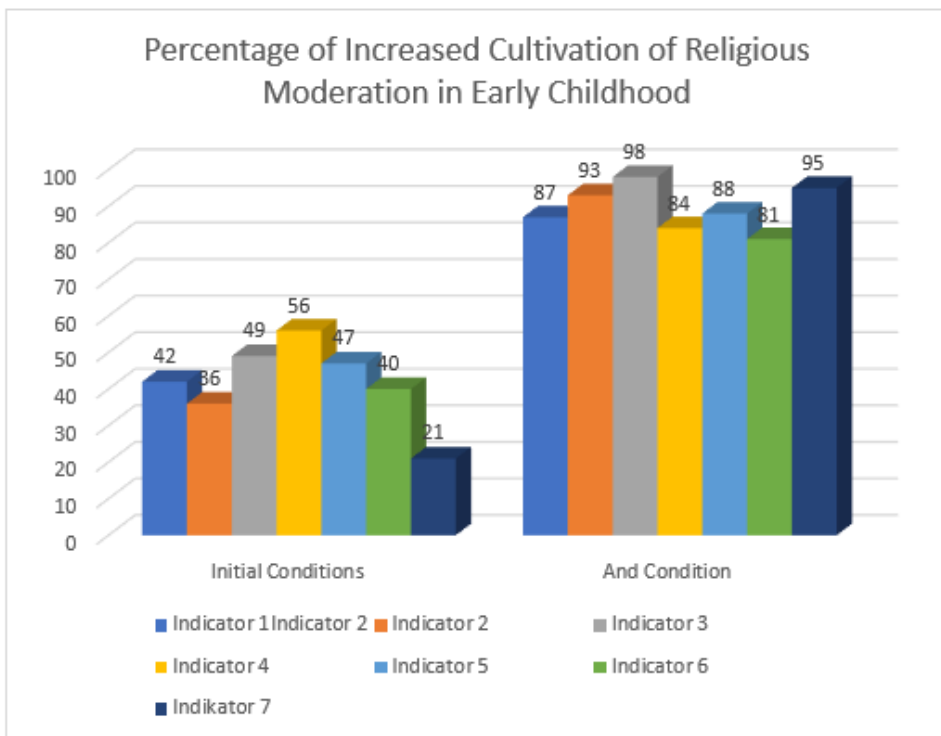For more details we can see in the following graph:

Figure 1. The Percentage of Increased Cultivation of Religious Moderation in Early Childhood.

In the indicator of children respecting differences in beliefs held by their friends, the percentage of increase is 44.63%, so it can be categorized as experiencing a very high increase. There is a high level of respect for differences in children's beliefs when there are friends who do not celebrate holidays. They respect each other. Indicators Children who do not bully each

other get a percentage increase of 57.66%, so it can be categorized as experiencing a very high increase. The high increase is addressed by the attitude of children not bullying each other and checking their friends with different physiques. Indicator: Children willing to participate in the flag ceremony received a percentage increase of 48.23%, which can be categorized as experiencing a very high increase. The high level of children willing to participate in the flag ceremony is shown every Monday when the flag ceremony is held. They are very enthusiastic and excited about following it. Indicators Children appreciate the work of their friends get a percentage increase of 27.31%, which can be categorized as experiencing a very high increase. The high increase is addressed by the attitude of the child being able to appreciate his friend's work. The indicator of children's willingness to listen when others are talking gets a percentage increase of 40.87%, so it can be categorized as experiencing a very high increase. The high increase in this is addressed by the child's willingness to listen when his friend gives his opinion. Indicators Children help each other when friends are having difficulty getting a percentage increase of 40.47%, so it can be categorized as experiencing a very high increase. The high increase is addressed by the child's willingness to help his friend when it is difficult to lift the chair. Indicators of children not grabbing their friends' toys get a percentage increase of 74.26%, so it can be categorized as experiencing a very high increase. The high increase is addressed by the attitude of children willing to share toys and play together in harmony.

Overall, the indicators of religious moderation in children experienced a very significant increase, with an average percentage of 89.83%. So, this research has succeeded in instilling religious moderation in the era of Society 5.0 to prevent radicalism in early childhood in Pangkah District Kindergarten.

CONCLUSIONS

Children should be taught about the need for religious moderation early to develop moderate traits and avoid radicalization. The cultivation of religious moderation in all kindergartens in the Pangkah sub-district is emphasized on cognitive elements that strongly support the cultivation of religious moderation through Bloom's Taxonomy theory, which is instilled through the attitude of understanding the global diversity, ideals of homeland, tolerance, and non-violence in schools in the era of society 5.0. Culturing religious moderation to prevent radicalism in early childhood in Pangkah District Kindergarten was successfully carried out with an average success indicator of 89.83%.

This research contributes to supporting the government, especially the Ministry of Education, in implementing the independent curriculum, especially in implementing the P5 project. The character aspect of global diversity is an important aspect that is difficult to improve, so this research contributes to future implementation planning.

AUTHOR CONTRIBUTION STATEMENT

The authors' roles in this study are outlined as follows: S.R. conceived the research idea and designed the study. I.W. and L.L. formulated the theoretical framework. S.R. and I.W. ensured the appropriateness of the analytical methods employed in the research. M. carried out the data analysis and its interpretation. M. provided guidance and oversight throughout the research process. All authors actively engaged in discussions regarding the results and made substantial contributions to the final manuscript. **DECLARATION**

The authors confirm that they have no associations or involvement with any organization or entity that has a financial interest (such as payments, grants for education, participation in speakers' events, employment, consultancy, stock ownership, or other financial interests, as well as expert testimony or patent licensing arrangements) or non-financial interests (like personal or professional relationships, affiliations, knowledge, or beliefs) in relation to the subject matter or materials discussed in this manuscript. **DATA AVAILABILITY**

The dataset produced and/or analyzed during the present study can be obtained from the corresponding author upon reasonable request. **ACKNOWLEDGMENT**

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