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The Contribution of Kyai Leadership to Curriculum Innovation for Non-Formal Tafaqquh Programmes in Islamic Boarding Schools

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Abstract. Changing learning needs in Islamic boarding schools (pesantren) call for the development of a curriculum capable of preserving Islamic scholarly traditions whilst responding to developments in contemporary life. In this context, the leadership of the kyai plays a vital role in guiding the curriculum development process, particularly within the non-formal education system of pesantren. This study analyses the leadership of the kyai in curriculum innovation within the Tafaqquh Fiddin Programme at the Al-Bahjah Pesantren, focusing on the characteristics of the kyai's leadership, the forms and development of curriculum innovation, and the role of the kyai in shaping and facilitating such innovation. The study employed a qualitative approach using a case study design. Data were collected through in-depth interviews, participatory observation and document analysis, and were subsequently analysed thematically. The research findings indicate that the kyai's leadership is characterised by direct involvement in the learning process, setting an example, providing direction, and engaging teaching staff. Curriculum innovation has developed in terms of structure, methods, and learning content through the organisation of the Lughoh, Ri'ayah, and Tarbiyah stages; the placement of students based on their initial abilities; and the contextualisation of textbook material in relation to contemporary life issues. The kyai acts as a visionary guide, a role model in practice, and a provider of development opportunities for teaching staff. These findings demonstrate that curricular innovation in non-formal pesantren education can be developed without departing from the scholarly foundations of the classical texts, through leadership that bridges pesantren traditions with contemporary learning needs.

Keywords: Kyai Leadership; Curriculum Innovation; Tafaqquh Fiddin; Pesantren; Non-formal Education

Abstrak. *Perubahan kebutuhan pembelajaran di pesantren menuntut pengembangan kurikulum yang mampu mempertahankan tradisi keilmuan Islam sekaligus merespons perkembangan kehidupan masa kini. Dalam konteks tersebut, kepemimpinan kyai memiliki posisi penting dalam mengarahkan proses pengembangan kurikulum, terutama pada pendidikan nonformal pesantren. Penelitian ini menganalisis kepemimpinan kyai dalam inovasi kurikulum Program Tafaqquh Fiddin di Pondok Pesantren Al-Bahjah dengan berfokus pada karakteristik kepemimpinan kyai, bentuk dan perkembangan inovasi kurikulum, serta peran kyai dalam membentuk dan memfasilitasi inovasi tersebut. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan telaah dokumen, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa kepemimpinan kyai ditandai oleh keterlibatan langsung dalam pembelajaran, keteladanan, pemberian arah, dan pelibatan tenaga pengajar. Inovasi kurikulum berkembang pada aspek struktur, metode, dan isi pembelajaran melalui pengorganisasian tahapan Lughoh, Ri'ayah, dan Tarbiyah, penempatan santri*

berdasarkan kemampuan awal, serta kontekstualisasi materi kitab dengan persoalan kehidupan kontemporer. Kyai berperan sebagai pengarah visi, teladan praktik, dan penyedia ruang pengembangan bagi tenaga pengajar. Temuan ini menunjukkan bahwa inovasi kurikulum pada pendidikan nonformal pesantren dapat dikembangkan tanpa meninggalkan dasar keilmuan kitab, melalui kepemimpinan yang menghubungkan tradisi pesantren dengan kebutuhan pembelajaran masa kini.

Kata Kunci: *Kepemimpinan Kyai; Inovasi Kurikulum; Tafaqquh Fiddin; Pesantren; Pendidikan Nonformal.*

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INTRODUCTION

Pesantren are Islamic educational institutions that play a vital role in the development of religious knowledge, character building and the fostering of social life within the community (Sunardi, 2025; Suwendi dkk., 2024). The role of pesantren continues to evolve in line with changing educational needs and the dynamics of community life. These changes have prompted pesantren to preserve Islamic scholarly traditions whilst adapting their educational programmes to the demands of the times. Studies on the development of pesantren indicate that these changes are taking place not only in institutional and managerial aspects but also in the curriculum and learning approaches (Mustari dkk., 2025; Tanjung dkk., 2025). In this context, innovation is essential to ensure that the development of pesantren education remains relevant without losing its Islamic character and orientation.

One aspect closely linked to this process is curricular innovation. Curricular innovation in Islamic boarding schools does not necessarily mean replacing established learning traditions, but can be achieved through the reorganisation of the learning structure, the development of teaching methods, and the linking of religious material to contemporary issues. At the same time, the innovation process requires leadership capable of providing direction, fostering motivation, and creating space for the development of educational practices. In the context of pesantren, the role of the kyai is crucial, as they possess scholarly, spiritual, and organisational authority that can influence the direction of educational development (Muntaha & Asyhari, 2025; Nurhuda dkk., 2026). Research on kyai leadership also indicates that transformational leadership can serve as a framework for understanding how pesantren leaders drive change whilst upholding Islamic values (Alawiyah dkk., 2023; Putro dkk., 2022)

A number of previous studies have examined the leadership of kyais in various contexts of pesantren education. A study by (Mulyana dkk., 2025) examined the leadership role of kyais in the character development of santris, focusing on the kyai's functions as a mentor, motivator, educator, facilitator, coordinator and role model. Another study by (Suradji & Faridi, 2025) focused on the role of the kyai in digital transformation to improve pesantren educational services. Meanwhile (M. Arifin dkk., 2025) discussed visionary kyai leadership in addressing the relationship between Islamic tradition and the demands of modernity. The study by (Ismail dkk., 2025) examines the leadership

of the kyai and curriculum innovation in greater detail, but its subject of study is the development of a diniyah programme curriculum integrated with formal education in Islamic boarding schools.

These studies indicate that the leadership of the kyai has been extensively discussed in relation to the character of santri, the transformation of educational provision, the relationship between tradition and modernity, and the development of the diniyah curriculum. However, further research is still needed that specifically examines how the leadership of the kyai plays a role in the process of curriculum innovation within the Tafaqquh Fiddin non-formal education unit. This contextual distinction is important because the Tafaqquh programme has a strong learning orientation towards the in-depth study of Islamic knowledge and classical Islamic texts. Research (N. Arifin dkk., 2025), for example, shows that strengthening tafaqquh fi al-din involves striking a balance between religious and general subjects, as well as employing teaching methods suited to the objectives of religious deepening. Therefore, innovation within the Tafaqquh programme must be understood not merely as a change in content, but also as a process of structuring learning that remains rooted in the scholarly traditions of the pesantren.

This context is evident in the Tafaqquh Fiddin programme at the Al-Bahjah Islamic Boarding School, which is the focus of this study. Based on the research findings, this programme is a non-formal educational unit that focuses on strengthening religious knowledge through the study of religious texts and various fields of Islamic studies, such as Fiqh, Nahwu, Shorof, Tawhid, Tasawuf and Hadith. This study views the leadership of the kyai and curricular innovation as two interrelated aspects: leadership provides direction, vision and scope for change, whilst curricular innovation is evident in changes to the structure of learning, teaching methods and the development of learning content. The perspective of transformational leadership is used to examine the dimensions of idealised influence, inspirational motivation, intellectual stimulation and individualised consideration, whilst the concept of curricular innovation is used to understand the nature of the changes taking place within the Tafaqquh programme.

Based on the above, this study aims to analyse the leadership of the kyai in curriculum innovation within the Tafaqquh Fiddin programme as a form of non-formal education at the Al-Bahjah Islamic Boarding School. Specifically, this study focuses on three aspects: the characteristics of the kyai's transformational leadership in the curriculum development process for the Tafaqquh programme; the forms of curriculum innovation developed within the programme and their development process; and the role of the kyai's leadership in shaping and facilitating curriculum innovation.

METHODS

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the leadership of the kyai in curriculum innovation within the Tafaqquh Fiddin programme at the Al-Bahjah Islamic Boarding School. The case study design was chosen as it allows for an in-depth examination of the phenomenon within its natural context (Creswell & Poth, 2017). The focus of the research is limited to the Tafaqquh Fiddin programme as a unit of non-formal education and does not cover the entire education system of the Al-Bahjah Islamic Boarding School. This limitation is based on the characteristics of the Tafaqquh Fiddin programme, which has a curriculum framework distinct from that of formal education.

Informants were selected using purposive sampling, taking into account their involvement and direct experience in the implementation of the Tafaqquh Fiddin programme. Informants

included kyai, ustadz/ustadzah, santri, and administrative staff involved in the programme's implementation who possessed information relating to leadership and curriculum development. The selection of informants continued until sufficient information had been obtained to explain the research phenomenon, with a target of 10-12 informants. Criteria for informants included involvement in the programme for at least one year, willingness to participate in interviews, the ability to describe relevant experiences, and a willingness to provide clarification where necessary. Data were collected through in-depth interviews, participatory observation and document analysis. Interviews were conducted using a semi structured approach based on the four dimensions of transformational leadership; observations focused on leadership practices and the implementation of curriculum innovations; whilst document analysis covered curriculum planning, activity records and programme policy documents..

The data were analysed using thematic analysis based on six stages (Braun & Clarke, 2006), namely understanding the data, generating initial codes, identifying themes, reviewing themes, defining and naming themes, and compiling the research report. The analysis process was conducted iteratively by linking the coding results to the research focus. Data from interviews, observations and documents were compared to identify patterns relating to the leadership characteristics of the kyai, forms of curriculum innovation, and the role of the kyai in the innovation process. The organisation, presentation and drawing of conclusions were carried out in accordance with the principles of qualitative data analysis (Miles dkk., 2014).

The validity of the data is ensured through the four criteria of trustworthiness: credibility, transferability, dependability and confirmability (Lincoln & Guba, 1985). Credibility is reinforced through member checking and triangulation of sources and techniques, by comparing information from kyai, ustadz/ustadzah, santri and administrative staff and cross-referencing it with observational findings and documents. Transferability is supported by an adequate presentation of the research context, the characteristics of the informants, and the data collection process. Dependability is reinforced through an audit trail, whilst confirmability is ensured through the researcher's reflective notes and a clear link between the data, the coding process, and the research findings.

RESEARCH FINDINGS AND DISCUSSION

Results

Characteristics of Kyai Leadership in Curriculum Development

The kyai's leadership in the development of the Tafaqquh Fiddin Programme's curriculum is characterised by direct involvement in teaching, setting a good example, and engaging teaching staff in the programme's development. The kyai not only provides guidance but is also involved in teaching practice. The guidance provided is then translated into the management of the programme through timetables, learning objectives and assessment.

This involvement is evident from the kyai's statement that changes to teaching methods are first trialled by him before being implemented by the teaching staff. In an interview, the kyai stated, *"I do not ask the ustadz to make changes before I have tried them myself."* This approach demonstrates that the kyai sets an example through practice before encouraging the teaching staff to implement changes. This is consistent with the teaching staff's accounts, who stated that the way the kyai reads religious texts and relates them to contemporary issues encourages them to develop their teaching methods. One informant remarked, *"We see how the kyai reads religious texts in a different way and relates them to current issues."*

The findings of the interviews were corroborated by the results of the observations. The Kyai was involved in Tafaqquh learning activities and set an example by linking the discussion of *Fathul Qorib* to issues of modern financial transactions, before giving the ustadz the opportunity to continue the discussion. This demonstrates that guidance on the development of learning is not only conveyed verbally, but also demonstrated through direct practice.

This development process also took place through curriculum meetings and consultative assemblies. Documentation indicates that curriculum meetings and consultative assemblies were held as part of the discussion and coordination of the Tafaqquh Fiddin Programme.



Figure 1. Curriculum Meeting and Consultative Assembly for the Tafaqquh Fiddin Programme

The research findings show that the development of the Tafaqquh Fiddin curriculum takes place through the interconnection between the kyai's guidance, teaching practices and the involvement of teaching staff. The kyai sets an example in the delivery of lessons whilst providing direction for the development of the programme, whilst teaching staff are involved in the process of discussing and implementing the lessons. This pattern indicates that the kyai's leadership forms an integral part of the curriculum development process, not only at the decision-making stage but also in its implementation and further development.

Forms of Curriculum Innovation in the Tafaqquh Fiddin Programme

The Tafaqquh Fiddin Programme curriculum demonstrates developments in the structure of learning, the placement of students, and the presentation of religious material. There are three forms of curricular innovation: structural, methodological and content-related. All three forms retain the study of religious texts as the basis for learning, but develop this through a more focused and contextualised approach to teaching.

In terms of structure, the Tafaqquh Fiddin programme is divided into three stages: Lughoh, Ri'ayah and Tarbiyah. Each stage has learning objectives that have been formulated in the curriculum document. This division provides a clearer progression of learning compared to a learning model that merely follows the sequence of a religious text. The curriculum structure has been developed without departing from the foundations of Islamic learning, which form the programme's defining characteristic.

This development is also evident in the way learning is conducted. Documentation reveals the use of focus group discussions (FGDs) and digital media in the students' learning, indicating

that curricular innovation does not stop at the design of the programme's structure but is also implemented through the development of teaching methods and learning media.



Figure 2. The Use of Focus Group Discussions and Digital Media in the Education of Islamic Boarding School Students

The next form of innovation lies in the system for placing students in Nahwu and Shorof classes. Placement is based on the results of an initial skills assessment, rather than solely on the length of study or seniority. One student explained that those who already possess Nahwu skills can be placed directly into higher-level classes, whilst those who lack basic knowledge receive additional tuition. This demonstrates that student placement is guided by their current level of ability. *"My friends who already know Nahwu were placed straight into higher-level classes, whilst those without a foundation were given extra lessons."*

Furthermore, an administrative informant explained that placement for Shorof lessons is also determined by the results of the entrance examination. *"For Shorof, there are three levels, and placement is based on the entrance examination results, not on the length of time spent at the pesantren."*

Both accounts demonstrate that placement in learning follows a competence-based approach. Students are given the opportunity to learn in accordance with their initial ability, so that length of study or seniority is not the sole basis for determining the level of instruction.

Innovation is also evident in the content of the curriculum. Fiqh material sourced from classical texts is not merely studied in a textual context, but is linked to contemporary issues. In the study of Fathul Qorib, for example, students are guided to find examples of how the book's teachings can be applied to address current issues. One teacher explained, *"We have added discussion sessions so that students can find examples of how Fathul Qorib can be used to analyse issues occurring today."* In practice, the students discuss the relevance of the principles of mudharabah to online business practices, whilst the teacher facilitates the discussion. Thus, the learning process is not only focused on understanding the text, but also on the students' ability to relate the principles of fiqh to contemporary issues.

Curriculum innovation in the Tafaqquh Fiddin Programme takes place in three main ways: the organisation of the learning structure through the Lughoh, Ri'ayah and Tarbiyah stages; the placement of students according to their abilities based on an initial assessment; and the development of learning content by linking the study of classical texts to contemporary issues. These three approaches demonstrate that innovation is carried out whilst maintaining the classical

texts as the foundation of learning, whilst at the same time adapting the learning process to the students' needs.

The Role of Kyai Leadership in Shaping and Facilitating Curriculum Innovation

The leadership of the kyai plays a role in guiding and creating space for the development of curricular innovation through three roles: articulator of vision, model of practice, and space provider. As an articulator of vision, the kyai provides direction to ensure that the development of the Tafaqquh Fiddin Programme remains grounded in the study of religious texts, whilst being able to respond to the needs of contemporary life. *This direction is reflected in the kyai's words during religious lectures: "Do not leave the kitab, but do not leave the times."*

This direction is then put into practice through leading by example. The kyai does not merely convey ideas regarding changes to teaching methods, but first demonstrates or trials the approaches developed before encouraging teaching staff to implement them. This approach ensures that innovative ideas do not remain mere directives, but are translated into teaching practice.

In addition to providing direction and setting an example, the kyai also gave teaching staff the space to experiment. Teaching staff were given the opportunity to try out learning techniques, including group discussions, without the fear that imperfect results would immediately be regarded as a failure. One ustadz explained that they would not have dared to try if the kyai had not provided the space to experiment.

These findings indicate that the kyai's role in curriculum innovation is realised through the interconnection between vision, setting an example, and providing scope for experimentation. These three roles enable teaching staff to translate leadership direction into the development of learning, whilst ensuring that innovation remains within the framework of the objectives and values of the Tafaqquh Fiddin Programme.

Table 1. Findings on the Leadership of Kyais in Curriculum Innovation in the Tafaqquh Fiddin Programme

Research Focus	Findings	Indicators of Findings
Characteristics of kyai leadership in curriculum development	The kyai's leadership is demonstrated through direct involvement in the development of teaching and learning and the engagement of teaching staff	Exemplary practice, engagement in learning, guidance, and the involvement of teaching staff
Forms of curriculum innovation in the Tafaqquh Fiddin Programme	Innovations are developed in relation to the structure, methodology and content of the curriculum	Structural: Lughoh, Ri'ayah, and Tarbiyah; Methodological: placement of students based on ability assessments; Content: linking the study of fiqh to contemporary issues
The role of kyai leadership in shaping and facilitating innovation	The kyai plays a role in providing direction, setting an example and creating space for teaching staff to develop innovations	Articulator of vision, model of practice, and space provider

Discussion

Characteristics of Kyai Leadership in Curriculum Development

Kyai leadership in the development of the Tafaqquh Fiddin Programme curriculum is characterised by direct involvement in teaching, setting an example, and providing guidance to teaching staff. The kyai does not merely issue instructions regarding changes to teaching practices, but first demonstrates the expected practices before they are implemented by the teaching staff. This pattern relates to the concept of 'idealised influence' in transformational leadership, whereby leaders serve as role models who influence followers through their behaviour and leadership practices (Bass & Riggio, 2006). Northouse explains that transformational leadership also operates through the leader's vision and their ability to motivate members to engage in change (Northouse, 2011). In the context of Tafaqquh Fiddin, the kyai's involvement in teaching practices demonstrates that curriculum change is not merely directed by decisions, but is reinforced through the leader's exemplary behaviour.

This characterisation is consistent with the findings of (Hamdanah dkk., 2025; Solechan & Wahidah, 2024) who position the kyai as a central figure in the spiritual leadership of the pesantren, as well as those of (Hasmiza & Muhtarom, 2022) who highlight the kyai's role in guiding the educational process. However, the findings of this study reveal a more specific sphere of influence. The kyai's exemplary role is not only related to the mentoring of santri but also forms part of the learning development process carried out by teaching staff. This means that the kyai's authority in this context does not stop at providing guidance but serves as a source of legitimacy for teaching staff to develop their teaching practices.

This leadership approach is also evident in efforts to preserve the study of religious texts as the foundation of learning, whilst simultaneously creating scope for the development of teaching methods in line with the demands of modern life. This finding is consistent with (Hidayah, 2025; Suprihno dkk., 2026) which demonstrate that the visionary leadership of the kyai can bridge Islamic tradition with the demands of modernity. Khofi and Furqon also explain the importance of the kyai's leadership in the development of pesantren programmes (Khofi & Furqon, 2024). This study demonstrates that the relationship between tradition and change does not stop at vision but is translated into learning practices. Teaching staff are also given the space to develop teaching approaches, so that the direction provided by the kyai can evolve into curricular practice. This is in line with (Ayubbi, 2024) which highlights the link between transformational leadership and the development of instructional practices and educators' involvement in change.

These characteristics demonstrate the interconnection between exemplary leadership, vision and the involvement of teaching staff in the development of the Tafaqquh Fiddin Programme's curriculum. The kyai provides direction, demonstrates best practice, whilst also creating space for teaching staff to translate that direction into the learning process. These findings reveal a more specific pattern in pesantren leadership, namely that the kyai's authority operates through exemplary conduct and the participation of teaching staff in the development of learning. The kyai's leadership is not only a source of curricular direction but also serves as a link between the pesantren's values and vision and the practice of learning development within non-formal education.

Forms of Curricular Innovation in the Tafaqquh Fiddin Programme

Curriculum innovation in the Tafaqquh Fiddin Programme is evident in three aspects: structure, methodology and learning content. In terms of structure, the learning process is divided into the Lughoh, Ri'ayah and Tarbiyah stages, each with distinct objectives. This framework

demonstrates that learning is not merely focused on completing a text, but also on organising the learning experience in a more structured manner. This is in line with (Muzedi & Husni, 2025; Nurkholis & Santosa, 2022) which regards the setting of objectives and the organisation of learning experiences as key elements in curriculum development.

In terms of methodology, the placement of students in Nahwu and Shorof classes is based on their initial ability, as assessed through an evaluation, rather than solely on the length of time they have been studying or their seniority. This approach demonstrates an effort to tailor teaching to the students' individual circumstances. This principle is in line with (Alifah dkk., 2025; Estari, 2020) which emphasises the importance of taking learners' needs and circumstances into account when designing learning experiences. Innovation is also evident in the learning content. The material from Fathul Qorib, including the discussion of mudharabah, is linked to contemporary issues such as online business practices. In other words, the content of the text is retained, but the way it is understood and applied is developed to be more contextual.

These three forms demonstrate that the Tafaqquh Fiddin innovation is not carried out by abandoning the pesantren's scholarly tradition. The learning structure is organised, students are grouped according to ability, and the material from the texts is contextualised, whilst the texts remain the foundation of learning. This approach demonstrates that curricular innovation in non-formal pesantren education can take place through the development of methods for organising and delivering learning without compromising the programme's scholarly identity.

The Role of Kyai Leadership in Shaping and Facilitating Curricular Innovation

The research findings indicate that kyai play a role in shaping curriculum innovation through three interrelated functions: articulator of vision, model of practice, and space provider. Kyai provide direction for programme development, demonstrate the expected learning practices, and then provide teaching staff with the space to develop their own teaching approaches. This pattern is consistent with transformational leadership, which regards vision, exemplary behaviour and the involvement of members as integral to the process of change (Bass & Riggio, 2006; Northouse, 2011).

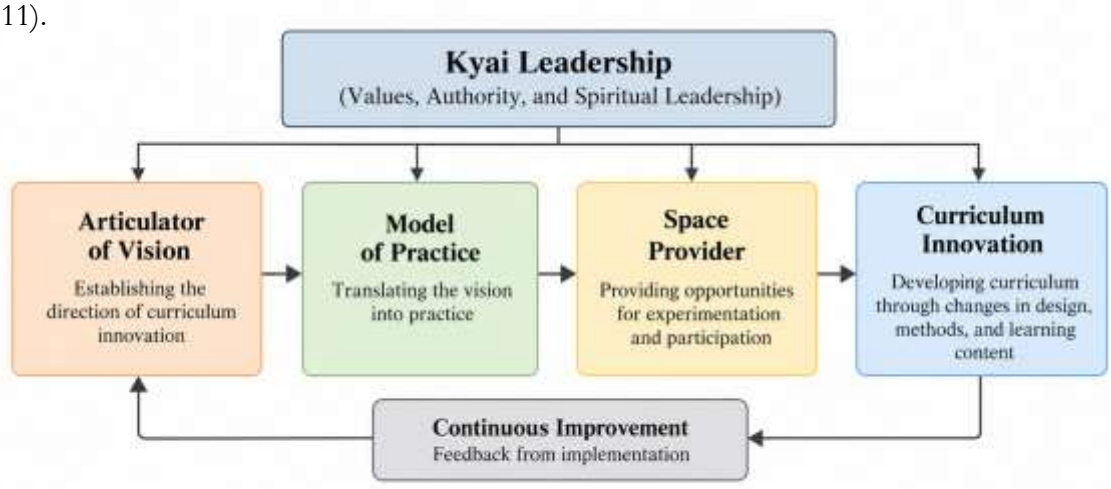


Figure 3. The role of kyai leadership in shaping and facilitating curriculum innovation.
Source: Research findings.

As an articulator of vision, the kyai ensures that the development of Tafaqquh Fiddin remains rooted in the study of religious texts whilst remaining responsive to contemporary needs. This finding is consistent with (Hamidah, 2025) which demonstrates that the visionary leadership of the kyai can bridge the gap between Islamic tradition and the demands of modernity. Meanwhile, as a model of practice, the kyai puts this approach into action through direct involvement in teaching.

This approach reinforces the view that (Hasan dkk., 2024) on the importance of setting a good example in the leadership of kyais at Islamic boarding schools.

The role of space provider complements these two roles. Teaching staff are given the opportunity to trial and develop learning approaches in line with the programme's objectives. This is in line with (Hariri & Shobirin, 2023) which links transformational leadership to the development of educators' instructional practices. Khofi and Furqon also highlight the importance of the kyai's leadership in the development of pesantren programmes (Khofi & Furqon, 2024). The findings of this study show that the influence of the kyai does not stop at providing guidance, but extends to creating space for teaching staff to translate that guidance into practice.

These three roles reveal a pattern of vision, exemplary behaviour and scope for development. This pattern forms an important part of the research findings as it explains how the leadership of the kyai operates within the curriculum innovation process, rather than merely demonstrating that the kyai plays a role in it. In the Tafaqquh Fiddin Programme, the kyai acts as both a guide and a driving force, linking the values and vision of the pesantren with the practice of learning development.

CONCLUSION

This study found that curricular innovation in the Tafaqquh Fiddin Programme does not primarily occur through changes to the scholarly foundations of the texts, but rather through the way in which the kyai's leadership links scholarly tradition with contemporary learning needs. A key finding of the study lies in the interconnection between the three roles of the kyai, namely as an articulator of vision, a model of practice, and a space provider. These three roles form a process that enables teaching staff to translate the kyai's leadership direction into innovations in the structure, methods, and content of the curriculum.

This study confirms the view regarding the importance of vision, exemplary behaviour, and member involvement in transformational leadership, whilst offering a more specific perspective within the context of non-formal pesantren education. This study demonstrates that the kyai's leadership functions not only as a source of decision-making or educational authority, but also as a mechanism linking the pesantren's values and traditions to the process of curriculum innovation through the involvement of teaching staff.

This study has limitations as it focuses on a single non-formal education programme within a single pesantren and employs a qualitative case study approach. The research findings do not yet cover variations in the Tafaqquh Fiddin programme across pesantren with different institutional characteristics, geographical locations and leadership styles. Future research could expand the scope of the case studies and research locations, whilst also involving a wider range of informants and methodological approaches, to gain a deeper and more comprehensive understanding of the relationship between kyai leadership and curriculum innovation in non-formal pesantren education.

Statement on the Use of Artificial Intelligence (AI)

In the preparation of this article, artificial intelligence (AI) technology was used as an aid in the drafting and editing of the manuscript, including the development of the text structure, language refinement, and editorial editing. AI was not used to replace the processes of data collection, research data analysis, or scientific decision-making. The authors are solely responsible for the entire content of the article.

Author Contribution Statement

Faizatulatifah: contributed to the formulation of the research, data collection, data analysis, manuscript drafting, and article revision. Fadia Nurfazriah: contributed to the development of the study, analysis and interpretation of findings, manuscript editing, and article revision. Both authors have read and approved the final version of the manuscript for publication.

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Conflict of Interest Statement

The authors declare that there are no conflicts of interest relating to the conduct of this research or the publication of this article

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