

Islamic Educational Values in Inclusive Learning Practices: A Case Study at a Primary School in Yogyakarta

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Abstract:

Islamic education, with its emphasis on moral and spiritual values, offers a strong foundation for fostering an inclusive learning environment. This study aims to examine the integration of Islamic values within inclusive learning practices at a primary school and to identify the challenges encountered in their implementation. Employing a qualitative approach and a case study design, the research involved in-depth interviews with special education teachers (GPK) and direct classroom observations. The findings reveal that Islamic values—such as justice, compassion, equality, and tolerance—are effectively applied in the school's inclusive practices. Nevertheless, the implementation faces notable challenges, including a shortage of GPK personnel and limited parental acceptance of children with special needs. Despite these obstacles, the school continues to make concerted efforts to ensure that every student feels welcomed and valued. The study concludes that Islamic values play a vital role in supporting inclusive education by fostering a just, compassionate, and equitable environment that promotes both social and academic development.

Abstrak:

Pendidikan Islam dengan nilai-nilai moral dan spiritualnya dapat memberikan landasan yang kuat untuk menciptakan lingkungan pembelajaran yang inklusif. Penelitian ini bertujuan untuk mengeksplorasi penerapan nilai-nilai Islam dalam praktik pembelajaran inklusif di sekolah dasar dan mengidentifikasi tantangan yang dihadapi dalam implementasinya. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, yang melibatkan wawancara mendalam dengan guru pendamping khusus (GPK) dan observasi langsung. Hasil penelitian menunjukkan bahwa meskipun nilai-nilai Islam seperti keadilan, kasih sayang, kesetaraan dan toleransi telah diterapkan dengan baik, masih terdapat tantangan signifikan seperti keterbatasan jumlah GPK dan rasa keberterimaan orang tua terhadap anak mereka yang berkebutuhan khusus. Namun, upaya untuk memastikan setiap siswa merasa diterima dan dihargai terus dilakukan oleh pihak sekolah. Penelitian ini mengindikasikan bahwa nilai-nilai Islam seperti keadilan, kasih sayang, kesetaraan, dan toleransi, mendukung implementasi pendidikan inklusif yang dapat menciptakan lingkungan yang adil dan mendukung perkembangan sosial serta akademik siswa.

Keywords:

Inclusive Education, Islamic Education, Primary School

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Introduction

Inclusive education is an educational approach that ensures equal learning opportunities for all students, without exception, by enabling them to learn together in the same classroom regardless of their physical, intellectual, or social conditions (Nugroho & Mareza, 2016). The core aim of inclusive education is to foster a safe, equitable, and supportive environment that facilitates the holistic development of each student according to their individual potential (Sutarya, 2019). In Indonesia, the formal implementation of inclusive education began at the primary school level with the issuance of the Minister of National Education Regulation No. 70 of 2009 on Inclusive Education (Karya, 2022). However, the implementation of inclusive education continues to face numerous challenges in practice, particularly regarding the integration of moral and spiritual values – most notably, Islamic values – which are essential in supporting inclusivity (Asrulla, Rosadi, Jeka, Saksitha, & Wahyuni, 2025).

Within Islamic teachings, several values are highly relevant to the principles of inclusive education, including justice (الْعَدْلُ), compassion (رَحْمَةٌ), equality (الْمَسَاوَاةُ), and tolerance (التَّسَامُحُ). The principle of justice promotes equal treatment for every individual regardless of differences, while compassion emphasizes care and empathy, especially for those with disabilities (Syalwa, Aulia, & Anam, 2025). Islamic education underscores that every individual, including those with special needs, has the right to receive a quality and meaningful education (Putra, Herningrum, & Alfian, 2021). Furthermore, the integration of tolerance within the educational context encourages students to respect and embrace differences, including variations in ability and social background (Djollong & Akbar, 2019).

Despite the potential of Islamic values to enrich inclusive education, their practical application remains limited in some primary schools, such as SD Negeri Kotagede 3 Yogyakarta (Patrisia, 2021). Although the school has been designated as an inclusive institution, the values of justice and compassion rooted in Islamic teachings have not been fully internalized in everyday educational practices (Sumarno & Iksan, 2024). Teachers often focus more on technical matters – such as curriculum development and academic achievement – while overlooking the integration of moral and spiritual values that should underlie all aspects of the learning process (Izzah, Umami, & Pane, 2023).

This reveals a significant gap between the objectives of inclusive education and its on-the-ground implementation. One of the primary obstacles is the limited number of

special education teachers (GPK), which hinders the effective delivery of inclusive education grounded in Islamic values (Muafiah, Puspita, & Damayanti, 2020). Although many teachers demonstrate sincere efforts to support students with special needs, inadequate human resources and limited facilities often result in unequal attention and support (Hidayat, Rahmi, Nurjanah, Fendra, & Wismanto, 2024). Therefore, it is imperative that schools are equipped with adequate educational personnel and appropriate infrastructure to ensure that the principle of justice is realized in inclusive learning environments (Rozi & Fuadiy, 2025).

In addition to resource constraints, a further challenge lies in teachers' understanding and awareness of how to embed Islamic moral values within their pedagogical practices (Zebua, 2023). While many educators are proficient in instructional techniques, they often lack a deep comprehension of how Islamic teachings can be meaningfully integrated into inclusive education (Andini & Sirozi, 2024). This deficiency can hinder character development and moral education, which are essential for fostering an inclusive and respectful classroom climate (Vania & Rizal, 2024).

Moreover, school culture plays a pivotal role in shaping the implementation of Islamic values in inclusive education. In institutions where religious and moral values have not been fully woven into the fabric of daily teaching and learning, character education tends to be overshadowed by academic priorities (Judrah, Arjum, Haeruddin, & Mustabsyirah, 2024). Ideally, Islamic character education should serve as the foundation for cultivating an inclusive environment in which all students feel respected, valued, and provided with equal opportunities to thrive (Armini, 2024). Without a school culture that consistently promotes moral and spiritual values, the implementation of inclusive education is unlikely to align with the ethical and pedagogical principles advocated in Islamic education (Faizin, Helandri, & Supriadi, 2024).

As a result, students with special needs who do not receive sufficient attention from their schools and peers may experience social and emotional difficulties. They may feel marginalized and undervalued, which can ultimately hinder their academic progress and social development (Nurlita, 2024). Inequitable treatment can also lead to decreased motivation to learn, as these students may feel they are not granted the same opportunities as their peers. Therefore, the application of the principles of justice, compassion, and tolerance within inclusive education is essential to fostering a learning environment that supports the optimal development of every student (Setiyadi, Hartono, Rokhman, & Wagiran, 2024). Inclusive education that integrates Islamic values holds significant potential for creating a more humane and supportive learning environment – one in which every student, including those with special needs, feels accepted and valued without discrimination (Juwana, Maharani, & Siswadi, 2024). Such an education system can also foster positive character development, including empathy, cooperation, and mutual respect. This research is therefore highly urgent, considering the persistent challenges faced by schools in integrating Islamic moral values into inclusive education (Abduh, Nawawi, Khodijah, & Abdurahmansyah, 2024). Accordingly, it is crucial to examine how

the application of Islamic values in inclusive education can improve learning conditions in Indonesian primary schools, particularly at SD Negeri Kotagede 3 Yogyakarta (Astuti & Putri, 2024).

Previous studies have emphasized the importance of integrating Islamic values into inclusive education practices. For example, Purnomo and Solikhah (2021) discuss the foundational concepts of inclusive Islamic education, which are essential for advancing inclusive Islamic pedagogies. Their study highlights that Islam inherently promotes inclusivity, reflected through principles such as *at-ta'āruf* (mutual recognition), *at-tasāmuḥ* (tolerance), *at-tawassuṭ* (moderation), and *at-ta'āwun* (cooperation). They argue that shifting the paradigm of Islamic education from exclusive to inclusive requires fundamental changes to the curriculum, teaching personnel, and instructional strategies. Meanwhile, research by Tsani, Sufirmansyah, Makmur, and In'am (2024) employs a logic model approach to assess how Islamic values are integrated into primary education. Their findings suggest that a structured implementation – encompassing inputs, processes, outputs, and outcomes – can foster inclusive classrooms grounded in values such as honesty, responsibility, and tolerance. Although this study focuses on general curriculum design, it reinforces the need for inclusive learning models that embrace student diversity. In addition, Aisah and Santoso (2019) investigated the effectiveness of the Differentiated Instruction method in Islamic Religious Education for students with learning disabilities in inclusive schools. Their experimental study revealed that adapting teaching strategies, learning materials, and assessment methods to students' individual needs significantly enhanced both learning motivation and academic achievement. These findings underscore the importance of adaptive pedagogical practices informed by Islamic values in creating inclusive and responsive educational experiences.

While the three studies above make valuable contributions by highlighting the importance of Islamic values in inclusive education, most focus on conceptual discussions, general models, or specific instructional techniques within a limited scope. Few have thoroughly examined the concrete application of core Islamic values – such as justice, compassion, equality, and tolerance – in inclusive classroom practices at public primary schools, particularly within Indonesia's diverse socio-cultural context. This gap underscores the need for in-depth empirical research that not only evaluates the integration of Islamic values at a theoretical level but also explores their practical implementation in inclusive settings, including the challenges faced by educators and their impact on students with special needs. Hence, this study seeks to address that gap by focusing on SD Negeri Kotagede 3 Yogyakarta as a case study that represents inclusive education practices in Indonesian public schools. The study aims to explore the application of Islamic educational values – namely, justice (*al-'adl*), compassion (*raḥmah*), equality (*al-musāwah*), and tolerance (*al-tasāmuḥ*) – within inclusive learning practices. By doing so, the study hopes to illuminate how these values contribute to overcoming obstacles in inclusive education and support the creation of a just, compassionate, and equitable educational environment for all students.

This research is, therefore, both timely and necessary. It aims to provide a more contextualized and practical understanding of how Islamic values are implemented in inclusive classrooms at SD Negeri Kotagede 3 Yogyakarta. The findings are expected to inform the development of an inclusive education model that is not only pedagogically adaptive but also rooted in the holistic moral and spiritual principles of Islam. By deepening our understanding of the role of Islamic values in inclusive education, this study can help schools across Indonesia improve the quality of their education – particularly in cultivating students’ moral character and ethical awareness (Ririanti, Awalia, & Sari, 2025). Inclusive education based on Islamic values seeks not only to provide equitable learning opportunities for all students but also to nurture noble character and moral integrity. Ultimately, such an approach aspires to produce individuals who are not only academically competent but also wise, virtuous, and capable of navigating and contributing to a diverse society (Windayani, Dewi, Laia, Sriartha, & Mudana, 2024).

Research Method

This study employed a qualitative approach with a case study design to explore the application of Islamic educational values in inclusive learning practices at *SD Negeri Kotagede 3 Yogyakarta*. A qualitative approach was chosen because the study aimed to gain an in-depth understanding of the experiences and perspectives of teachers in integrating Islamic values into inclusive education (Tang, Rahmawati, & Mubarok, 2024). The research site, *SD Negeri Kotagede 3*, was selected as it had been officially designated as an inclusive school. The participants in this study consisted of two special education teachers (*Guru Pendamping Khusus*, or GPK), identified as Mrs. E. and Mrs. A., who were directly responsible for assisting students with special needs in the inclusive classroom environment. These GPK teachers were selected as the primary informants to provide insights into their understanding and application of Islamic values – particularly justice, compassion, and tolerance – in managing inclusive learning (Cahyati, Zahira, Nabila, & Minsih, 2025).

The primary data collection technique used in this study was in-depth interviews with the GPK teachers. Each teacher participated in two interview sessions. These interviews aimed to explore their perspectives on the implementation of Islamic educational values in inclusive learning and to understand the challenges and obstacles they encountered in the integration of these values into their daily teaching practices (Salma, Najibah, & Zulfadewina, 2025). In addition to the interviews, the researcher also collected documentation such as school policies, lesson plans, and teaching materials related to inclusive education. The data collected were analyzed using the qualitative descriptive analysis framework developed by Miles, Huberman, and Saldana (2014), which included three stages: data condensation, data display, and conclusion drawing/verification. To ensure the credibility and validity of the findings, the researcher conducted member checking by confirming the data with the participants. The research adhered to established ethical principles, including obtaining informed consent from

participants, ensuring the confidentiality of their responses, and upholding integrity and honesty throughout the research process (Nartin, Faturrahman, Deni, Santoso, & Paharuddin, 2024).

Results and Discussion

In practice, the application of Islamic educational values provided a strong moral foundation for creating a learning environment that was fair, compassionate, and respectful of differences (Kusnadi, Abidin, Mulyana, & Dirta, 2025). Values such as justice, compassion, equality, and tolerance were central to inclusive education and aligned closely with the core principles of Islamic teachings. According to Article 17(1) of *Permendikbudristek* No. 12 of 2024 on the Curriculum for Early Childhood, Primary, and Secondary Education, one of the main characteristics of students in the *Merdeka* Curriculum was to be faithful, devout to God Almighty, and of noble character. This regulation created space for educational institutions to integrate Islamic educational values into instructional practices, including within the context of inclusive education. These values were especially relevant to shaping students' characters to become empathetic and appreciative of diversity. In the curriculum of Basic Education Units, Article 10 of the same regulation granted schools the flexibility to adapt learning to the characteristics and needs of their students, including those with special needs. This provision emphasized the importance of inclusive, adaptive, and equitable instruction. In the context of Islamic education, this principle reflected the values of *al-'adl* (justice) and *rahmah* (compassion), which emphasized providing learning opportunities tailored to each individual's abilities and potential. Thus, Article 10 supported the integration of Islamic values into inclusive educational practices and encouraged teachers to develop a learning environment that was humane, empathetic, and respectful of differences.

At *SD Negeri Kotagede 3 Yogyakarta*, an officially designated inclusive school, the implementation of Islamic educational values in inclusive learning underwent several stages. Through classroom observations and interviews with two special education teachers (GPK), Ms. E. and Ms. A., the study identified key findings related to the success and challenges of applying these values in daily classroom practice. These GPK teachers played a central role in ensuring that students with special needs received equitable learning opportunities while promoting Islamic principles such as equality and compassion. Despite notable efforts, the implementation of inclusive education grounded in Islamic values faced several challenges. These included a limited number of GPK teachers, resistance from some parents in accepting assessment results, and difficulties in fostering positive peer interactions. These issues hindered the overall effectiveness of inclusive education in the school and required urgent attention.

Based on interviews and observations, several findings emerged concerning the application of Islamic values in inclusive classrooms. Values such as justice, compassion, equality, and tolerance were found to underpin a variety of school policies and practices that promoted diversity. The value of justice (*al-'adl*) was reflected in the school's commitment to providing equal learning opportunities for all students, regardless of

ability. Compassion (*rahmah*) was demonstrated in the teachers' efforts to support the social and spiritual needs of students with special needs, including their active involvement in religious activities such as the Dhuha prayer. Equality (*al-musāwah*) was evident in ensuring all students had equal roles and rights in class activities, while tolerance (*al-tasāmuh*) was nurtured through encouraging respectful interactions among students – even as incidents of bullying still occurred. Collectively, these values formed the foundation for a learning environment that was inclusive, empathetic, and respectful. The principle of justice was applied through the school's policy of integrating students with special needs into regular classrooms. Teachers worked to ensure that no student was discriminated against and that all were granted equal access to learning opportunities (Diniyah & Supriyadi, 2023). However, one of the most persistent challenges identified was the limited parental acceptance of assessment outcomes identifying their children as having special needs. Some parents struggled to accept this reality, which impacted their support at home and created inconsistencies between school and home-based educational support.

“Inclusive education is for all children. We do not tolerate bullying or discrimination. We are all equal, so we do our best to ensure that special needs teachers, classroom teachers, and school principals also support education for all. Therefore, we do not discriminate; instead, we facilitate their learning so that they are not marginalised.” – Ms. E. (GPK)

In their interviews, both Ms. E. and Ms. A. emphasized that fairness was the most essential principle in inclusive education. They aimed to provide balanced attention to all students – both those with and without special needs. Nonetheless, the lack of full acceptance by some parents remained a major obstacle to achieving equitable and inclusive learning environments. The value of compassion (*rahmah*) was also clearly practiced at *SD Negeri Kotagede 3*. Teachers gave special attention to students with special needs not only in academic activities but also in social and religious engagements. This compassionate environment ensured that students with special needs felt acknowledged and included. For instance, during the Dhuha prayer, both special needs and regular students participated together, reinforcing a sense of belonging and spiritual unity. However, some challenges persisted – particularly bullying by regular students – which indicated a need for strengthening the internalization of tolerance values among the student body (Siregar, Ringo, Ramadani, Butarbutar, Hutasoit, & Silalahi, 2025).

“So far, we have always tried to give extra attention to children with special needs. We accompany them, both in academic activities and in religious activities such as the Dhuha prayer. All of this is to ensure that they feel valued and accepted at this school.” – Ms. A. (GPK)

From the interviews, it was evident that the value of *rahmah* (compassion) had been deeply embedded in the learning process at *SD Negeri Kotagede 3 Yogyakarta*. Teachers consistently provided additional attention to students with special needs to ensure they felt accepted, supported, and valued. Despite these efforts, the greatest challenge remained

in cultivating *at-tasāmuḥ* (tolerance). Some students continued to exhibit discriminatory behaviors, including bullying, towards their peers with special needs (Siregar, Ringo, Ramadani, Butarbutar, Hutasoit, & Silalahi, 2025). This suggested that although compassion was already well-practiced, further character education was needed to instill tolerance and mutual respect among all students. Regarding the implementation of *al-musāwāḥ* (equality), the findings indicated that this value was also applied effectively. Teachers actively worked to offer equal learning opportunities to all students - both those with special needs and their peers - encouraging participation in every classroom activity (Wijaya, 2019). Students were taught to respect one another and maintain courtesy in daily interactions. However, instances of bullying that persisted among regular students revealed a need to reinforce character education, especially regarding *‘iffah* (عِفَّة) - the value of self-restraint and moral discipline - and tolerance.

"In class, we always tried to give every child the same opportunity to participate in lessons. We did not discriminate between them, whether they had special needs or were regular students. We also taught values such as politeness and not bullying." - Ms. E. and Ms. A. (GPK)

This statement reflected the teachers' efforts to uphold equality by ensuring that all students were included in the same classroom and had access to the same learning experiences. The principle of *‘iffah* (moral propriety) was implemented through the encouragement of respectful behaviour and the avoidance of harmful actions such as bullying (Putri, 2021). Although these values were actively promoted, the continued occurrence of disrespectful behaviour suggested that character education needed to be strengthened further to sustain a culture of mutual respect. The findings of this study were consistent with prior research on the integration of Islamic values in inclusive education. Teachers at *SD Negeri Kotagede 3* sought to enact Islamic principles in inclusive classrooms by treating all students fairly, showing patience and empathy, and promoting active participation regardless of students' physical or intellectual differences. These actions embodied the values of *al-‘adl* (justice), *rahmah* (compassion), *al-musāwāḥ* (equality), and *at-tasāmuḥ* (tolerance), which collectively supported the development of a non-discriminatory, inclusive environment. These results reinforced the arguments of Purnomo & Solikhah (2021), who contended that inclusive Islamic education must be grounded in openness and respect for differences. This study advanced that discourse by offering evidence of how these values were practiced in day-to-day school life by GPK teachers in a public-school context.

In addition to technical adaptation of materials and instructional methods, the GPK teachers demonstrated Islamic values through their attitudes, social interactions, and the flexibility with which they supported diverse student needs. They showed particular attentiveness to struggling students and avoided rigid, uniform approaches that could disadvantage learners with special needs. These findings aligned with Aisah & Santoso (2019), who emphasized the value of differentiated instruction in inclusive classrooms grounded in Islamic education. Their study showed that when instructional strategies were adapted in line with Islamic values, the motivation and learning outcomes of students

with special needs significantly improved. This current study complemented their findings by using a qualitative lens to illustrate how Islamic values informed not only pedagogical decisions but also daily interactions and ethical conduct in inclusive settings.

However, GPK teachers also reported several significant obstacles in implementing these values. These included limited time, insufficient support from general classroom teachers, and a lack of shared commitment within the school to inclusive principles. They also noted that although compassion and tolerance were promoted, they had yet to be fully internalized within the school's culture. These challenges were consistent with those identified in Tsani, Sufirmansyah, Makmur, and In'am (2024), who highlighted the importance of systematic planning and institutional backing in the successful integration of Islamic values in primary education. Their logic model – comprising inputs, processes, and outcomes – emphasized the necessity of structural support. The present study confirmed that successful integration required more than individual teacher effort; it depended heavily on broader institutional commitment and supportive policy environments.

Overall, this study found that the application of Islamic educational values – *al-'adl*, *rahmah*, *al-musāwah*, and *at-tasāmuh* – was actively practiced in inclusive learning at *SD Negeri Kotagede 3 Yogyakarta*. The commitment of GPK teachers to building an empathetic and inclusive environment was evident in their efforts to ensure equal participation, foster religious engagement, and prevent discrimination. Nevertheless, several challenges remained. These included a shortage of special education personnel, parental reluctance to accept their children's diagnoses, and persistent bullying by regular students. These findings suggested that while teachers had effectively applied Islamic values, external factors such as family attitudes and school culture also played vital roles in either supporting or hindering the implementation of inclusive, value-based education. Therefore, it was imperative for schools, government agencies, and communities to collaborate in reinforcing Islamic educational values in inclusive settings. Teachers required ongoing professional development in spiritually grounded pedagogical approaches. Schools needed to cultivate a stronger culture of empathy and tolerance among students. Parents also needed to be empowered to understand and support the education of their children with special needs. Through these collective efforts, inclusive education inspired by Islamic values could move beyond aspiration and become a lived reality – fair, nurturing, and meaningful for all learners.

Conclusion

This study demonstrated that the application of Islamic educational values – *al-'adl* (justice), *rahmah* (compassion), *al-musāwah* (equality), and *at-tasāmuh* (tolerance) – had been effectively implemented in inclusive education at *SD Negeri Kotagede 3 Yogyakarta*. These values formed the ethical foundation for fostering a fair, respectful, and nurturing learning environment for all students, including those with special needs. However, several challenges remained that hindered the full realization of inclusive, value-based

education. The primary challenges identified included a lack of parental acceptance regarding their children's special needs, which negatively impacted support at home, and the persistence of bullying among students, underscoring the need to reinforce the value of tolerance through comprehensive character education. Additionally, the limited number of special education teachers (GPK) and insufficient supporting facilities presented significant barriers to delivering equitable and effective inclusive learning.

These findings underscored the importance of greater collaboration among schools, families, and communities to enhance the implementation of Islamic values in inclusive education. Efforts must be made to empower parents, provide adequate training and support for teachers, and cultivate a school culture that prioritizes empathy, fairness, and mutual respect. Strengthening the integration of Islamic values should not be limited to the domain of religious education but should serve as a holistic ethical framework for all aspects of the learning process. Nevertheless, this study was limited in scope, focusing only on one school and two key informants. As such, the findings may not reflect the broader realities of inclusive education practices in other contexts. Future research is recommended to expand the scope by involving multiple schools and a more diverse range of participants, including general education teachers, parents, and students. Moreover, employing quantitative or mixed-methods approaches may offer deeper insights into the measurable impact of Islamic values on students' character development, academic engagement, and social interactions in inclusive classrooms. By addressing these limitations and broadening the scope of inquiry, future studies can contribute more comprehensively to the development of inclusive education models rooted in Islamic moral and spiritual principles, fostering equitable and humane learning environments across diverse educational settings.

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Ethical Statement

This research adhered strictly to ethical standards throughout the entire process of data collection, analysis, and reporting. Prior to commencing the study, the researchers obtained formal permission from the school authorities at *SD Negeri Kotagede 3 Yogyakarta*, which had been designated as an inclusive institution. All participants, including the special education teachers (GPK), were fully informed about the objectives, procedures, and voluntary nature of the study. Informed consent was obtained in writing, and participants were assured that their identities would remain confidential and that pseudonyms would be used to protect their privacy. The research did not involve any form of coercion, and participants were given the freedom to withdraw at any stage without any consequences. Data were collected through respectful, non-intrusive interviews and observations, and were stored securely to ensure confidentiality. The study followed the

principles of honesty, transparency, and integrity, in accordance with both institutional ethical guidelines and the broader ethical principles established in educational research. No vulnerable subjects, such as students, were directly involved in the data collection process, and no harm – psychological, social, or otherwise – was caused to any individuals or groups during the study.

CRedit Author Statement

- **Author 1:** Conceptualization; Methodology; Investigation; Writing – Original Draft; Supervision.
- **Author 2:** Formal analysis; Validation; Resources; Writing – Review & Editing.
- **Author 3:** Data Curation; Visualization; Project Administration; Writing – Review & Editing.
- **Author 4:** Methodology; Supervision; Funding Acquisition; Writing – Review & Editing.

Conflict of Interest

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

Data Availability

The datasets generated and analyzed during the current study are available upon reasonable request.

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