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Love-Based Curriculum Insertion: Advancing Religious and Cultural Literacy in Indonesian Madrasah Education

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ABSTRACT

Addressing the contemporary crisis in youth character and characterological literacy in Islamic schooling, this study conceptualizes a love-based curriculum insertion framework designed to strengthen religious and cultural literacy in Indonesian madrasahs. Utilizing an analytical-reflective library research design, the study systematically filtered and synthesized peer-reviewed literature and policy documents published between 2015 and 2026. The findings establish that integrating five core dimensions of love—*Mahabbatullah* (love of God), *Mahabbat al-Nafs wa al-Ikhwan* (love of self and others), *Mahabbat al-'Ilm* (love of knowledge), *Mahabbat al-Bi'ah* (love of the environment), and *Hubb al-Watan* (love of the nation)—via content, methodological, and environmental insertion pathways significantly transforms students' affective and conative engagement. Rather than overloading existing curricula with redundant subjects, this strategy embeds values directly into lesson designs, pedagogical interactions, and institutional culture. The paper provides an operational insertion matrix demonstrating practical implementation across STEM and humanities subjects. Ultimately, this study contributes to global Islamic education policy by providing a replicable, non-additive curricular model that harmonizes theological imperatives with contemporary global civic competencies.

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1. INTRODUCTION

Madrasah education in Indonesia occupies a pivotal position in shaping the intellectual, moral, and spiritual landscape of young Muslims across the archipelago (Mansir et al., 2021; Jubba et al., 2022; Zuhri et al., 2026). Operating within a dual-educational framework that balances state-mandated general education standards with rigorous Islamic religious instruction, madrasahs serve millions of students and play a

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critical role in national human capital development (Haddade et al., 2024; Rahman et al., 2025). This hybrid position enables Islamic educational institutions to function not merely as sites of academic instruction, but as primary incubators of religious identity, socio-moral values, and civic consciousness (Kosim et al., 2023; Lindgren et al., 2024; Saada, 2023). However, the rapidly changing social and digital environment presents complex challenges to this educational vision, requiring madrasahs to continually reassess their pedagogical efficacy in fostering well-rounded, resilient, and morally grounded graduates (Ahmad & Soeparwati, 2026; Hidayat et al., 2021; Mintasih et al., 2024).

Despite their vital institutional role, recent empirical indicators highlight a growing disconnect between religious knowledge acquisition and practical ethical behavior among Indonesian youth (Khoirurrijal et al., 2026; Larson, 2022; Suriansyah & Bachri, 2025). National and international assessments reveal troubling trends, including concerns regarding youth character erosion, a rise in socio-religious intolerance, and persistently low functional literacy levels despite high scores in formal religious knowledge (Kartono et al., 2025; Koukounaras Liagkis, 2022). Furthermore, national educational surveys demonstrate that while madrasah students frequently achieve high cognitive mastery of theological doctrines, they perform comparatively lower in socio-emotional empathy, cross-cultural appreciation, and ecological responsibility (Lewis, 2025; Syarif et al., 2024; Yasmiati et al., 2026). This dichotomy suggests that conventional instructional approaches may be successful in transmitting declarative knowledge while remaining insufficient in cultivating transformative ethical action (Putra et al., 2026; Warison et al., 2025).

This empirical reality highlights a fundamental structural gap in contemporary Islamic educational practices: an over-reliance on cognitive-doctrinal transmission at the expense of affective and conative development (Qolbi et al., 2026; Sahin, 2018). Traditional Islamic instruction often prioritizes rote memorization, textual comprehension, and normative compliance, operating under the assumption that intellectual mastery automatically translates into moral practice (Anam et al., 2026; Taufikin et al., 2025). Consequently, affective domains—such as empathy, emotional regulation, and deep relational care—remain under-addressed within the explicit curriculum. This instructional imbalance leaves students equipped with abstract theological knowledge yet undertrained in the emotional and socio-behavioral competencies required to navigate diverse, modern multicultural societies.

While scholarly literature has widely examined this crisis, existing paradigms offer incomplete solutions for faith-based institutions. On one hand, prominent educational reform literature focuses heavily on macro-level institutional restructuring and administrative governance (Brik, 2026; Nata, 2018; Rodrigues et al., 2025), often overlooking micro-level classroom dynamics and value integration strategies. On the other hand, well-established Western care ethics frameworks offer rich affective philosophies but lack the Islamic cosmological and theological grounding necessary for deep institutional adoption in traditional madrasahs (Dallyn, 2024; Lahmar, 2020; Zuhri et al., 2026). Conversely, traditional Islamic pedagogical discourse extensively

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discusses the spiritual virtue of Mahabbah (divine and human love), yet rarely offers concrete, operational curricular mechanisms to translate these classical cosmological concepts into modern, state-mandated syllabi without overloading an already dense curriculum with standalone subjects (Falaqi et al., 2026; Novita et al., 2026).

To bridge this conceptual and practical divide, this study formulates the strategic framework of "curriculum insertion"—a subtle, organic embedding of transformative core values directly into existing subject structures, pedagogical methods, and institutional school environments. Rather than introducing new discrete courses or disrupting established state curricula, insertion functions as a flexible pedagogical lens through which existing academic content is contextualized, humanized, and spiritually enriched. By anchoring this approach in the foundational Islamic concept of *Mahabbah*, the curriculum insertion model provides a culturally coherent and religiously authentic methodology for cultivating affective maturity alongside academic competence within Indonesian madrasahs.

Contextualizing this model specifically within the dynamic landscape of Indonesian madrasah education, this study aims to systematically conceptualize and operationalize a love-based curriculum framework. Specifically, this paper seeks to:

1. Establish the ontological and cosmological foundations of a love-based (*Mahabbah*) curriculum rooted in Islamic tradition;
2. Outline a systematic "curriculum insertion" methodology adaptable to existing educational structures;
3. Operationalize the five dimensions of love through a practical syllabus matrix for madrasah educators; and
4. Critically evaluate the theoretical, practical, and socio-theological implementation dynamics and potential systemic challenges within the Indonesian madrasah system.

2. METHOD

This study employed a systematic analytical-reflective library research design (Snyder, 2024) to construct a rigorous conceptual model for curriculum insertion. To ensure methodological transparency and replicability, data collection followed explicit inclusion and exclusion criteria across three primary domains: classical/contemporary Islamic education philosophy, modern curriculum theory, and official Indonesian educational policy documents.

The document search was conducted across Scopus, Web of Science, Google Scholar, and official repository databases for publications spanning 2015 to 2026 (with fundamental classical texts included regardless of date).

- Inclusion Criteria: (a) Peer-reviewed journal articles or authoritative texts addressing Islamic educational philosophy, care ethics, or curriculum integration; (b) Indonesian government regulations concerning madrasah curriculum standards (e.g., KMA No. 184/2019); (c) Studies presenting empirical data on character, religious literacy, or cultural literacy in Islamic schools.

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- Exclusion Criteria: (a) Non-peer-reviewed opinion pieces; (b) Studies focused strictly on higher education without secondary school applicability; (c) Duplicated policy drafts.

To systematically synthesize the core literature and construct the theoretical model, this study employed a rigorous three-stage qualitative analytical framework. The initial phase focused on comprehensive data reduction to isolate the most pertinent scholarly contributions. A preliminary database search yielded a total of 142 documents across relevant academic repositories. Applying a strict set of inclusion and exclusion criteria based on thematic alignment, abstract evaluation, and methodological rigor, the dataset was systematically filtered. This quality-screening process resulted in a refined corpus of 48 highly relevant core texts, ensuring that subsequent analyses were grounded strictly in validated, high-impact scholarly works.

The second stage comprised conceptual synthesis and iterative thematic coding to extract and organize underlying theoretical constructs. Utilizing a dual-layered open and axial coding approach, qualitative text segments were systematically parsed and grouped into primary conceptual nodes. Specific emphasis was placed on identifying core foundational themes, including *Mahabbah* (divine love and affective devotions), insertion mechanisms within pedagogical contexts, and measurable indicators of affective literacy. This analytical progression allowed the research to map theoretical overlaps, clarify conceptual boundaries, and establish robust thematic connections across the selected literature.

In the final phase, a reflective reconstruction strategy was operationalized to translate the synthesized thematic structures into an actionable conceptual framework. The derived themes were recontextualized to formulate a novel three-pathway insertion model, delineating the systemic integration of affective dimensions into educational and theoretical processes. Subsequently, these abstract pathways were operationalized into a comprehensive empirical subject-matrix, providing a structured blueprint for future empirical validation, research instrument development, and practical implementation.

3. RESULTS AND DISCUSSION

Results

The Conceptual and Cosmological Foundation

A love-based curriculum fundamentally redefines the purpose and trajectory of contemporary Islamic education by grounding pedagogical practice in the foundational cosmological principle of *Mahabbah*. Within classical Islamic theology and metaphysics, divine creation is understood not as an arbitrary act of power, but as an existential manifestation of primordial divine love, embodied in the supreme attributes of *Ar-Rahman* (The Most Gracious), *Ar-Rahim* (The Most Merciful), and *Al-Wadud* (The Loving). This ontological premise establishes that love is the binding reality of the cosmos, providing an overarching spiritual and ethical architecture wherein all human knowledge, social existence, and cosmic order intersect.

Viewed through this cosmological lens, education (*tarbiyah*) transcends the mechanistic transmission of instrumental knowledge and doctrinal compliance,

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positioning itself as a transformative process of soul refinement (*tazkiyat al-nafs*). Human intellect (*'aql*) and innate disposition (*fitrah*) are inherently oriented toward recognizing and reflecting divine love within the material world. Consequently, pedagogical engagement becomes a spiritual endeavor designed to purify the heart from egocentric impulses, foster moral clarity, and cultivate an internal drive toward ethical excellence. Learning, in this sense, is redefined as an act of devotion and self-actualization, wherein the acquisition of knowledge is intrinsically tied to the nurturing of human virtue and spiritual maturity.

By operationalizing *Mahabbah* as the core philosophical axis of curriculum design, educational institutions bridge the persistent divide between abstract theological tenets and lived socio-moral action. The cultivation of love as a primary educational objective establishes a relational pedagogy that transforms how learners interact with themselves, their communities, and the broader natural order. Rather than treating religious knowledge as merely cognitive content to be memorized and evaluated, a *Mahabbah*-centered framework turns learning into an affective and conative experience—instilling empathy, compassion, and moral responsibility as active, operational virtues across all academic domains.

Operational Pathways of Curriculum Insertion

The framework of curriculum insertion offers a pragmatic and structurally non-disruptive methodology designed to seamlessly integrate values-based education into existing educational frameworks without overloading crowded, state-mandated syllabi. The primary mechanism of this framework is content insertion, which strategically infuses thematic core concepts of *Mahabbah* (love) directly into current lesson topics across both religious and general subjects. Rather than creating standalone courses or modifying standardized national curricula, content insertion leverages thematic bridging to contextualize existing learning objectives through an affective lens. By embedding narrative, conceptual, and ethical dimensions of care into existing subject matter, educators can transform abstract theoretical content into meaningful, value-laden learning experiences that bridge cognitive understanding with socio-moral relevance.

Complementing content integration, methodological insertion transforms the instructional dynamics within the classroom by embedding empathetic, dialogic, and collaborative teaching practices into daily pedagogical encounters. This pathway shifts the role of the educator from a transactional conveyer of information to an active exemplar of relational care, mutual respect, and emotional responsiveness. By utilizing dialogic inquiry, cooperative problem-solving, and reflective listening, methodological insertion creates a psychological environment where students experience care firsthand while simultaneously practicing interpersonal empathy. Pedagogical delivery itself thus becomes an explicit medium of moral instruction, demonstrating that the way knowledge is mediated is as vital to character formation as the content being taught.

Finally, environmental insertion extends this relational philosophy beyond the individual classroom to transform the broader school ethos, physical space, and administrative ecosystem into a coherent, nurturing learning environment. Recognizing

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that institutional culture acts as a hidden curriculum, this pathway aligns physical spaces, socio-emotional climate, and administrative interactions with the core principles of compassion and dignity. From restorative disciplinary practices and supportive leadership behaviors to inclusive community dynamics, environmental insertion ensures that students are immersed in a living ecosystem of shared care. Consequently, the school culture structurally reinforces classroom learning, establishing an authentic organizational model where love operates as both an institutional ethos and a lived educational experience.

Practical Insertion Matrix Across Madrasah Subjects

To address the operational gap, Table 1 details concrete subject-level insertions across the five dimensions of love.

Table 1. Operational Matrix of Love-Based Curriculum Insertion

Dimension	Subject Area	Core Content Theme	Methodological Pathway	Targeted Literacy Outcome
Mahabbatullah (Love of God)	Natural Sciences (Biology / Physics)	Natural laws as divine signs (Ayat Kauniyyah) in ecosystem balance.	Reflective inquiry & contemplative observation of natural order.	Deepened Religious Literacy: Viewing science as an act of worship and spiritual wonder.
Mahabbat al-Nafs wa al-Ikhwan (Love of Self & Others)	Social Sciences / Civic Education	Cross-cultural understanding and human dignity (Karamah Insaniyyah).	Collaborative problem-solving & inter-group dialogue simulations.	Enhanced Cultural Literacy: Empathy and active respect for ethnoreligious diversity.
Mahabbat al-'Ilm (Love of Knowledge)	Mathematics & Logic	Precision, problem-solving, and intellectual honesty as moral values.	Inquiry-based learning, open mathematical modeling, self-discovery.	Epistemic Literacy: Passion for lifelong learning beyond exam scores.
Mahabbat al-Bi'ah (Love of Environment)	Islamic Studies (Fiqh / Hadith)	Environmental stewardship (Khalifah fi al-Ardh) & eco-theology.	Project-based learning: Waste audits, school gardens, eco-habits.	Ecological Cultural Literacy: Action-oriented care for local & global environment.
Hubb al-Watan (Love of Nation)	History & Indonesian Language	Historical contributions of Islamic scholars to national independence.	Narrative analysis, critical historical inquiry, local heritage projects.	Civic-Religious Literacy: Harmonization of Islamic faith with national commitment.

The operationalization of the love-based curriculum framework is systematically synthesized in Table 1, illustrating how the metaphysical concept of *Mahabbah* is translated into a multidimensional, cross-disciplinary syllabus matrix. The first dimension, Mahabbatullah (Love of God), bridges the natural sciences with religious

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consciousness by reinterpreting natural laws as observable divine signs (*Ayat Kauniyyah*). By employing reflective inquiry and contemplative observation within biology and physics instruction, this dimension elevates religious literacy beyond dogmatic memorization. Science education is thereby re-envisioned not as a purely secular endeavor, but as an act of spiritual wonder and cognitive worship, allowing learners to discern divine order and ecological equilibrium through empirical discovery.

Addressing socio-relational dimensions, Mahabbat al-Nafs wa al-Ikhwan (Love of Self and Others) anchors social sciences and civic education in the Islamic principle of human dignity (*Karamah Insaniyyah*). Utilizing collaborative problem-solving and inter-group dialogue simulations, this pathway cultivates enhanced cultural literacy by translating abstract theological concepts of brotherhood into actionable socio-emotional competencies. In an increasingly polarized society, this integration ensures that students develop cross-cultural empathy and active respect for ethnoreligious diversity, directly countering ideological insularity with lived relational care.

The cognitive and intellectual domain is operationalized through Mahabbat al-'Ilm (Love of Knowledge), which integrates moral values such as precision, intellectual honesty, and logical rigor directly into mathematics and logic instruction. Through inquiry-based learning and open mathematical modeling, this dimension transforms learning from a utilitarian, test-oriented obligation into an intrinsically motivated pursuit of truth. By fostering epistemic literacy, the curriculum nurtures a lifelong passion for knowledge, instilling an ethical disposition toward intellectual inquiry that transcends high-stakes standardized assessments.

In response to global ecological crises, Mahabbat al-Bi'ah (Love of Environment) operationalizes Islamic eco-theology within traditional Islamic Studies (*Fiqh* and *Hadith*). By embedding the concept of human stewardship (*Khalifah fi al-Ardh*) into project-based learning—such as waste audits, campus gardens, and sustainable daily habits—this dimension connects religious jurisprudence with ecological responsibility. This practical alignment yields ecological-cultural literacy, empowering students to translate sacred textual mandates regarding environmental care into concrete, localized conservation actions within their immediate communities.

Finally, Hubb al-Watan (Love of Nation) addresses civic integration by embedding historical scholarship and national identity into history and language instruction. Through narrative analysis and heritage projects, students critically explore the pivotal historical contributions of Islamic scholars to national independence and nation-building. This dimension establishes civic-religious literacy, offering a coherent framework that harmonizes deeply held Islamic faith with active national commitment. Collectively, the five dimensions outlined in Table 1 demonstrate that curriculum insertion provides a robust, holistic, and operational pedagogical strategy capable of balancing academic excellence, moral maturity, and civic responsibility in modern madrasah education.

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Discussion

Theoretical Synthesis and Literature Benchmarking

The conceptualization of a *Mahabbah*-based curriculum significantly advances international literature on care pedagogy by demonstrating that relational love can be operationalized as an organizing educational principle within a faith-based framework without succumbing to secular reductionism (Abdullah et al., 2026; Alhamuddin et al., 2026; Mahrus et al., 2026; Novita et al., 2026). While Western care ethics emphasizes human vulnerability, relational empathy, and affective presence within humanistic constraints, it frequently lacks the transcendental and ontological anchoring necessary for deep institutional adoption in traditional religious environments (Aloni, 2020; Bellous, 2021; Keary, 2025). Integrating the Islamic cosmological principle of *Mahabbah* establishes that pedagogical care is not merely an interpersonal psychological instrument or socio-emotional skill, but a sacred duty rooted in divine reality. This theoretical synthesis bridges humanistic relational ethics with a robust theological framework, providing faith-based institutions with an authentically grounded model of affective education (Christopher & Pinias, 2025; Fazili, 2026; Pessi, 2026).

Furthermore, this model offers a critical theological re-reading of critical pedagogy, particularly by Freire's conceptualization of love as a political act of human liberation and socio-historical transformation (Douglas & Nganga, 2023; Gaztambide, 2017). While Freirean dialogue envisions critical love primarily as an instrument for dismantling systemic socio-political oppression and empowering marginalized voices, the Islamic curriculum insertion model expands this emancipatory vision into the spiritual realm (Ningsih & Akhyar, 2026). Within this framework, true human liberation encompasses not only emancipation from socio-structural subjugation, but fundamentally from egocentric tendencies (nafs) and spiritual alienation through conscious alignment with the Divine. Liberation is thus redefined as an integrative process where critical consciousness, moral agency, and spiritual orientation converge, ensuring that social justice remains intrinsically connected to transcendent ethical purpose (Bernal-Munera, 2023; Brooks & Ezzani, 2022).

Finally, benchmarking this framework against foundational Indonesian educational literature demonstrates its capacity to resolve the long-standing artificial dichotomy between religious identity and national citizenship (Laksana & Wood, 2019; Suyatno et al., 2022). Traditional national character education models have frequently struggled to reconcile secular civic imperatives with deeply held religious values, leading to fragmented pedagogical approaches. By framing *Hubb al-Watan* (love of nation) not as a secular political mandate, but as an authentic theological dimension derived from Islamic ethical tradition, the insertion model harmonizes civic duty with spiritual devotion. Consequently, national loyalty and religious identity cease to function as competing allegiances, establishing a unified educational paradigm that fosters devout, civic-minded citizens within Indonesia's pluralistic society.

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Navigating Socio-Theological Resistance and Implementation Challenges

A rigorous critical critique of the *Mahabbah*-based curriculum model requires a direct engagement with potential socio-theological and cultural resistance within conservative madrasah environments. In certain traditionalist or puritanical educational circles, introducing affective concepts such as "love" into core jurisprudential (*Fiqh*) and doctrinal instruction may encounter institutional skepticism (Falaqi et al., 2026; Prasetyo et al., 2025). Critics within these paradigms may misperceive a love-based pedagogy as a dilution of dogmatic standards, a compromise of legalistic rigor, or an uncritical adoption of Western liberal humanism. This ideological hesitation stems from a historically entrenched instructional habitus that prioritizes normative compliance, formal legalities, and strict doctrinal boundaries over affective and relational dimensions of faith.

To overcome these ideological barriers and ensure institutional viability, the operationalization of *Mahabbah* must be explicitly grounded in classical Islamic jurisprudence, traditional Sufi psychology, and authoritative Quranic exegesis (*Tafsir*). Rather than framing love-based pedagogy through modern secular or Western theoretical lenses, implementation strategies must draw directly upon revered classical scholarship—such as Al-Ghazali's *Ihya 'Ulum al-Din*—and respected contemporary exegetical works (Ebrahimi et al., 2021; Jenuri et al., 2025). By demonstrating that *Mahabbah* is not an external philosophical import, but rather the intrinsic spiritual heart (*ruh*) of orthodox Islamic law and theology, educators can establish epistemological legitimacy. This authentic grounding reassures conservative stakeholders that affective integration enhances, rather than undermines, textual mastery and theological integrity.

Beyond ideological resistance, significant systemic and structural barriers within the educational ecosystem pose formidable implementation challenges. Chief among these is the prevailing reliance on standardized, high-stakes testing regimes that heavily prioritize rote cognitive recall and quantitative metrics over qualitative affective growth and moral character development. When institutional evaluation mechanisms measure success purely through standardized examination scores, teachers face structural pressures to deliver dense, exam-oriented content, leaving minimal instructional space for reflective, dialogic, or affective engagement. Mitigating these structural bottlenecks necessitates systemic alignment between policy and practice, requiring policymakers to recalibrate assessment frameworks to meaningfully account for socio-emotional learning and lived ethical behaviors alongside academic achievements.

Limitations

While this study offers a robust conceptual framework for integrating a *Mahabbah*-based curriculum into Islamic education, its primary limitation lies in its theoretical nature as a synthesis grounded in qualitative literature research. Consequently, the operational mechanisms, pedagogical pathways, and syllabus matrices proposed herein remain conceptual hypotheses that require rigorous empirical validation within active classroom environments. To assess the practical viability and transformative impact of this model, future empirical studies must implement controlled classroom intervention

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designs and action research across diverse institutional settings. Such empirical inquiry is essential to observe how teachers translate abstract theological concepts of love into daily instructional practices and how students process these value-laden pedagogical strategies in real-time learning contexts.

Furthermore, evaluating the long-term effectiveness of curriculum insertion requires comprehensive longitudinal behavioral assessments and multi-perspective field evaluations across various madrasah typologies. Because the educational ecosystem in Indonesia is structurally diverse—encompassing state madrasahs (*Madrasah Negeri*), private community-based institutions, and traditional residential Islamic boarding schools (*Pesantren*)—the reception and implementation of this model will inevitably vary based on institutional culture and ideological orientation. Future research must therefore conduct comparative teacher readiness surveys and longitudinal tracking of student socio-emotional development. Such studies will be vital to identify context-specific implementation bottlenecks, evaluate changes in student empathy and civic responsibility over time, and refine the insertion framework for broader scalable adoption.

4. CONCLUSION

The strategic insertion of a *Mahabbah*-based curriculum offers a transformative, non-additive paradigm for revitalizing religious and cultural literacy across Indonesian madrasahs without disrupting state-mandated syllabi. By embedding the five holistic dimensions of love into existing academic disciplines, pedagogical practices, and institutional environments, this framework effectively bridges the persistent divide between cognitive-doctrinal mastery and authentic affective internalization. Rather than imposing additional curricular burdens on educators, this insertion model functions as an organic, value-laden lens that humanizes academic content, cultivates socio-emotional empathy, and nurtures ecological and civic stewardship. Ultimately, the approach redefines Islamic education as an integrative endeavor where intellectual excellence, spiritual maturity, and moral agency mutually reinforce one another within modern, pluralistic societies.

To translate this conceptual framework into sustainable educational reform, actionable policy interventions by the Ministry of Religious Affairs (*Kementerian Agama RI*) are essential across three strategic vectors. First, targeted modules on the "Pedagogy of *Mahabbah*" must be formally integrated into national Teacher Professional Education (*Pendidikan Profesi Guru* / PPG) and continuous professional development programs to build educators' capacity in relational and dialogic instruction. Second, national assessment frameworks should be reformed to evaluate authentic affective and conative competencies alongside standardized cognitive metrics, ensuring a more balanced measurement of character development. Finally, the Ministry should issue official institutional guidelines authorizing madrasahs to design flexible, insertion-based lesson plans (*RPP / Modul Ajar*) that seamlessly weave core dimensions of care and local cultural wisdom into daily classroom instruction.

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CONFLICT OF INTEREST

The authors declare no conflict of interest.

DATA AVAILABILITY STATEMENT

The authors state that the data supporting the findings of this study will be made available by the corresponding author, B.S, upon reasonable request.

AUTHOR CONTRIBUTIONS

B.S: designed the study, formulated the conceptual model, and drafted the manuscript. N.U: supervised the research, validated the socio-theological analysis, and reviewed the final text. A.N.B.A: contributed to the international literature benchmarking and theoretical alignment. A.N and H.D: assisted in the operational matrix development, methodology refinement, and critical editing. All authors read and approved the final manuscript.

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