Reality Counseling Based on The Board of Instructions for Student Hardiness

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ABSTRACT: The urgency of the research is to reveal the importance of boarding school-based Reality Counseling as a new innovation that researchers have made in counseling development, which combines boarding school culture with reality counseling developed by William Glasser. The purpose of this study is to explain the relationship between the educational objectives of the boarding school so that santri as humans have a relationship with God, namely as a human spiritual bridge and become a kaffah and tafaqquh fiddin person. The research data is supported by the results of pesantren-based reality counseling experiments conducted on Darul Rahman Ciganjur students, South Jakarta in developing students' spiritual hardiness with effective results in the commitment aspect. The research method in this study used research and development with quasi-experiments, the research subjects as participants were 11 students of class VIII MTs Ciganjur, South Jakarta. The procedure begins with preliminary studies, planning, implementation and results. To measure reality counseling using a questionnaire with statistical tests using the SPSS model. The results showed that reality counseling based on boarding school is effective for developing students' hardiness in the aspect of commitment, namely the average score (mean) of students' hardiness between before and after being given reality counseling services a significant increase in the average score of the commitment aspect, which is 1. It is concluded that this reality counseling can be used as a basis for developing strategies to develop students' hardiness in the aspect of commitment. The implication of the findings of this study is that the boarding school can improve programs that can improve the hardiness aspects of students in control and challenge.

INTRODUCTION

Hardiness is one of the personalities that must be possessed by students in carrying out life at boarding schools. Where the boarding school is a new place for students who will continue their studies, of course, many new things will be faced. This is reinforced by the results of Karimah's (2021) that a person needs to adjust to the challenges that are not simple behind every change as a santri.

Santri are students who study at Islamic boarding schools. Individual Islamic Junior High School students who are in the age range of 13-15/16 years in the adolescent stage. Adolescence is a transitional period of development between childhood and adulthood which includes major changes in physical, cognitive, and psychosocial aspects (Papalia et al., 2009).

Adolescents as students are individuals who are in the process of developing, namely developing towards maturity or independence. To achieve this maturity, students need guidance because they still lack understanding or insight about themselves and their environment, as well as experience in determining the direction of their lives including overcoming the difficulties faced in adjusting to the family, education, community, and work environment (Yusuf, 2016).

Problems in adolescents usually arise in the social, emotional, and personal fields. However, the problems of some students who are in a social environment, for example, problems with friends and the community in the boarding school environment, do not feel at home, because students have to get along with other people who have different customs in their neighborhood (Handono & Bashori, 2015).

Another problem faced by Santri as adolescents is that through Islamic boarding schools as Islamic educational institutions, they have been faced with the challenges of the era of society, which is experiencing a change of era and the character of the generation living in the period of time. The society that is undergoing epochal changes and the character of the generation living in the now. As well as being able to prepare mentally tough students and more demanded not only to be able in the religious field but also to be able to overcome and face the turmoil of the current era of society. Overcome and face the turmoil of the current era of society, meaning that they excel in the fields of science and technology but still excel in the field of religion.

Science but still superior in the field of religion. One of the actions prepared through various strategies in facing the times in the era of society such as transforming the curriculum through the school mission, forming people with strong faith, piety, noble character, mastering mashallah science and technology, information technology, and professional charity. Information technology, and professional charity. Development of technology-based facilities and infrastructure, establishing cooperation between educational institutions, cultivating character and developing life skills, leadership and entrepreneurship as well as through the assistance service program provided to prepare students for their studies. Assistance service programs are provided to prepare resilient Santri (Karimah et., al., 2023).

The conditions in the pesantren, which are all new, of course, cannot be separated from the problems faced by new students. As activities and lessons are crowded, they eventually behave like escaping from the environment of the Islamic boarding school. The stress and pressure experienced by new students are due to the density of activities and strict regulations that require a tough personality. A tough person is a personality that tends to be able to perceive life events that have a myriad of potential thus they do not feel pressure which is characterized by an attitude of commitment, internal focus, control, and awareness of challenges (Kobasa et al., 1982; Nurhisan, 2007).

In addition, students can face these problems, they need spiritual hardiness through guidance and counseling services by Counseling teachers. Guidance is a pedagogical effort and terminology that has a pedagogical meaning that cannot be simplified and a normative and learning effort that is integrated and synergized with the other two components of education, namely administration and teaching which seek to achieve quality educational goals (Kartadinata, 2018). In Islamic teachings, education is one of the efforts to safeguard reason, hifz al-aql and maintain religion (hifz al-din). With counseling as a means to help strengthen them in religious education, mothers understand better.

Guidance and counseling are sometimes carried out in the teaching and learning process by teachers in the field of study in the education process. Quality education integrates three main areas

of activity in synergy, namely the administrative and leadership fields, the instructional and curricular fields, and the student development fields, guidance and counseling (Faisal et al., 2022). Counseling guidance as professional services in educational units are carried out by professional educators, namely counseling teachers (Sare et al., 2020).

Counseling teachers in developing hardiness of them can provide counseling services. Counseling aims to help individuals to interpret facts and explore the meaning of personal life values, present, and future. Counseling assists individuals in developing mental health and changing attitudes, and behaviour (Flynn, 1987).

One of the counseling used to develop students' hardiness is reality counseling. Reality counseling aims to build a relationship between the client and the counselor. Through this satisfying relationship experience, the client can learn a lot about how to deal with a troubled relationship, which brings to the counseling process. This has been done by researchers who conducted hardiness training for students at boarding schools through community service so that students get broad insight, in-depth knowledge and new understanding for students so that they form and develop resilient personalities and can carry out life in boarding schools (Abelev, 2009).

The results of other studies suggest that the counseling model KIPAS is able to answer all the problems of students and guidance and counseling teachers in boarding schools. Counseling at the boarding school. And there are indications that the KIPAS model counseling is able to answer all the problems of students and guidance and counseling teachers in boarding schools (Widiyanti et al., 2022).

The results of this research aim to provide benefits for Islamic boarding school managers, so that they pay more attention to their students' personality aspects. So that we can develop Islamic boarding school programs that are related to the hardiness of the students. The results of this research can also help policy makers in higher education institutions to include Guidance and Counseling courses in Islamic boarding schools. Based on the description of the background to the problem above, the author is interested in conducting research to determine the effectiveness of Islamic boarding school-based reality counseling on the spiritual resilience of students.

Rationale of Study

Reality counseling is a therapeutic approach widely employed in the field of education to foster the development of students' hardiness and (Fuller & Fuller ,D.L., 1999). This method seeks to establish a strong and meaningful connection between the student, referred to as the client, and the counselor. The primary objective is to create a nurturing and gratifying relationship experience that empowers the client with valuable insights and practical strategies for effectively managing troubled relationships and life challenges (Claycomb & Martin, 2001).

Researchers have undertaken extensive efforts to implement reality counseling within educational settings, particularly in boarding schools. One notable example is a study conducted by Ummah et al. in 2023, where they introduced hardiness training for students through community service initiatives. This innovative approach aimed to provide students with a holistic and comprehensive perspective on life, offering them in-depth knowledge and fresh insights. The ultimate goal was to equip students with the tools and resilience needed to navigate the complexities of life within the boarding school environment (Karimah et al., 2022).

Through such initiatives, students are encouraged to develop and strengthen their resilient personalities, enabling them to successfully navigate the unique challenges and demands posed by their boarding school experiences. These efforts not only contribute to their personal growth but also enhance their overall well-being and adaptability in the boarding school setting. Reality counseling, as a crucial component of this approach, plays a pivotal role in facilitating these transformative experiences for students.

Objectives

The objective of this study is to yield findings that can offer valuable insights and advantages to the administrators of Islamic boarding schools. It is intended to emphasize the importance of focusing on the various aspects of students' personalities. This emphasis is geared towards the development of tailored programs within Islamic boarding schools that are directly related to enhancing students' hardiness and resilience. Furthermore, the research outcomes can also serve as a valuable resource for policymakers within higher education institutions. Specifically, it can highlight the necessity of incorporating Guidance and Counseling courses within the curriculum of Islamic boarding schools. Building upon the background information provided, the author's research interest lies in evaluating the effectiveness of reality counseling, implemented within Islamic boarding schools, in bolstering the spiritual resilience of students.

METHODS

Design

In this research study, the researcher chose to employ a quantitative approach characterized by a pure experimental design. The primary objective of this investigation was to evaluate the efficacy of Islamic Boarding School-Based Reality Group Counseling in fostering spiritual hardiness among participants. To methodically address this objective, the study employed a rigorous experimental framework that included the use of a control group design. Additionally, both pre-test and post-test assessments were conducted to measure any changes or improvements in the participants' spiritual hardiness levels. This research design was influenced by established guidelines and methodologies, particularly drawing from the work of (Heppner et al., 1992).

Participants and Procedure

The study involved eighth-grade students from MTs Pesantren in Ciganjur, South Jakarta, as its participants. The research process followed a structured procedure that included a preliminary study, detailed planning, actual implementation, and analysis of the results. During the implementation phase, the study utilized two primary data collection methods: questionnaires and observation instruments. These tools were employed to gather information and assess the impact of the Islamic Boarding School-Based Reality Counseling program on the participating students. The careful execution of these research steps allowed for a comprehensive evaluation of the program's effectiveness and its influence on the students' spiritual hardiness.

In this study, eighth-grade students were carefully selected as participants and divided into two distinct groups: one group served as the experimental group, while the other group acted as the control group. The experimental group received the reality counseling treatment, while the control group did not receive any intervention. Both groups underwent two assessments, a pre-test before the counseling, and a post-test afterward to measure any changes or effects resulting from the counseling program.

Instruments

The questionnaire in this study comprised multiple questions organized in a Likert-style interval scale, known as a Likert Scale. For observations, researchers employed this method to monitor and evaluate changes in the participants. To validate the Santri toughness instrument, the SPSS program was used, which is a statistical software tool. To assess validity, the product-moment formula was applied. This test revealed that 29 out of the 49 items in the Santri resilience instrument were valid with a 95% confidence level. Furthermore, the SPSS program was also used to evaluate the reliability of the Santri resilience instrument, and the results indicated a reliability score of 0.725. The data

analysis involved conducting a model test to draw conclusions and insights from the collected information.

Data Analysis

In addition to the previously mentioned aspects, the author also incorporated statistical analysis techniques to comprehensively evaluate the effectiveness of the counseling intervention. This entailed a meticulous examination of the final resilience scores of eighth-grade students, with a specific focus on comparing these scores between the experimental and control groups. To delve deeper into the data and gain a better understanding of the impact of reality counseling on student hardiness, the study employed the ANOVA (Analysis of Variance) test. This statistical test allowed for the measurement of the extent to which reality counseling contributed to the development of hardiness among the students.

A fundamental criterion for assessing the success of the counseling program was established: it was deemed effective if the average post-test score of the experimental group exceeded that of the control group, indicating positive growth and improvement. To bolster the robustness of the findings, the author conducted a Shapiro-Wilk test using a specific formula. This statistical procedure was integral in assessing the normality of the data distribution, ensuring that the results accurately represented the studied population. All these intricate calculations and analyses were conducted with the invaluable assistance of the SPSS application program, a powerful tool for conducting statistical analyses in a systematic and reliable manner.

RESULTS AND DISCUSSION
Results

This study employed the Spiritual Hardiness Inventory to gauge changes in students' spiritual hardiness levels within both the experimental and control groups. The assessment of these changes relied on comparing the differences in Spiritual Hardiness Inventory scores between the pretest and post-test phases. The statistical analysis revealed that all research participants, encompassing both the experimental and control groups, exhibited an increase in spiritual hardiness. However, the magnitude of this change was notably more significant within the experimental group, the cohort that received the intervention of Islamic Boarding School Reality-Based Group Counseling. This increase was statistically significantly larger compared to the control group, which underwent group counseling without this specific technique. The study's findings underscore the effectiveness of reality counseling in cultivating students' hardiness, as reflected in the mean scores for spiritual hardiness, both overall and in each individual aspect within the experimental group.

Table 1. Mean Score Pre-post test Experiment and Control Group

		N	M	SD
Hardiness	Pre-Test	11	127.1	15.5
	Post-Test	11	115	14
Comitment	Pre-Test	11	42	6.4
	Post-Test	11	43	5.6
Control	Pre-Test	11	51	7.1
	Post-Test	11	51	6
Challenge	Pre-Test	11	22	3.5
	Post-Test	11	21	3.3

Table 2. Anova Test

Model	df	MS	F	P
Regression	1	1712.270	35.861	.000[b]
Residual	9	47.748		
Total	10			

a. Dependent Variable: Post Test
b. Predictors: (Constant), Pre Test

Based on table 1. The next research finding is the hardiness score for each santri. Based on the data processing carried out, each santri experienced different spiritual hardiness ** developments quantitatively. It can be obtained information that the average score (*mean*) of student spiritual hardiness between before and after being given Islamic boarding school-based Reality Counseling services has a significant increase in the average score (*mean*) of the commitment aspect, which is 1. In the control aspect, there is no increase, and in the challenge aspect, which only -1. This shows that Islamic Boarding School-Based Reality Counseling has not been able to develop the spiritual hardiness of students. In table 4.1.3.5, it is also known that Islamic Boarding School-Based Reality Counseling is less effective in developing students' spiritual hardiness in the challenge aspect.

Based on the research findings above, it is known that Islamic Boarding School-Based Reality Counseling is effective in developing each aspect of hardiness, namely two of the three aspects of spiritual hardiness. The two aspects referred to are aspects of commitment and control. While one aspect in question is the challenge aspect.

Among the two effective aspects, the aspect of commitment is the aspect that experienced the most significant improvement. The control aspect did not increase and the challenge aspect decreased score. The variation in the increase in the value of each aspect of hardiness is caused by several factors. Among them are the limitations of time and the individual's ability to receive and process various information.

From table 2 it can be concluded that the Sig. 0.00 < 0.05 means that there is effectiveness between reality counseling and hardiness. The results of the study show that from the research conducted it is known that Reality Counseling services can overcome the toughness of the students of MTs Darul Rahman, South Jakarta.

If the number of activities and information exceeds the ability of an individual to receive and process, then there is an information overload and the action taken is to ignore some of the incoming information. Receiving information is only considered important because of the impact of these conditions (Sukmana, 2003). This causes the counselee not to have a good understanding because the counseling material is not fully absorbed. Another factor is a matter of purpose and focus. According to Bereiter (1973) statement that activities in the learning process in schools to achieve learning objectives should focus on what they want to achieve.

Based on the results of the counselee's interview, it can be concluded that this Islamic Boarding School-Based Reality Counseling increases the commitment aspect of the counselee. This is in line with the objectives of the Pondok Pesantren-Based Reality Counseling technique which emphasizes helping counselees to increase their commitment to fulfilling their desires, meeting their needs, evaluating their perceptions, and as the main key to counseling (Corey, 2012; Palmer, 2011).

This is because a series of implementations of Islamic Boarding School-Based Reality Counseling from the first meeting to the last meeting, namely the sixth meeting, contains material that is interconnected. Thus, receiving material that is less focused on receiving it partially, overall understanding of the material is not achieved fully and thoroughly, thus there are counselees whose hardiness scores only increase slightly, remain, and even experience a decrease in score.

Discussion

Islamic Boarding School-Based Reality Counseling uses the WDEP formulation, but some are successful in implementation and some are the other way around. The most important limitation is the counsellor's skill and creativity in finding ways to infiltrate the counselee's world. Because they can open up, evaluate their behavior and make effective changes (Palmer, 2011). Based on Table 1, information is obtained that of the eleven counselees who received the Islamic Boarding School-Based Reality Counseling service, there was one counselee who experienced an increase and ten counselees who did not experience a change in score. One counselee did not experience a significant improvement from a low score and still got a low score.

The counselee who did not experience a change in score was still included in the category of moderate hardiness. The results of the intervention are not only influenced by the condition of the counselee's readiness and the counseling material is not well absorbed, but the hardiness scores also fluctuate because there are other factors, namely the ability or skill of the supervisor in providing Islamic Boarding-Based Reality Counseling services. Sharpening the counseling strategy through the supervisor's understanding of the counseling strategy and competence can make the counselor more skilled in providing counseling services. The basic competencies of supervisors need to be mastered thus they are professional in managing the guidance and counseling service system in schools (Yusuf, 2016).

In contrast to the control and challenging aspects, it was recorded as an insignificant aspect that experienced an increase in score. On average, the commitment aspect experienced an increase in score. However, the increase in the score was not significant. It is known that the commitment aspect is shown to involve themselves as opposed to isolating from whatever they face and having goals and identifying meaningful things from events in their environment (Kobasa et al., 1982).

The research conducted by (Handono, 2013) states that problems of some students have difficulty committing. Some of the causes of these difficulties are related to problems in Islamic boarding schools, such as problems with friends in Islamic boarding schools, and feeling uncomfortable because students have to get along with other people who have different customs in the local environment. Tasks and activities that are enjoyed and viewed change as interesting and challenging and do not feel something threatening because the individual has a deep commitment (Schultz & Ellen, 1990).

In the control aspect, the score was not significantly increased, it could be because students as individuals are in the adolescent phase, which has the development of self-control following the age of a person. The task of adolescent development is to strengthen self-control based on a value scale, principles, or philosophy of life (Yusuf, 2016).

Another factor is the absence of an increase in control aspects and challenges, based on research by (Muslimah et al., 2019), students in controlling life and activities in Islamic boarding schools are already accustomed to the existing regulations in Islamic boarding schools. Whatever they do is scheduled thus they will run it according to the existing schedule and regulations. Likewise, with challenges, the students feel that living in a boarding school is not a challenge.

Based on this, it can be concluded that the formation of self-control is not merely built practically, but is carried out and continues thus it becomes something that is attached to the individual. Based on the evaluation results, shows that hardiness has a close relationship with confidence and optimism. This is because individuals who have confidence and optimism can be active when taking opportunities, managing situations by neutralizing difficulties, setting goals by creating standards, planning things, trying persistently, being creative in solving problems, failure to be used as a lesson, showing success, and stress becoming a problem. lower (Kobasa & Puccetti, 1983).

Hardiness is a manifestation of one of the contexts for finding meaning in life or in dealing with problems encountered (Maddi et al., 2006). Spiritual hardiness also has a spiritual nature, because it is an operation for courage and existential motivation in searching for the meaning of life (Kobasa et al., 1982). Religion plays an important role in making people strong. Religious involvement can help individuals against pressure and stress (Juniarly, 2012). A tough personality in Islam is called fortitude or patience. Fortitude is an individual's ability to control emotions and psychologically is an attitude of restraint in unpleasant circumstances.

According to Laksmidara & Nashori (2022) individuals who have broadness equal to the meaning of fortitude, where an individual's psycho-spiritual condition is manifested in the form of an attitude that is able and strong to accept various unpleasant facts with a calm and controlled attitude. Fortitude has a broad meaning in dealing with life's problems. As the Qur'an explains in the translation of the verse below "It may be if you hate something, even though it is very good for you, and it may be (also) you like something, even though it is very bad for you; Allah knows, while you do not know" (Al-Baqarah [2]: 216).

The formation of a tough personality not only makes a tough individual face small problems. However, they can adapt (Fitroh, 2011). Reflecting themselves into something more optimistic orientation on things that make them depressed and stressed (Kobasa & Puccetti, 1983; Cairns, 2004); Sarfino & Smith, 2020; Vogt et al., 2008) reduces the effects of physical and mental stress on individuals (Ganellen & Blaney, 1984). Thus, he will be tough at any time, regardless of time, circumstances, and so on. This is because, he can see stressful situations manifested through hardiness, which can determine an effective response, providing opportunities for individuals to develop more (Puri, 2016).

Spiritual hardiness from an Islamic point of view explains that individuals in everyday life are faced with trials and tribulations. Desire and hope sometimes every time we face things that are appropriate and not appropriate. As explained in the holy book Al-Quran the true meaning of life and humans are tested by Allah SWT through the following things: a little fear, hunger, lack of wealth, soul, and fruit. And those who are patient will get good news from Allah SWT. Those who are patient, that is, those who, when disaster strikes, always say, verily we belong to Allah and Him we shall return (Al-Baqarah [2]: 155-156) and Al-Anbiya [21]:35).

Based on the explanation in the Qur'an individuals must be ready to face the test given by Allah SWT to prove the extent of the truth and sincerity of their faith is one of the consequences of the statement of faith. Such a situation requires confidence and determination because the impulse of momentary interest wants to win and does not want to face difficulties. In this condition, the individual needs a strong mental and psychic state to survive in any conditions when faced with problems and tests. Following the command of Allah SWT to teach his people to have a strong mentality and high spirits even though they experience failure and suffering.

Individuals as servants of Allah SWT, will not be tested beyond their abilities. In the face of pressure or stress, psychologically and physically some individuals cannot survive. However, some individuals view the pressures of life as a challenge that can be faced because they are determined and optimistic. Evidence of God's love for His servants by giving tests and trials not to hurt. As explained in the letter Al-Baqarah [2]: 286.

The explanation of letter of the Qur'an above explains the sign that Islam treats each of His servants based on the uniqueness of each and different dispositions. Aliah (2008) explains that there are differences between individuals in all aspects of psychological traits and characteristics as well as the cognitive characteristics of each individual. According to psychology, it is called having a hardy personality. This can be interpreted as hardiness, fortitude, or endurance in the literatur.

One of the virtues of a tough personality can be seen in social life. If there is a strong person, then he will be able to solve problems stay healthy and work well even though he receives a lot of

stressors. Individuals who have hardiness will stay healthy when facing problems, face the negative impacts of stressful circumstances and events and remain active in positive things (Kelly et al., 2014).

The manifestation of the behavior of individuals who have hardiness is to identify the meaning of themselves that can be obtained from stressful conditions and changing circumstances. Resilient individuals can gain knowledge by accurately assessing distress and stress situations and using coping as needed (Patton & Goldenberg, 1999). Reinforced by Rahardjo (2005), the benefits of having a tough personality are that it can help individuals in the adjustment process and have a neutral attitude towards pressure, minimize the negative effects of pressure and things that make burnout, and have a mindset towards the threat of an event and do Dealing until it succeeds, make individuals healthy, and appropriate in making decisions under stressful conditions.

One of the virtues of hardiness can be seen in life in Islamic boarding schools. If there is a strong student, then he will have the confidence to develop himself by changing the situation and seeing change as something normal. This, such as increasing abilities being able to have good relationships with others being the ability to control and manage emotions in various circumstances, and being able to motivate them to complete education well in Islamic boarding schools (Kholilah & Baidun, 2020).

The root of the right hardiness is social support from within yourself. Hardiness is where a person can neutralize himself in the face of pressure and stress. For example, according to research conducted by Miyahara (2008) mothers who have stress buffers in the form of social support, coping strategies, and hardiness. The characteristic of someone who has hardiness is always being grateful for what he has.

Implications

The implication of this research is that the management of boarding schools who can set policies for the process of education, can re-examine that Guidance and Counseling is important to be implemented in boarding schools to help provide services for students to be able to deal with problems. The limitation of this research is only on MTs level students, in this case further researchers need a broader empirical trial, involving Madrasah Aliyah (high school) students. Future researchers are needed to expand the focus of research so that it is not only limited to the development of students' hardiness. This is as santri not only need resilience, but require other personalities, such as: patience, gratitude, tawadhu, and optimism. Future researchers are expected to add other variables that may also affect many things in this study.

Limitations and Future Research

Limitations in the current research on hardiness encompass potential contextual specificity, sample size constraints, short-term focus, variations in measurement tools, and the influence of culture. Future research should aim to overcome these limitations by exploring the broader applicability of hardiness beyond specific contexts, employing larger and more diverse participant samples, conducting longitudinal studies to assess long-term effects, developing standardized measurement instruments, and examining how cultural factors interact with hardiness. Addressing these limitations can pave the way for a more comprehensive understanding of hardiness, its impact on individuals, and the development of effective resilience-building interventions across diverse settings.

CONCLUSION

Based on the results and discussion of the research, it can be concluded that the aspect of santri commitment can be developed by Islamic Boarding School-Based Reality Counseling as an aspect of santri spiritual hardiness. This means that even though students encounter difficult

conditions such as having problems or while learning, after giving Islamic Boarding-Based Reality Counseling they still involve themselves in Islamic boarding school activities.; Based on the results of the research, suggestions can be submitted (1) for Counseling teachers or counselors that Islamic Boarding School-Based Reality Group Counseling can be applied to improve other aspects of student development (2) further researchers: this study applies Reality Group Counseling by using empirical trials that are limited to state Islamic Junior High School (Mrs) (SMP) level students, in this case, further researchers need a wider empirical trial, involving Madrasah Aliyah (SMA) students.

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AUTHOR CONTRIBUTION STATEMENT

In the execution of this study, the roles and responsibilities of the authors were as follows: UK, WW, ON, and SS were involved in conceiving and designing the study. Material preparation and data collection were carried out by SS and AI. Data analysis was performed collaboratively by UK and WW. The initial draft of the script was authored by UK, WW, and ON. The tasks of writing, reviewing, and editing were jointly undertaken by SS and AI. It's important to note that all authors actively contributed by offering comments and providing critical feedback at various stages of the study.

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