



Educating Students' Spiritual Aspects Holistically: Role and Activities of Teachers

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Abstract

Islamic education plays a strategic role in integrating knowledge development, character formation, and the holistic strengthening of students' spiritual aspects. Teachers, particularly homeroom teachers, function not only as formal educators but also as spiritual mentors who cultivate religious habits through daily engagement. This study aims to examine the role and activities of teachers in educating students' spiritual dimensions, namely verbal devotion (*qauliyah*), practical worship (*amaliyah*), and prayer and dhikr. Employing a qualitative case study design, data were collected from 15 informants consisting of school leaders, homeroom teachers and assistants, mosque administrators, and students. The research utilized in-depth interviews, document analysis, and participatory observation in which the researcher was directly involved in students' routines. Data analysis followed systematic stages of reduction, display, and conclusion drawing, strengthened by NVivo-assisted thematic analysis to identify major themes and subthemes. The findings reveal that teachers reinforce *qauliyah* through Quranic recitation guidance, prayer mentoring, *halaqah*, and role modeling in speech ethics; *amaliyah* through congregational prayer habituation, guided worship practice, and reward–punishment mechanisms; and prayer and dhikr through collective remembrance, reflection, short sermons, and direct teacher participation. The study implies that holistic spiritual education requires comprehensive strategies emphasizing role modeling, habituation, and active teacher involvement in students' religious life.

INTRODUCTION

Islamic education plays a strategic role in shaping the whole person not only in cognitive aspects but also in affective and psychomotor aspects. In the context of formal education, teachers serve as both educators and spiritual guides who instill religious values through daily practices. This is in line with Al-Attas, (1979) view, which emphasizes that the goal of Islamic education is to produce civilized individuals (*insan adabi*) who possess a balance between knowledge and spirituality. Thus, Islamic education is not merely oriented toward academic achievement but

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also toward the ongoing development of religious character (Hamriana, 2021; Hendrisab et al., 2022).

In school education, the spiritual dimension is often viewed as a secondary aspect compared to academic achievement. However, according to Tilaar, (2002), an education that emphasizes only cognitive aspects will produce a generation that is intellectually intelligent but morally fragile. Therefore, Islamic education emphasizes a balance between the mastery of knowledge and the cultivation of noble character. Teachers, as central figures, have the responsibility to provide learning experiences that not only increase knowledge but also foster religious awareness through the practice of worship and by setting a good example. Teachers' involvement in students' religious activities is key to ensuring that spiritual values are not only taught but also brought to life in daily life (Ruslan, 2020; Saada, 2023).

Verbal and practical activities serve as important tools in shaping students' spirituality. Verbal activities, such as reading the Quran and praying, function as a means of internalizing divine values in daily life (Putri et al., 2022). Meanwhile, *amaliyah* activities, such as praying in congregation and other acts of worship, serve as habits that foster discipline, a sense of community, and adherence to religious teachings. Previous research has shown that consistent religious practice can enhance students' religious awareness (Fauzi, 2020; La Diman, 2018). However, the success of such practices depends heavily on the consistency of teachers as role models who are able to integrate religious values into educational practices.

Furthermore, Indonesia's pluralistic sociocultural context requires Islamic education to place greater emphasis on spiritual aspects as a moral foundation for addressing the challenges of globalization. According to Azra, (2019), Islamic education in Indonesia has the potential to foster a religious culture in schools but often faces obstacles in ensuring consistent implementation. Therefore, research on the role of teachers in nurturing students' spiritual development through verbal and practical activities is both relevant and important (Akem et al., 2025; Baroud et al., 2025; Oktavia et al., 2023; Saminu et al., 2025; Wangi et al., 2022).

From this discussion, it is clear that Islamic education serves not only as a means of transferring knowledge but also as a process of internalizing spiritual values that shape students' character. Teachers' involvement in religious activities serves as a vital bridge between the ideal theory of Islamic education and its actual practice in schools. By emphasizing verbal (*qauliyah*) and practical (*amaliyah*) activities, teachers act as liaisons who ensure that religious values do not remain confined to the cognitive realm but are embodied in students' daily habits. Therefore, this study is relevant for conducting an in-depth examination of how teachers fulfill this role, while also providing insights into spiritual education strategies that can strengthen the religious culture in schools.

Data from the Ministry of Education, Culture, Research, and Technology Kemendikbudristek, (2022) shows that religious practices in schools are often merely ceremonial and have not yet fully instilled religious habits in students. A national survey on student character also found that only about 45% of high school students consistently perform congregational prayers at school, while the rest do so irregularly or not at all. This indicates a gap between the goals of a holistic Islamic education and the reality of its implementation in the field.

Furthermore, a UNICEF report (2021) confirms that Indonesia's youth face a serious challenge in the form of a moral crisis stemming from the influence of globalization, digital media, and popular culture. This phenomenon has led to a decline in religious practice and an increase in deviant behavior among adolescents.

In this context, teachers play a strategic role in instilling spiritual values through regular worship and setting a good example, thereby serving as a moral bulwark for students. Without the active involvement of teachers, spiritual education risks becoming mere theory without real-world application.

Previous research Fauzi, (2020); La Diman, (2018) indicates that many Islamic schools still focus on the cognitive aspects of religious education, while the dimensions of fostering religious practice and teachers serving as role models receive less attention. As a result, students understand religious teachings theoretically but fail to internalize them in their daily lives. Field data from several schools in West Sumatra (BPS, 2021) also show that student participation in school religious activities has declined by up to 30% over the past five years. This fact underscores the need for research that thoroughly explores how teachers can play an active role in shaping students' spirituality through verbal (*qauliyah*) and practical (*amaliyah*) activities.

Given these issues, this study is important because it seeks to address a real need in schools: how teachers can serve as spiritual role models and facilitators of religious practice. This study is not only academically relevant but also has practical implications for school policies aimed at strengthening religious culture. The research findings are expected to provide a more comprehensive model of Islamic education, in which teachers play an active role in guiding, fostering, and setting an example in students' religious activities.

Based on a search of the Scopus database for studies on the holistic spiritual education of students, 24 documents were identified from 2021 to 2026. This analysis clearly shows that no studies have yet been found related to the holistic spiritual education of students that focus specifically on the role and activities of teachers. Below is a visualization of the VOSviewer bibliometric analysis based on the themes of Islamic education, teacher role, and spiritual development.

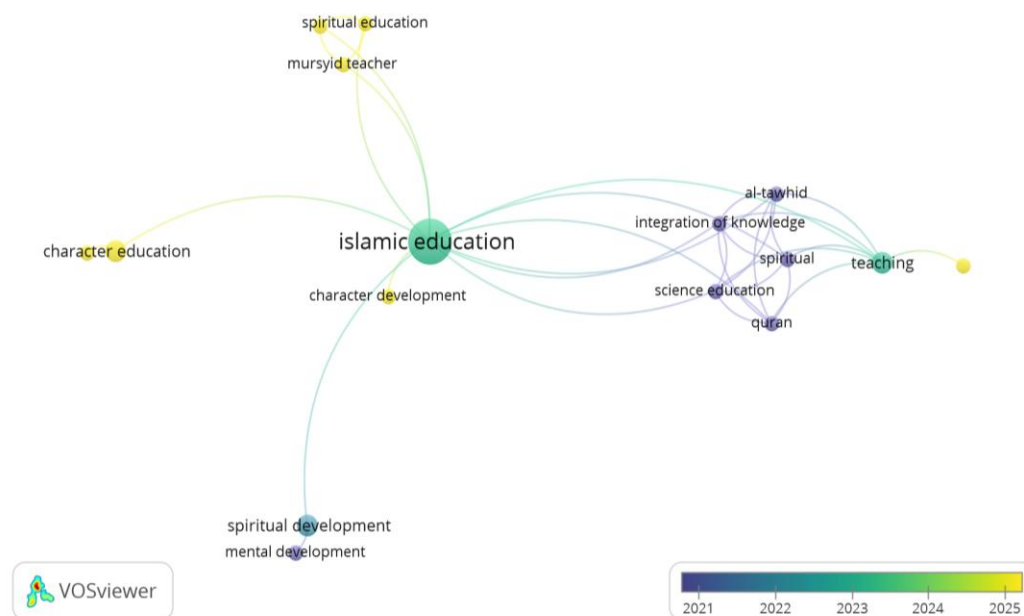


Fig 1. Vosviewer Analysis Based on the Keywords Islamic Education, Teacher Role, and Spiritual Development from Scopus Data (2015–2026)

Although many studies address Islamic education, most still focus on cognitive aspects or teaching methodologies. Relatively few studies specifically explore the role of teachers in shaping students' spiritual dimensions through holistic *qauliyah* and *amaliyah* activities, as well as the collective involvement of teachers as spiritual role models.

The novelty of this study lies in its focus on exploring *qauliyah* and *amaliyah* activities as the primary dimensions of students' spiritual development aspects that have rarely been examined in depth. Rather than merely highlighting the individual practices of religious education teachers or homeroom teachers, this study emphasizes the collective involvement of all teachers as spiritual role models in guiding students, instilling habits, and internalizing religious values into their daily lives. This approach offers a new perspective on how Islamic education can be comprehensively implemented in schools.

Based on the above discussion, this study seeks to answer the main questions regarding the role of teachers in guiding students' *qauliyah* activities at school, as well as the roles and activities teachers undertake in holistically educating students' spiritual development in both the *qauliyah* and *amaliyah* aspects. The answers to these questions are expected to provide a theoretical contribution to the development of a holistic Islamic education model, as well as practical implications for schools in designing policies that emphasize the integration of the teacher's role as a spiritual role model, strengthen religious culture, and develop a habit-based learning model to support the sustainable development of students' character and spirituality.

METHODS

Research Methods and Types

This study employs a qualitative method with a case study design, as it aims to gain an in-depth understanding of teachers' practices in guiding students' *qauliyah* and *amaliyah* activities at school. The qualitative approach was chosen because it allows for the exploration of teachers' meanings, experiences, and strategies in real-world contexts, rather than merely statistical figures (Creswell & Poth, 2018). A case study was deemed appropriate because the research focus is directed at a specific phenomenon in a single school with particular sociocultural characteristics.

Data Sources

The data sources in this study consist of three main, complementary aspects. First, the results of in-depth interviews with informants including the school principal, teachers, school mosque administrators, and students were used to explore the teachers' experiences, perspectives, and strategies in guiding *qauliyah* and *amaliyah* activities. Second, an analysis of documents related to school religious activities such as activity reports, prayer schedules, and archival records served as secondary data to corroborate the field findings. Third, direct observations by the research team of students' religious activities in the classroom and on school grounds were conducted to obtain a realistic picture of the practices of fostering religious habits and teachers' exemplary behavior. The combination of these three data sources provides stronger validity because it allows for triangulation between interviews, documents, and observations, ensuring that the research results are scientifically sound (Iphofen & Tolich, 2018; Sugiyono, 2019).

Instruments

The primary research instrument was the researcher himself, who served as the key instrument, aided by a semi-structured interview guide, observation sheets, and documentation. In qualitative research, the researcher plays an active role as both a data collector and an interpreter of meaning (Armita, 2025; Aryasutha et al., 2025; Efendi et al., 2026; Engkizar et al., 2024; 2026; Moleong, 2021; Wahyuni et al., 2025). Additional instruments, in the form of field notes, were used to record details of teacher-student interactions during religious activities. To ensure the quality and validity of the instruments, the interview guidelines, observation sheets, and

documentation formats underwent a validation process conducted by a panel of experts consisting of faculty members specializing in research methodology and experts in Islamic education. This validation was conducted to ensure that the instruments align with the research objectives, are relevant to the context of Islamic education, and are capable of eliciting data in a deep and comprehensive manner. Thus, the research instruments used are not only methodologically sound but also possess strong academic credibility (Creswell, 2014; Sugiyono, 2019).

Informants and Sampling Method

The study included 15 informants, consisting of the principal, homeroom teachers, assistant teachers, school mosque administrators, and students. The sampling technique used was purposive sampling, which involves selecting informants based on their relevance to the research objectives (Assyakurrohim et al., 2022). Using this technique, the informants selected were those considered to be most knowledgeable and directly involved in *qauliyah* and *amaliyah* activities at the school.

Data Analysis Tools and Techniques

The data analysis tool used was NVivo 12, a qualitative analysis software. NVivo assists researchers in performing thematic coding, organizing data from interviews, observations, and documentation, and visualizing relationships between themes. The use of this software enhances the accuracy and systematization of data analysis (Jackson & Bazeley, 2019).

Furthermore, the data analysis technique was carried out through the stages of data reduction, data presentation, and drawing conclusions/verification, as outlined by (Huberman & Miles, 2002). Data reduction was performed by sorting relevant information; data presentation was done in the form of matrices and themes; and conclusions were drawn by identifying patterns of teachers' roles in theoretical and practical activities. This analysis was reinforced through source and method triangulation to ensure the validity of the findings.

RESULT AND DISCUSSION

After collecting data through in-depth interviews, participatory observation, and a review of documents related to religious activities at the school, this study was analyzed using thematic analysis with the assistance of NVivo 12 software. The analysis process involved the stages of coding, categorization, and interpretation of the data, resulting in key themes relevant to the study's objectives. To strengthen validity and facilitate understanding, the results of the data analysis are presented in the form of NVivo thematic diagrams and models, which illustrate the relationships between categories and the patterns of meaning that emerge from the field data. These visualizations help the researcher confirm the connection between the role of teachers and the development of students' spirituality.

The findings of this study then revealed seven main themes divided into two aspects: *qauliyah* (verbal/speech-related) and *amaliyah* (practical/behavioral). The *qauliyah* aspect encompasses four themes: guiding the recitation of the Quran, fostering the habit of prayer, forming religious study groups, and setting an example in speaking politely and ethically. Meanwhile, the *amaliyah* aspect covers three themes: instilling a routine of congregational prayer, strengthening the practice of worship, and implementing educational reward and punishment mechanisms. These two aspects complement each other in shaping students' spirituality holistically, thereby providing a comprehensive picture of teachers' strategies for integrating Islamic values into school life.

Qauliyah Aspect

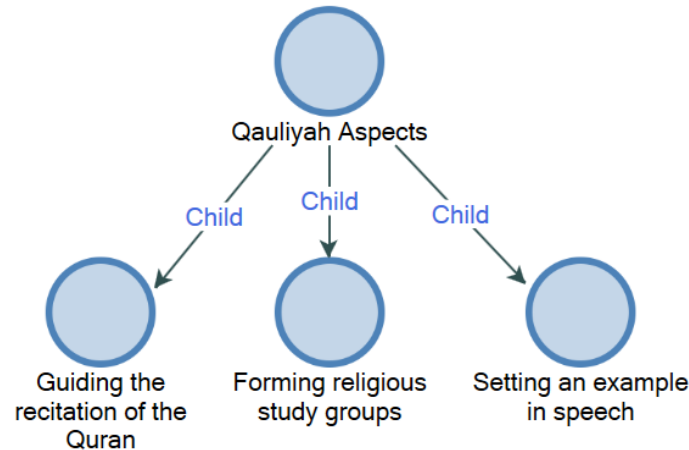


Fig 2. *Qauliyah* Aspect

Guiding Quran Recitation

Teachers consistently guide students in reciting the Quran, both through group recitation sessions before class begins and in small groups within the classroom. A homeroom teacher explained:

"We always start class by reciting the Quran together, so that the children get used to it and feel a connection to the holy book." (teacher). A student added: *"When the teacher reads along with us, we feel more motivated and aren't shy."* (student). The principal emphasized: *"Recitation has become a routine school policy so that students get used to reading the Quran every day."* (principal).

In addition to the interview findings, an analysis of school documents revealed the existence of an officially established weekly recitation schedule that is part of the daily activity guidelines (Ghassani et al., 2025; Hidayati, 2023; Sasmita & Hafidz, 2023). These documents indicate that each class has a designated time for reading the Quran together, either before classes begin or during specific religious activities. Field observations conducted by the research team also showed that students followed the teacher's recitation attentively; in fact, some students were seen enthusiastically correcting their classmates' recitations when mistakes occurred. Teachers not only provided technical guidance but also explained the meaning of the verses being read, ensuring that recitation was not merely a routine but a means of learning Islamic values. Observation notes indicate a conducive classroom atmosphere, where students sit neatly, open their own Qurans, and follow the teacher's instructions with discipline. The combination of official school documents and these observation results reinforces the finding that Quran recitation instruction is indeed carried out consistently and systematically at the school.

Cultivating the Habit of Prayer

Teachers encourage students to pray before and after every learning activity, so that prayer becomes an integral part of the school routine. A religious education teacher stated:

"We always remind the children to pray before studying, so that they get into the habit of beginning every activity by remembering Allah." (teacher). A student said: *"We pray together before class, and the teacher reminds us to pray at home as well."* (student). The principal added: *"Prayer has become part of the school's code of conduct, so all teachers are required to guide the students."* (principal).

In addition to the interview findings, an analysis of school documents revealed the existence of daily prayer guidelines distributed to students and teachers, as well as written rules in the school code of conduct regarding the obligation to pray before

and after learning activities. Field observations showed that students recited prayers in unison under the guidance of their teachers, the classroom atmosphere became calmer, and learning activities began with a sense of reverence. Observation notes also confirm that this practice of praying is not limited to the classroom but also takes place on the field during physical education activities and at the school mosque before congregational prayers.

Forming Religious Study Groups

Teachers organize structured religious study groups where students can collectively explore religious material in depth. A religious studies teacher explained:

"We formed this study group so that the children can learn about religion in greater depth, not just in the classroom." (teacher). A student said, *"We enjoy participating in the study group because we can learn together with our friends."* (student). The principal emphasized, *"We fully support religious study activities because they strengthen the school's religious culture."* (principal).

An analysis of school documents revealed a list of study groups, meeting schedules, and study materials prepared by teachers. Field observations showed students actively discussing, reading small religious texts, and asking teachers questions about material they did not understand. Observation notes also indicate that study group activities take place both in classrooms and in the school mosque, in a conducive and enthusiastic atmosphere. This reinforces the finding that religious study groups serve as an effective platform for fostering a collective interest in learning about religion.

Setting an Example in Speech

Teachers set an example by using polite and ethical language, so that students emulate their teachers' communicative behavior in their daily lives. A homeroom teacher stated:

"We try to be mindful of our speech, because the children will imitate the way teachers speak." (teacher). A student remarked: *"If the teacher speaks politely, we'll be polite too."* (student). The principal emphasized: *"Speech etiquette is part of our school culture, and teachers serve as the primary role models."* (principal).

An analysis of school rules and regulations emphasizes the importance of communication etiquette, including a prohibition on using coarse language and the obligation to maintain politeness. Field observations show that teachers consistently use polite language in their daily interactions, both while teaching and when communicating outside the classroom. Observation notes also show that students mimic their teachers' speaking style, for example, by using greetings, expressions of thanks, and polite words in conversation. This reinforces the finding that teachers' exemplary use of language plays a crucial role in shaping a culture of respectful communication at school.

Four findings regarding the qauliyah aspect confirm that teachers play a role in shaping students' religious verbal foundations through guidance in reciting the Quran, fostering the habit of prayer, forming religious study groups, and setting an example in speech. Interviews with teachers, students, and the principal revealed the consistency of these practices, while official school documents and field observations reinforced that these activities have become part of the institutional culture. This analysis confirms that the qauliyah dimension functions not only as a means of religious communication but also as an instrument for shaping students' spiritual and social character, where religious and polite speech is an integral part of school life.

Amaliyah Aspect

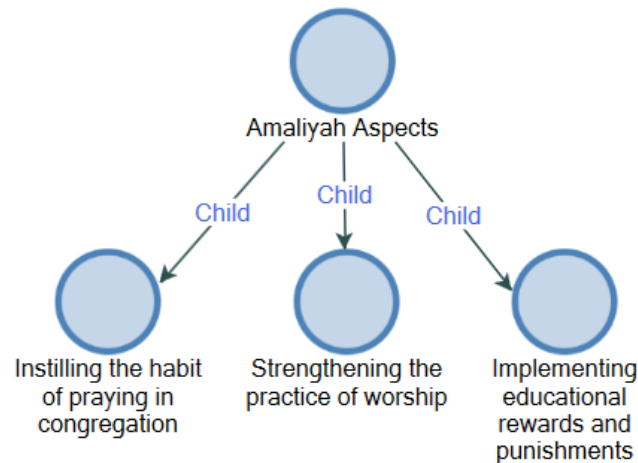


Fig 3. *Amaliyah* aspects

Instilling the Routine of Congregational Prayer

Teachers instill the routine of congregational prayer as a daily activity that students are required to participate in. A homeroom teacher stated:

"We always encourage the children to pray in congregation at the school mosque, so they can develop discipline and a sense of togetherness." (teacher). A student said: *"When the teacher prays with us, we feel more motivated and don't dare to skip it."* (student). The principal emphasized: *"Praying in congregation is a core program of the school, and teachers must set an example by attending with the students."* (principal).

In addition to the interview findings, an analysis of school documents revealed that a schedule for congregational prayer was included in the daily activity calendar, along with written rules regarding students' obligation to participate in congregational prayer. Field observations showed students marching in orderly lines toward the mosque, accompanied by teachers, and the atmosphere of worship was solemn. Observation notes also confirm that the presence of teachers makes students more disciplined, so that the routine of congregational prayer has truly become part of the school culture.

Strengthening the Practice of Worship

Teachers strengthen the practice of worship by providing direct guidance, such as teaching the proper procedures for prayer, encouraging students to arrive on time, and reminding them of the importance of worship as part of daily life. A religious education teacher stated:

"We don't just tell the children to pray; we also guide them through the movements and recitations so they follow the proper instructions." (teacher). A student said: *"Teachers often correct our prayer recitations, so we better understand the correct way."* (student). The principal added: *"Strengthening worship is important so that students not only get into the habit but also understand the meaning of worship."* (principal).

Document analysis revealed the existence of worship instruction modules developed by religious education teachers, as well as reports on weekly worship guidance activities. Field observations showed that teachers actively guided students during prayer practice, corrected their movements, and explained the meaning of the prayers. Observation notes also indicated that students were becoming increasingly accustomed to performing their worship correctly, meaning that the reinforcement of worship was not merely formal but also substantive.

Implementing an Educational Reward–Punishment System

Teachers implement an educational reward–punishment mechanism to foster students' religious discipline. Rewards are given to students who are consistent in

their religious practices, such as recognition for those who diligently pray in congregation or are active in religious studies. Conversely, punishments are applied proportionally to negligent students, such as reprimands or additional assignments. A homeroom teacher stated:

"We reward children who are diligent in their religious practices and gently correct those who are negligent." (teacher). One student explained: *"If we pray regularly, we get praise from the teacher. If we're lazy, we're reprimanded so we don't do it again."* (student). The principal emphasized: *"This reward–punishment system isn't meant to punish, but to educate so that students get used to being disciplined."* (principal).

An analysis of school documents revealed a list of awards for students who excel in religious matters, as well as records of prayer discipline. Field observations showed that teachers gave immediate praise to diligent students, while those who were negligent were reprimanded in an educational manner. The observation records confirmed that this reward–punishment system creates a balance between motivation and discipline, thereby encouraging students to be more consistent in performing their prayers.

Three findings regarding the practical aspect indicate that teachers shape students' religious behavior through consistent and structured practical activities, namely the routine of praying in congregation, reinforcing the performance of religious duties, and implementing educational reward-and-punishment systems. Interviews with teachers, students, and the principal confirm that these practices not only accustom students to performing religious duties but also foster discipline, motivation, and spiritual solidarity. School documents such as worship schedules and disciplinary records along with field observations showing students' regular participation in activities, reinforce the fact that the practical dimension has been internalized as part of the school culture. This analysis confirms that the practical aspect serves to instill religious behavior, complementing the verbal dimension, so that together they shape students' spirituality holistically.

The research findings on the qauliyah aspect show that teachers play a role in shaping students' religious verbal foundations through four main themes: guidance in reciting the Quran, fostering the habit of prayer, forming religious study groups, and setting an example in speech. This dimension aligns with the concept of ta'dib according to Syed Muhammad Naquib al-Attas, which emphasizes the importance of cultivating civilized individuals (*insan adabi*) through proper and courteous speech. Thus, qauliyah serves as a vital instrument in fostering students' religious awareness through meaningful speech and communication.

Teacher-guided recitation of the Quran is not merely a routine but a process of internalizing divine values that fosters students' closeness to the holy book. This aligns with Al-Ghazali's view that cultivating the habit of reading the Quran from an early age shapes a gentle and open heart toward spiritual values. The practice of prayer also strengthens religious awareness and a sense of gratitude, which, from an educational psychology perspective, serves as a coping mechanism for dealing with academic stress. Thus, the practices of reciting the Quran and praying serve as a spiritual foundation that fosters inner peace as well as religious discipline.

Furthermore, the formation of religious study groups expands the space for religious learning beyond the formal classroom. This aligns with Bandura's social learning theory, in which students learn through social interaction and collective discussion. Teachers' exemplary use of polite language fosters a culture of religious communication that directly influences student behavior. In the context of character education, polite speech serves as an indicator of a deeper internalization of moral

values. Thus, qauliyah not only shapes individual awareness but also strengthens a collective religious culture within the school.

Document analysis and observations confirm that this practice of qauliyah has become a systematic institutional culture. The recitation schedule, prayer guidelines, and communication protocols indicate that the “*qauliyah*” dimension is not merely an individual teacher’s initiative but has become school policy. Thus, the “*qauliyah*” aspect serves as a verbal foundation that instills Islamic values through speech, prayer, study, and communication ethics, while simultaneously shaping students’ social character.

Meanwhile, research findings on the aspect of religious practice indicate that teachers shape students’ religious behavior through three main themes: the routine of congregational prayer, reinforcing the performance of religious duties, and the application of educational rewards and punishments. This dimension aligns with the concept of *fitrah* in Islam, which emphasizes instilling religious behavior from an early age so that it becomes a permanent character trait. Thus, religious practice serves as a vital instrument in shaping tangible behavior consistent with Islamic values.

The routine of congregational prayer fosters discipline and spiritual solidarity. This aligns with the theory of habituation in education, whereby the consistent practice of a behavior leads to the formation of long-term habits. The presence of teachers as role models strengthens student motivation, as emphasized in role-modeling theory, which states that teachers’ behavior serves as the primary reference for students. Thus, congregational prayer functions as a means of fostering both collective discipline and spiritual solidarity.

Strengthening worship through direct guidance ensures that prayer is performed in accordance with the guidelines. This aligns with Al-Ghazali’s view that worship must be performed correctly to be valued in the sight of Allah. The reward–punishment system teaches students discipline by balancing motivation and control. From the perspective of Skinner’s behaviorist theory, rewards reinforce positive behavior, while educational punishment prevents negative behavior. Thus, the reinforcement of worship and the reward–punishment system function as mechanisms for fostering consistent and profound religious behavior.

In essence, the integration of the qauliyah and amaliyah aspects demonstrates that teachers serve as spiritual role models who combine the dimensions of speech and behavior in Islamic education. The qauliyah aspect forms the foundation of religious expression through recitation, prayer, study, and communication ethics, while the amaliyah aspect reinforces religious practice through congregational prayer, worship guidance, and reward–punishment. These two aspects complement each other in shaping students’ spirituality holistically, in accordance with the goal of Islamic education to produce individuals of good character who are civilized in both speech and behavior.

Document analysis and observations confirm that this practice has become a consistent institutional culture, resulting in a systematic and sustainable model of Islamic education. Thus, this discussion affirms that teachers’ strategies for integrating qauliyah and amaliyah constitute an effective approach to fostering students’ religious character while strengthening the school’s spiritual culture.

CONCLUSION

This study aims to explain how teachers play a role in shaping students’ spirituality through the integration of the *qauliyah* (verbal) and *amaliyah* (behavioral)

aspects. Based on the findings, it can be concluded that teachers serve not only as instructors of subject matter but also as spiritual role models who help students internalize Islamic values through verbal guidance and practical examples. The *qauliyah* aspect emphasizes the importance of guiding students in reciting the Quran, fostering the habit of prayer, forming religious study groups, and setting an example in speech. Meanwhile, the *amaliyah* aspect demonstrates how routines such as congregational prayer, strengthening acts of worship, and the application of reward and punishment consistently shape students' religious behavior. This conclusion addresses the research objectives by affirming that the integration of the verbal and behavioral dimensions is an effective strategy for holistically building students' religious character. Teachers serve as the primary agents who bridge the verbal and behavioral dimensions, thereby fostering a systematic and sustainable spiritual culture within the school.

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Author Contribution

Muhammad Yazid Ahda: Writing-Preparation of original manuscript,
Muhammad Rayhan Hidayatullah & Norman Haziq bin Salahudin:
Conceptualization, Methodology, **Yosi Aryanti & Anushka Mardhiah binti Mohd Nafi:** Visualization, Investigation, Improve Content, **Handila:** Data accuracy, Improve Language.

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Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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