

Accelerating Religious Tourism in Pioneering Rural Areas: An Aggressive Strategy for Institutional Strengthening and SDG Integration

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Abstract

Religious tourism holds significant potential to support local economic growth, yet often faces challenges in management and community empowerment. This study aims to analyze the potential of the Sacred Tomb of Buyut Haer in Serang and formulate development strategies based on Community-Based Tourism (CBT) that integrate Sustainable Development Goals (SDGs). The research method employs a descriptive qualitative approach with SWOT analysis, utilizing data from in-depth interviews and field observations. The results indicate that while the site possesses high spiritual value and local wisdom, it suffers from the absence of a formal management body, characterized by a non-existent Tourism Awareness Group (Pokdarwis) and an inactive Village-Owned Enterprise (BUMDes), as well as inadequate basic infrastructure, specifically lacking sanitation facilities and organized parking. To overcome this, an "institution-first" acceleration model is formulated as an Aggressive Strategy (S-O), prioritizing the establishment of inclusive local governance prior to physical investments, alongside developing educational tourism packages integrated with the creative economy and digitalizing promotion. In conclusion, developing pioneering tourism villages requires prioritizing community capacity building and cross-sector collaboration. Ultimately, the implementation of this CBT-based strategy impacts the Sustainable Development Goals by directly generating decent work and economic growth (Goal 8) and fostering inclusive, sustainable rural communities (Goal 11).

Keywords: Community-Based Tourism (CBT), Community Empowerment, Creative Economy, Development Strategy, Religious Tourism

SDGs: Goal 8 (Decent Work and Economic Growth), Goal 11 (Sustainable Cities and Communities)

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INTRODUCTION

Tourism has gained global recognition as a pivotal economic driver, significantly contributing to national and local Gross Regional Domestic Product (GRDP) (Violin et al., 2025). The industry is increasingly pivoting towards sustainable practices, directly supporting the United Nations' Sustainable Development Goals (SDGs), particularly Goal 8 on decent work and economic growth and Goal 11 on sustainable cities and communities. In Indonesia, religious tourism has emerged as a potent segment capable of fostering economic resilience while preserving intangible cultural heritage. Banten Province, strategically located as the western gateway to Java, exemplifies this potential through its rich Islamic history and numerous pilgrimage sites (Disuma, 2018; Khoirudin and Silviariza, 2025). However, ensuring that the economic benefits of such tourism

are equitably distributed remains a critical challenge for local policymakers, necessitating integrated strategies that align rural development with global sustainability targets (Moon and Saha, 2025).

Community-Based Tourism (CBT) offers a viable framework to address this challenge by placing local communities at the center of destination management. Successful CBT implementation requires a holistic integration of economic, social, cultural and political elements to ensure sustainability (Arum et al., 2022; Raharjo and Wirahayu, 2025). Empirical evidence from Nglanggeran Tourism Village in Yogyakarta demonstrates how active community groups (Pokdarwis) can successfully drive local economic growth (Budiatiningsih et al., 2024). Similarly, cooperative models in rural South Korea have shown that community-led adaptive reuse of local assets can effectively foster circular economy practices and revitalization (Park and Kim, 2025). These success stories highlight that integrating local wisdom with community-led strategies is essential for sustainable tourism development (Kusuma and Varokh, 2023; Praatmana, 2022).

Nevertheless, the transition to successful CBT is rarely straightforward in practice, often hindered by weak institutional capacity and passive community participation. For example, research in Karanganyar Regency reveals that community involvement is frequently tokenistic, local residents are consulted, but they lack the practical managerial authority to execute tourism programs or manage revenues (Saputriningsih et al., 2021). A comparable practical challenge in Nongkosawit shows that development stagnates when stakeholder coordination fails to manage basic tourism infrastructure effectively (Nugroho et al., 2022). Furthermore, robust infrastructure and trust in institutions are fundamental determinants of sustainable tourism, without which destination potential cannot be fully realized (Munir et al., 2025). Institutional voids and limited human capital are identified as primary threats that practically derail religious tourism initiatives, often resulting in unmanaged waste, inadequate facilities and poor visitor experiences in developing rural areas (Purniawati et al., 2022; Sudarsana, 2019). Moreover, tourism should not be viewed as a theoretical panacea for marginalisation, successful countermeasures require practical multi-level governance and place-based strategies that go beyond mono-functional tourism development (Cotella and Brovarone, 2022).

The Sacred Tomb of Buyut Haer in Pudar Village, Serang, presents a unique case study of a destination with significant intrinsic appeal yet grappling with severe practical challenges. Similar to the modern transformation of Mazu worship in China, where material culture is adapted to meet contemporary tourist needs (Zhang et al., 2023), the site in Pudar faces the pressure to evolve while preserving its sanctity. Despite a steady influx of pilgrims, the site's development is hindered by the complete absence of a Tourism Awareness Group (Pokdarwis) and an inactive village-owned enterprise (BUMDes) unit in the tourism sector. Practically, this institutional void exacerbates physical challenges, such as the severe lack of basic sanitation and organized parking, which are further threatened by extreme dry-season droughts affecting the local Cikambuy River. Furthermore, the community's heavy reliance on traditional agriculture and limitations in digital promotion restrict the village's ability to capture tourism value and manage the site sustainably.

Existing literature predominantly focuses on established religious tourism sites with mature governance (Kisbiyanti et al., 2024) or CBT implementation in non-religious contexts (Andrianto and Damayanti, 2018). Previous research has largely overlooked the specific strategies required for pioneering religious sites in their infancy, particularly how to leverage local social capital before physical investments are made. To address this research gap, the primary objective of this study is to analyze the potential of the Sacred Tomb of Buyut Haer and formulate a CBT-based development strategy that integrates SDG principles. Unlike conventional approaches that prioritize immediate physical infrastructure, this study's theoretical contribution lies in proposing an "institution-first" strategy. This approach is fundamentally different because it argues that mobilizing social capital and formalizing local governance are mandatory prerequisites to ensure equitable benefit distribution and environmental sustainability. Consequently, this study introduces an institutional-first acceleration model for emerging religious tourism destinations, emphasizing governance formalization prior to infrastructure investment.

METHOD

Research Design and Object

This study employed a descriptive qualitative research design to comprehensively analyze the potential of religious tourism development. The research was conducted over a period of four months, from August to November 2025. The primary object of this research was the Sacred Tomb of Buyut Haer located in Pudar Village, Serang Regency. This location was selected purposively due to its significant spiritual value yet limited management capacity. The spatial delineation of the research object is presented in Figure 1.

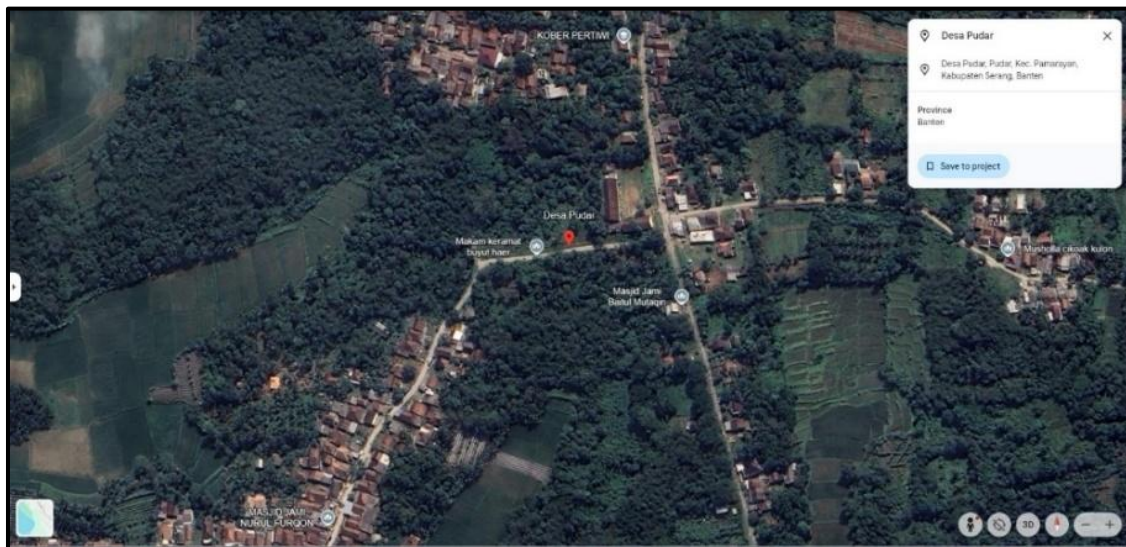


Figure 1. Delineation Map of Pudar Village

Based on Figure 1, the primary destination, the Sacred Tomb of Buyut Haer, is strategically located within the village’s central area, closely integrated with the local residential clusters. The analysis of the surrounding area reveals that the tomb is flanked by dense vegetation and community settlements, indicating a strong physical and social bond between the religious site and the locals’ daily lives. Furthermore, the map highlights the flow of the Cikambuy/Cibanten River and expansive agricultural landscapes (rice fields and plantations) in the periphery. This geographical context underscores the village’s heavy reliance on the agrarian sector and natural water resources, which must be carefully considered when planning tourism infrastructure to prevent environmental conflicts and ensure sustainable integration.

Conceptual Framework

To guide the analysis and formulate the strategy, this study developed a conceptual framework illustrating the pathway to sustainable tourism in an emerging destination. As depicted in Figure 2, the framework posits that Institutional Strengthening serves as the foundational catalyst. Establishing formal governance bodies (such as Pokdarwis and BUMDes) directly enhances active Community Participation. This collective engagement enables Product Diversification (e.g., integrating the creative economy with the religious site), which leads to effective SDG Integration (specifically Goals 8 and 11), ultimately achieving long-term Sustainable Rural Tourism.



Figure 2. Conceptual Framework of the Study

Participants

A total of 15 key informants were selected using a purposive sampling technique to ensure the data’s relevance and depth. The explicit criteria for selecting participants required them to have at least two years of active residency or direct involvement in village administration, local economic activities, or site management. Demographically, the participants consisted of 11 males and 4 females, ranging in age from 35 to 65 years. They included Village Officials (Head of Village and Secretary), BUMDes Administrators (as the new

economic institution), Religious Leaders (Caretakers of the Tomb) and local Creative Economy Actors (woodcraft artisans).

Procedures and Measures

Data collection was conducted through three primary techniques: observation, in-depth interviews and documentation study. To operationalize the research concepts, the following frameworks and indicators were fully applied are observation, in-depth interviews, and documentation.

Observation

This technique measured the physical condition of the destination based on the 4A framework:

1. *Attraction*: Assessing the intrinsic spiritual value, historical authenticity and physical appeal of the Tomb and local crafts.
2. *Amenity*: Evaluating the availability and adequacy of basic supporting facilities such as public toilets, sanitation and organized parking areas.
3. *Accessibility*: Examining road conditions, local transport modes and the availability of digital route information.
4. *Ancillary*: Identifying the existence, legal status and active role of tourism management organizations.

In-depth Interviews

This technique assessed institutional readiness using Community-Based Tourism (CBT) indicators: *Local Participation* (extent of involvement in decision-making), *Body Functionality* (operational status of BUMDes/Pokdarwis) and *Benefit Distribution* (how economic gains circulate locally). The semi-structured interview guide included specific open-ended questions such as: “How does the community currently participate in managing the religious site?”, “What specific challenges hinder the formation of a formal tourism body (Pokdarwis) in this village?” and “How are the economic benefits from the pilgrims distributed among the local villagers?”

Documentation

This technique examined secondary data such as the Banten Province Regional Work Plan (RKPD) and village demographic data to support the primary findings. To provide a clear overview of the research steps, the entire process from problem identification to strategy formulation is illustrated in Figure 3.

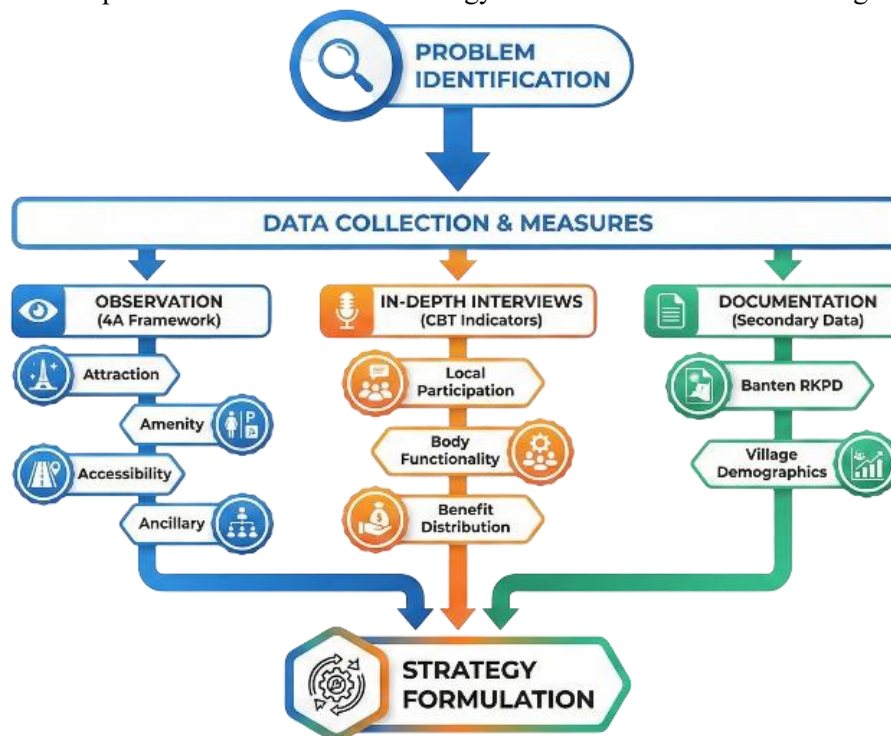


Figure 3. Research Flowchart: From Problems to Strategies

Data Analysis and Methodological Rigor

The collected data were analyzed using an interactive model consisting of data reduction, data display and conclusion drawing (Raharjo and Wirahayu, 2025). To ensure methodological rigor, reliability and validity of the findings, a data triangulation process was strictly applied by cross-verifying the evidence obtained from observations, interviews and documentation. Furthermore, member checking was conducted by presenting the preliminary findings and SWOT transcripts back to selected key informants to confirm the accuracy of the researchers' interpretations. Finally, a SWOT Analysis (Strengths, Weaknesses, Opportunities, Threats) was performed to generate actionable strategies (S-O, W-O, S-T, W-T) for the sustainability of Pudar Village (Rianna et al., 2025).

Ethical Considerations

Ethical considerations were strictly addressed throughout the study. All participants were provided with a clear explanation of the research objectives and gave their informed verbal consent prior to data collection. Participants were assured of their anonymity, the strict confidentiality of their responses and their right to withdraw from the study at any time without coercion or negative consequences.

RESULTS AND DISCUSSION

The main finding of this research reveals that while the Sacred Tomb of Buyut Haer possesses immense spiritual and cultural appeal, its sustainable tourism development is fundamentally paralyzed by a critical institutional void specifically the absence of a formal management body (Pokdarwis) and an active village-owned enterprise (BUMDes) which prevents the community from equitably capturing economic benefits. This finding provides a stark contrast to established CBT models found in other regions and must be discussed comprehensively. For instance, Park and Kim (2025) demonstrated that in rural South Korea, robust local tourism cooperatives served as the primary engine for sustainable adaptive reuse, enabling the community to fully manage and recirculate tourism revenues. Similarly, Shrestha and Decosta (2025) found that in Nepal, traditional Indigenous institutions (Guthi) successfully facilitated multi-stakeholder collaboration and community synergy.

Conversely, the absence of such structures in Pudar Village aligns more closely with the cautionary findings of Kalvelage et al. (2022) in Namibia, where weak local institutions led to significant value leakage and limited local empowerment. Therefore, establishing an inclusive governance structure is the non-negotiable first step for pioneering destinations. The results and discussion in this study synthesize these factual conditions, analyzing the destination's potential to formulate a Community-Based Tourism (CBT) strategy through SWOT analysis.

Analysis of Religious Tourism Potential of the Sacred Tomb of Buyut Haer Based on 4A

Analyzing the destination's potential using the 4A framework (*Attraction, Amenity, Accessibility, Ancillary*) is crucial because Pudar Village is still in the pioneering phase of tourism development (Anendra et al., 2025). This comprehensive assessment aligns with recent studies emphasizing the need for a holistic approach to sustainable tourism in developing regions (Tampubolon et al., 2025). Furthermore, Moon and Saha (2025) highlight that integrated tourism strategies in rural areas are essential for unlocking untapped potential and addressing economic challenges.

Attraction

The attraction of Pudar Village focuses on the religious tourism of the Sacred Tomb of Buyut Haer. Although not formally managed, this Tomb is regularly visited, demonstrating a strong intrinsic appeal derived from its spiritual and historical values (Kisbiyanti et al., 2024; Pratmana and Arsyad, 2022). This finding resonates with Nompumelelo (2024), who argues that religious pilgrimages possess significant affinities with sustainable development tenets.

As illustrated in Figure 4, the physical condition of the Sacred Tomb of Buyut Haer maintains its authentic sacred value despite the simple structure. The main building sheltering the tomb serves as the center of pilgrimage activities, affirming this site's position as a vital cultural and religious asset for the village.



Figure 4. Condition of the Sacred Tomb of Buyut Haer

In addition to the Sacred Tomb, creative economy potential serves as a significant supporting attraction. Pudar Village has the potential for woodcrafts that can be developed into tourism derivative products. This transformation reflects the modern evolution of material culture in religious worship (Zhang et al., 2023). Similarly, Monaco et al. (2025) demonstrate that agriculture and local products can function as a cross-cutting driver of resilience.



Figure 5. Examples of Local Woodcraft Products

Figure 5 shows examples of woodcraft products produced by local artisans. The good quality of workmanship and unique design provide tangible evidence of this product's potential to be promoted as a signature village souvenir. Additionally, the village's status as a center for rice and corn and recommendations for developing chili commodities indicate the potential for agrotourism (Tarigan, 2020).

Amenity

Supporting facilities (Amenity) in Pudar Village are in a very minimal condition, thus identified as an internal weakness. Infrastructure weaknesses include the absence of toilets, organized parking, and proper

souvenir centers, which directly hinder comfort and the potential to extend tourist length of stay (Purniawati et al., 2022). This correlates with the findings of Munir et al. (2025), who emphasize that infrastructure is a pivotal factor affecting tourist satisfaction.

A critical infrastructure issue regarding water resources is clearly recorded. According to Figure 6, the Cikambuy/Cibanten River suffers from severe drought during the dry season. This extreme drought threatens not only the sustainability of the agricultural sector but also the availability of basic sanitation for pilgrims. This situation becomes a major threat to the economic and tourism sustainability of Pudar Village.



Figure 6. Condition of the Dry Cikambuy/Cibanten River

Beyond local water scarcity, the influx of unmanaged motorized pilgrimages introduces broader environmental impacts that must be critically addressed. As notably argued by Bildirici and Ersin (2025) in their comprehensive study of religious tourism destinations in Italy, Saudi Arabia and Turkiye, there is a critical link between unregulated tourism, increased fossil fuel energy consumption and subsequent air pollution (such as PM_{2.5} emissions). If Pudar Village develops without a structured CBT plan, the resulting increase in unmanaged vehicle traffic will inevitably exacerbate local fossil fuel consumption and degrade air quality, directly threatening both human health and the pristine rural environment. This environmental vulnerability underscores the absolute necessity of integrating green infrastructure and environmental health protocols into the village's tourism development strategy (Bildirici and Ersin, 2025; Lin et al., 2021).

Accessibility

Access to the Sacred Tomb of Buyut Haer is relatively good at the local level, but regional integration is weak. The absence of social media and irregular website updates hinder access to location and route information for tourists from outside the region (Anendra et al., 2025). This digital disconnect limits the strategic coupling required to link local assets with global tourism networks (Kalvelage et al., 2022).

Ancillary (Institutions and Organizations)

The Institutional (*Ancillary*) aspect is the main challenge. Currently, the Village-Owned Enterprise (BUMDes) is inactive in the tourism sector and the Tourism Awareness Group (Pokdarwis) is non-existent. Cotella and Brovarone (2022) argue that successful development requires place-based strategies and multi-level governance.

The dominance of the agrarian sector in Pudar Village is reinforced by the data in Figure 7. This chart shows the percentage of rice fields at 57.46% and plantations at 35.15%. These land use percentages confirm that the community's economic structure is still heavily reliant on the agricultural sector, indicating that the transition to a tourism service economy requires a gradual, institution-led approach that does not abandon this agrarian basis.

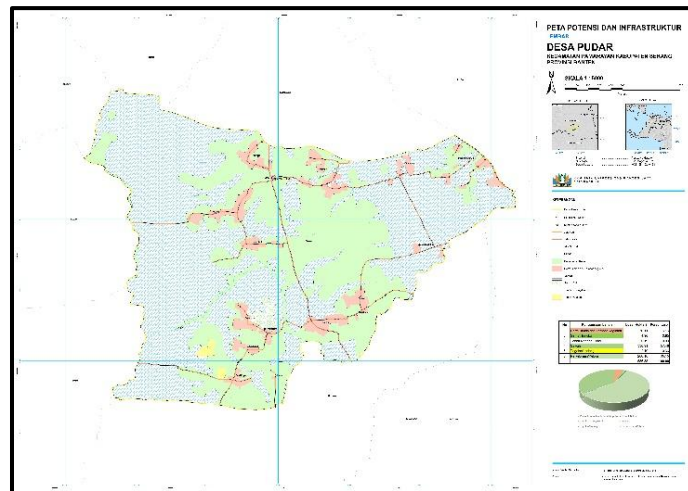


Figure 7. Land Use Map/Chart of Pudar Village

Analysis of Institutional Readiness and CBT-Based Participation

The institutional state of Pudar Village places the village at the starting position of tourism development.

Community Participation

Community participation is categorized as “Passive” (Saputriningsih et al., 2021). In measurable terms, this means local residents are limited to attending socialization meetings and receiving information, but they lack decision-making authority, financial control, or active operational roles in managing the religious site (Nugroho et al., 2022).

Role of Local Champion

To drive CBT, it is necessary to identify a local champion as a driver of collective consciousness (Budiatiningsih et al., 2024). Riddle and Thompson-Fawcett (2019) similarly emphasize the need for meaningful partnerships and local leadership.

Institutional Transformation

The absence of Pokdarwis and the inactive tourism unit of BUMDes is the main focus point of this research. Park and Kim (2025) demonstrate that tourism cooperatives serve as effective governance structures for advancing circular economy practices in rural areas, a similar institutional transformation must be adopted by BUMDes/Pokdarwis in Pudar to manage assets and reinvest revenues locally.

Strategy Formulation Based on SWOT

The results of internal and external analysis are summarized in the SWOT Matrix to formulate a development strategy for Pudar Village. Table 1 fully details the strategic internal factors (strengths and weaknesses) and external factors (opportunities and threats) that have been identified in the field.

Table 1. Matrix of Internal and External Factor Identification

Internal Factors (S-W)	Strengths (S)	Weaknesses (W)
1	S1: Strong intrinsic appeal and historical authenticity of the Sacred Tomb of Buyut Haer.	W1: Complete absence of Pokdarwis and inactive BUMDes tourism unit.
2	S2: High potential for creative economy products (woodcrafts) and agricultural commodities.	W2: Low human resource capacity and unorganized MSME data.
3	S3: Official political support from the District for socialization at the neighborhood level.	W3: Inadequate basic infrastructure (lack of toilets, sanitation and organized parking).
4	S4: Geographical potential of the Cikambuy River for future geotourism development.	W4: Severe limitations in digital promotion and unmaintained social media presence.

External Factors (O-T)	Opportunities (O)	Threats (T)
1	O1: Rising national trends in domestic religious tourism and the creative economy.	T1: Tight competition with established religious tourism destinations in Serang.
2	O2: Regional regulatory support (Banten Governor Regulation) specifically for rural tourism.	T2: Extreme dry-season droughts threatening clean water supply and sanitation.
3	O3: Willingness of Academics/NGOs to collaborate for capacity building and digitalization.	T3: Very limited local funding and investment for major infrastructure development.
4	O4: High market demand for developing raw agricultural products into local gastronomy.	T4: Low collective community awareness hindering long-term program sustainability.

Based on the complete factor identification in Table 1, Table 2 presents a comprehensive strategy matrix.

Strategic Position

The qualitative placement of Pudar Village in Quadrant I (Aggressive/Progressive) is justified by the fact that the site’s primary strengths its irreplaceable historical authenticity (S1) and district-level political backing (S3) strongly align with massive national religious tourism trends (O1) and regional regulatory support (O2). While a quantitative weighting system (e.g., IFAS/EFAS matrices) was not strictly applied in this descriptive qualitative approach to avoid overly optimistic assumptions, the magnitude of these external opportunities provides sufficient momentum. The analysis indicates that these strengths and opportunities can overcome internal management weaknesses (W1-W4) if an aggressive “institution-first” strategy (S-O) is immediately prioritized.

Table 2. Quadrant and SWOT Strategy Formulation

Quadrant	Strategy	Strategy Formulation (Key Actions)
Quadrant I (S-O)	Utilizing Strengths to seize Opportunities.	SO-1 (Product Diversification): Integrating the Tomb's appeal (S1) and creative economy potential (S2, O4) into an educational tourism package, promoted through digitalization (O1, O3).
		SO-2 (Institutional Strengthening): Utilizing District support (S3) as political momentum to formally establish Pokdarwis and activate the BUMDes tourism unit (O2).
Quadrant II (W-O)	Minimizing Weaknesses by utilizing Opportunities.	WO-1 (HR Capacity Building): Utilizing partnerships with Academics/NGOs (O3) for training in tourism management and finance (W1, W2).
		WO-2 (Digital Branding): Optimizing social media (W4) to showcase the Sacred Tomb and local crafts (S2, O1).
Quadrant III (W-T)	Minimizing Weaknesses and Avoiding Threats.	WT-1 (Emergency Mitigation): Using the BUMDes structure (W1) to draft funding proposals for basic sanitation development (W3) to mitigate environmental threats (T2).
		WT-2 (Collective Development): Overcoming low participation (W2, W4) through routine education to build a sense of ownership (T4).
Quadrant IV (S-T)	Using Strengths to overcome Threats.	ST-1 (Image Differentiation): Building a unique image of the Sacred Tomb (S1) as authentic and clean CBT tourism to differentiate from competitors (T1, T4).

This study has several limitations that should be acknowledged. Firstly, the research relies primarily on qualitative data from a single village case study, which, while providing depth, may limit the generalizability of the findings to other religious tourism destinations with different socio-cultural contexts. Secondly, the study focuses on the initiation phase of institutional development, and thus does not capture the long-term impacts of the proposed strategies on household income or community cohesion over time. Future research could address these gaps by employing longitudinal designs to monitor the evolution of Pokdarwis and BUMDes performance. Additionally, quantitative studies measuring the economic multiplier effect of religious tourism on the local agrarian economy would provide a more robust assessment of value capture, as suggested by Kalvelage et al. (2022). Comparative studies with other emerging religious tourism sites in Banten or Indonesia would also be beneficial to validate the phased CBT model proposed here. Furthermore, investigating the long-term environmental impacts, specifically regarding fossil fuel consumption and air quality as highlighted by Bildirici and Ersin (2025), would provide crucial insights for sustainable management.

By formalizing local institutions and integrating the creative economy with religious tourism, the proposed model directly contributes to the Sustainable Development Goals through concrete, measurable outcomes rather than merely declarative statements. Specifically, for SDG 8 (Decent Work and Economic Growth), the establishment of Pokdarwis initiates the diversification of village income, gradually shifting the community's heavy reliance on the agrarian sector (currently dominating at 57.46% land use) towards the service sector. This transition holds the potential for direct job creation, projecting new roles for local tour guides, parking attendants and woodcraft entrepreneurs. Furthermore, the strategy aligns with SDG 11 (Sustainable Cities and Communities) by ensuring that the preservation of the Sacred Tomb prevents environmental degradation while safely managing pilgrim capacity, ultimately transforming Pudar from a passive agrarian village into an inclusive, resilient tourism community.

CONCLUSION

This study confirms that the Sacred Tomb of Buyut Haer in Pudar Village possesses significant potential as a sustainable religious tourism destination, driven by its intrinsic spiritual value and reinforced by the local creative economy. However, the realization of this potential is currently impeded by critical infrastructure deficits and fundamental institutional voids, keeping community participation passive and positioning the village at the initiation phase of Community-Based Tourism development. To overcome these barriers, the formulated aggressive strategy emphasizes institutional formalization, digital integration and product diversification, aligning tourism growth with the Sustainable Development Goals of decent work and sustainable communities. While these findings provide a strategic foundation, this study is methodologically limited by its specific single-case scope and a relatively small qualitative sample size, which constrains the broad generalizability of the results to other destinations with different socio-cultural landscapes. To address these limitations, future research must undertake explicit follow-up actions, such as executing quantitative economic impact assessments to measure exact income multiplier effects and conducting longitudinal multi-case studies to track the long-term operational performance of the newly formed local tourism institutions. Ultimately, this study proposes a replicable institutional acceleration framework for early-stage religious tourism villages in developing contexts.

AUTHOR CONTRIBUTIONS

RM Anto Harprianto: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, and Writing – Original Draft; **Reiza D. Dienaputra:** Methodology, Formal Analysis, and Resources; and **Kevin Muhamad Lukman:** Methodology, Formal Analysis, and Resources. All authors have read and approved the final version of this manuscript.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available from the authors upon reasonable request, subject to ethical approval and institutional regulations.

DECLARATION OF COMPETING INTEREST

The authors declare no known financial conflicts of interest or personal relationships that could have influenced the work reported in this manuscript.

DECLARATION OF ETHICS

The authors declare that the research and writing of this manuscript adhere to ethical standards of research and publication, in accordance with scientific principles, and are free from plagiarism.

DECLARATION OF ASSISTIVE TECHNOLOGIES IN THE WRITING PROCESS

The authors declare that generative artificial intelligence (Gen AI) and other AI-assisted tools were used prudently, not excessively, during the research and preparation of this manuscript. Specifically, Quillbot was used to paraphrase a sentence; ChatGPT for data comparison; DeepSeek was used for improving language clarity and coherence; Grammarly was used for Grammar and style correction. All AI-generated material was reviewed and edited for accuracy, completeness, and compliance with ethical and scholarly standards. The authors accept full responsibility for the final content of the manuscript.

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