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Guardians of Bukit Marang: A political sociology of Dayak Kanayatn indigenous forest management

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ABSTRACT

Customary forest management is an integral part of environmental sustainability and welfare of Indigenous communities. This article aims to review the role of the Dayak Kanayatn indigenous community in the management of the Bukit Marang Customary Forest from a political sociology perspective. This study focuses on the interactions between traditional values, public policies, and socio-political dynamics that influence forest resource management. This study used a descriptive research design with a qualitative approach. Primary and secondary data were obtained from the literature. The results show that the Dayak Kanayatn community plays an essential role in forest conservation, guided by a solid customary system and local wisdom principles. These roles from the socio-political review of this study include (1) forest conservation guardians, (2) local knowledge-based forest management, (3) customary law enforcers, (4) cultural and spiritual custodians, (5) biodiversity protectors, (6) land conflict mediators, and (7) promoters of sustainable development. This article recommends steps to strengthen the empowerment of Indigenous communities in facing current socio-political dynamics through collaboration between actors ranging from the government, advocacy organizations, and communities.

Keywords: Dayak Kanayatn; Bukit Marang Customary Forest; indigenous community; political sociology

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1. INTRODUCTION

Customary forest management has long been an important topic in discussions related to environmental sustainability and local community welfare. Customary forests, as part of the wealth of natural resources, often play an essential role in maintaining the ecological, economic, and social balance of indigenous communities. In addition, customary forests are important for carrying out customary ceremonies and spiritual beliefs that have been passed down from generation to generation. In addition, customary forests are a source of invaluable traditional knowledge (Sofwani et al., 2022).

In Indonesia, the existence of customary forests is recognized through Law Number 41 of 1999 concerning Forestry, which emphasizes that customary forests are state forests managed by customary law. In addition, in implementing the provisions of Article 247 of Government Regulation Number 23 of 2021 concerning Forestry Implementation, the Regulation of the Minister of Environment and Forestry of the Republic of Indonesia Number 9 of 2021 concerning Social Forestry Management has been stipulated as follows. One of the provisions regulated in the Ministerial Regulation relates to customary forests, namely customary forests, which are forests located within the territory of the Customary Law Community as the leading actor in improving their welfare. Customary forests, as regulated in Article 62 paragraph (1), can come from state and non-state forests, which have the primary function of conservation, protection, and/or production (Hermawan, Rizal, Haryumeinanda, & Oktiviasti, 2021). However, various problems arise in its implementation related to the recognition and management of customary forests, especially in dealing with the dynamics of government policies and pressure from the industrial sector (Gunawan & Supriyadi, 2023).

The existence of these indigenous communities is recognized through the Social Forestry Program, which aims to provide access to forest management for communities living in forest areas and poverty alleviation efforts. Bambang Supriyanto, as the Director General of Social Forestry and Environmental Partnerships, revealed that from 2016 to 2023, the Indonesian Government established 131 Customary Forest Decrees spread across 18 provinces and 40 districts with a total area of around 244,195 hectares and involving 76,079 heads of families. In 2023, there were an additional 23 Customary Forests with an area of 90,873 hectares and an indicative area of Customary Forests of 836,141 hectares spread across 16 provinces (PPID Menlhk, 2023).

The Dayak Kanayatn indigenous community in West Kalimantan is one of the communities that has a long tradition of managing forest resources. The Bukit Marang Customary Forest, which is an integral part of their lives, functions not only as an economic source but also as a center of culture and spirituality. The Dayak Kanayatn community implements a management system based on local wisdom and customary law, which allows them to maintain forest sustainability (Resti et al., 2022).

However, the challenges faced by Indigenous peoples in maintaining their forest-management rights are increasingly complex (Muda, 2025). In terms of political sociology, customary forest management involves not only ecological aspects but also reflects the dynamics of power, conflicts of interest, and social resistance strategies of Indigenous peoples (Harly, 2023).

This study aims to review the role of the Dayak Kanayatn indigenous community in the management of the Bukit Marang Customary Forest through a political-sociological perspective. Research on traditional customary forest management has attracted interest in the world of research, especially in Political Science. Studies on traditional customary forest management have been widely conducted, such as the research conducted on the Local Wisdom of the Customary Law Community in Preserving the Bukit Marang Customary Forest in Sidas a Hamlet, Keranji Mancal Village, Landak Regency. The research conducted using the survey method focused on environmental studies (Resti et al., 2022). This study focuses on political sociology. The novelty of this research is that it examines the problems of indigenous peoples and local wisdom from a political sociology perspective.

This research is expected to provide significant academic contributions to political sociology and natural resource management, primarily related to the role of indigenous peoples in maintaining forest sustainability. In addition, the results of this study are expected to be input for policymakers in formulating policies that are more responsive to the interests of Indigenous peoples and sustainability.

2. METHOD

This study uses a qualitative approach with a literature study method as the primary data collection technique. Literature studies are used to identify, review, and analyze various written sources that are relevant to the topic of Bukit Marang Customary Forest management by the Dayak Kanayatn community. This method allows researchers to explore existing concepts, theories, and practices related to the role of indigenous peoples in natural resource management and the political dynamics that surround it. This approach is very appropriate for understanding the socio-political aspects of customary forest management through historical perspectives and policies produced by various political actors.

Data collection in this study was carried out through a literature study that included the identification and analysis of relevant secondary sources. Data collected through literature studies were analyzed using the content analysis method (Agus, et al, 2023). The steps taken in the data analysis process include identifying central themes and topics, categorizing, analyzing, and synthesizing findings. Because this study only uses literature study techniques, several limitations need to be acknowledged, including the absence of direct (empirical) field data and potentially limited access to literature sourced from local actors. However, this study seeks to overcome these limitations by conducting an in-depth and critical review of the various secondary sources available.

3. RESULT AND DISCUSSION

3.1 Dayak Kanayatn Indigenous Community, Bukit Marang Customary Forest, and its Local Wisdom

The Dayak Kanayatn indigenous community has local wisdom that has been passed down from generation to generation in managing natural resources, including forests (Pani et al, 2023). Forests are not only considered as economic resources but also as an integral part of their spiritual and cultural life. For the Dayak Kanayatn community, customary forests have sacred value and are maintained through a series of customary rules that aim to protect their sustainability. Forest management based on local wisdom plays a vital role in maintaining the balance of the ecosystem while supporting the socio-economic life of the community.

Farming for the Dayak tribe has been an essential aspect of life for generations. With its unique farming system, the Dayak tribe understands God's creation in relation to His creatures. Land, rivers, and forests are the soul and body and are one with the living Dayak culture. The farming system carried out by the Dayak tribe, especially the Kanayatn Dayak, precisely in West Kalimantan, adopts a rotating land method, not shifting or encroaching on forests. The farming system adopted is more friendly and is called an integrated indigenous farming system. This system is a reasonably traditional farming method but pays attention to the principles of environmental sustainability.

In principle, farming in the Dayak community is not just planting rice and secondary crops; there are sacred ritual elements in it. The Kanayatn Dayak tribe and others initially knew a farming system that was usually called bahuma batahutn once a year. In starting the farming process, the Kanayatn/Ahe Dayak tribe held several stages of traditional events. The Dayak people do not carry out farming alone; they form farming groups called ale'atn uma. Each village with a large population can consist of 5 to 10 ale'atn uma (Wilfirms, 2019).

The Bauma Batahutn tradition is one of the local wisdom of the Dayak Kanayatn tribe in West Kalimantan. Bauma Batahutn is a traditional agricultural activity of planting rice in fields and rice fields. In the modern era, many Dayak Kanayatn people still carry out agricultural activities in this traditional way (Piter, 2023). In addition, the role of traditional rituals in protecting forests is also vital. Certain rituals, such as "ngabang" (a traditional ceremony to ask for the protection of nature), are carried out as a form of respect for the spirits of the guardians of the forest (Soni, 2012). This ritual is not only symbolic but also forms a collective awareness of the community to maintain a harmonious relationship between humans and nature. By involving all members of the community in the ritual, indigenous people strengthen their sense of shared responsibility for forest sustainability.

The Dayak Kanayatn community does not have an agricultural practice known as shifting cultivation but rather traditionally carried out with a land rotation cycle (Wilfirmus, 2019). Shifting cultivation is a traditional agricultural practice in which farmers clear forest land, cultivate it for several years, and then abandon it when soil fertility decreases to open new land. Although it provides a short-term solution to local food needs, this practice has several negative impacts, especially if carried out without good planning or on a large scale, including the risk of causing deforestation (Dawi et al., 2022).

This is very good for environmental sustainability because the practice of shifting cultivation risks contributing to deforestation, especially in tropical areas such as Indonesia. Continuous forest clearing reduces the area of natural forest, which is an essential habitat for biodiversity. In addition, land use without soil conservation techniques can cause soil quality to decline after several planting seasons. Soil erosion becomes more accessible, and abandoned land often takes a long time to recover. Clearing forests for agricultural land can also result in loss of biodiversity because the natural habitats of flora and fauna are disturbed or lost. Many tropical forest species are threatened with extinction due to this habitat destruction. Furthermore, burning forest land, which is often used as a method of land clearing, releases large amounts of carbon into the atmosphere, contributing to global climate change. Deforestation also reduces nature's ability to absorb carbon (Nath et al., 2022).

Not to mention, the risk of soil erosion caused by shifting cultivation can cause sedimentation in rivers and lakes. This affects water quality and aquatic ecosystems, which can have an impact on the availability of clean water and aquatic biodiversity. In the context of indigenous communities, shifting cultivation carried out without planning can also cause conflicts over land, especially if the area is part of a customary forest that is important for the survival of the community (Lai & Karakaya, 2022). Although this practice has value in the context of local wisdom and sustainability if appropriately managed, the pressures of modernization, population growth, and unplanned management can exacerbate the negative impacts of shifting cultivation.

However, research has now shown that with proper management, shifting cultivation systems support forest regeneration and increase biodiversity in indigenous areas. According to a recent study, when done correctly, this method of shifting cultivation creates a natural ecosystem with high biodiversity, rich in carbon stocks, and low risk of soil erosion (Pearl & Erin, 2016).

In the management of the Bukit Marang Customary Forest, the role of local wisdom is very central. The Dayak Kanayatn community regulates access to the forest with customary principles that emphasize the balance between utilization and preservation. This is different from the commercial exploitation approach that tends to damage the forest and its ecosystem. The customary management system has proven to be more environmentally friendly and sustainable because it is based on local knowledge that has been tested over time. Thus, the local wisdom of the Dayak Kanayatn makes an essential contribution to the preservation of the Bukit Marang Customary Forest and maintains the ecological balance that supports their lives (Soni, 2012).

3.2 The Central Role of the Dayak Kanayatn Indigenous Community in the Management of the Bukit Marang Customary Forest

The Dayak Kanayatn indigenous community has a central role in the management of the Bukit Marang Customary Forest in West Kalimantan, reflecting their local wisdom and spiritual relationship with nature. Here are their seven leading roles in the management of the Bukit Marang Customary Forest:

First, Forest Conservation Guardian. The Dayak Kanayatn Indigenous Community has a very close relationship with nature, especially the forest, which is their source of life (Soni, 2012). In carrying out their daily lives, they view the forest not only as an economic resource but also as part of their cultural and spiritual identity. The principles of sustainability that they adhere to emphasize the importance of maintaining a balance between taking natural resources for human needs and maintaining a healthy and sustainable forest ecosystem. In this case, they act as guardians of forest sustainability in ways that have been passed down from generation to generation.

One tangible example of their role as forest guardians is the regulation of land use through a rotation and selection system in forest utilization. They do not exploit the forest indiscriminately but

implement a system that limits certain areas to agriculture for a certain period. After use, the land is left to recover on its own for several years before being used again. This helps maintain forest regeneration and prevents soil degradation so that the forest remains productive for future generations.

In addition, the Dayak Kanayatn community has customary rules that prohibit large-scale logging of trees without permission from the customary or community leader. Certain types of trees that are considered sacred or ecologically important, such as fruit trees or trees used for traditional medicines, are protected and may not be cut down. Through this customary system, the community actively manages natural resources with long-term impacts in mind, thus playing a direct role in ensuring the sustainability of the forest ecosystem.

This role is increasingly important in the modern era, where pressure on forests is increasing due to plantation expansion and exploitation of natural resources by outsiders. The development of the plantation industry in West Kalimantan has triggered several new problems, namely land disputes and environmental damage, which ultimately reduces the rights of indigenous peoples (Astono et al., 2024). The Dayak Kanayatn community plays its role as guardian of forest sustainability, becoming a fortress of defense against the threat of deforestation and environmental degradation. By upholding the principles of their local wisdom, they show that local community-based forest management can be an effective solution to maintain ecosystem balance and meet human needs sustainably.

Second, Local Knowledge-Based Forest Management. The Dayak Kanayatn Indigenous Community has developed a forest management system based on local wisdom and hereditary traditions, where this practice reflects in-depth knowledge of the forest ecosystem. This management is carried out very carefully and focuses on the principles of sustainability that maintain harmony between humans and nature. One concrete manifestation of this management is the concept of "tembawang," or in the Dayak Kanayatn community, it is called "timawakng" (Hendra, 2017) or some also call it "kompokng" (Culing, 2023), namely a forest protected by Indigenous peoples because it has high ecological, economic, and spiritual value. This system provides clear boundaries for human activities in the forest.

These forests are often used as long-term resource reserves, so they can only be used at certain times and with strict rules. Plants that grow in them, such as fruit trees, medicinal trees, and valuable woods, are naturally maintained by the community to ensure the availability of resources in the future. This local wisdom is evidence of how the Dayak Kanayatn people understand their ecosystem and be able to manage the forest in a way that supports sustainability.

The success of this local wisdom-based forest management shows how the traditional knowledge of indigenous peoples can be an effective strategy for maintaining tropical forest ecosystems that are vulnerable to exploitation. They not only utilize forest resources efficiently but also ensure that the forest is maintained for future generations. Local knowledge of planting patterns, plant species, and soil and water conservation methods play a vital role in maintaining the health of indigenous forests, making them a model for sustainable resource management rooted in policies that are inclusive of local communities.

Third, Customary Law Enforcers. The Dayak Kanayatn Indigenous Community plays a vital role as the compiler and enforcer of customary laws that regulate the sustainable use of forests. These customary laws include strict rules regarding who has the right to access, use, and manage forest resources. These rules have proven effective in protecting customary forests from over-exploitation, as they serve as a powerful social control tool within the community. As enforcers of customary rules, the community maintains a balance between human needs and forest sustainability by placing local wisdom values at the center of decision-making (Irianti, 2019).

Customary law in Dayak Kanayatn stipulates the distribution of "ulayat" rights or management rights over forest areas based on lineage, family, or community groups (Bairo, 2016). These rights are strictly regulated to prevent internal conflicts and uncontrolled exploitation of resources. For example, a person may only open agricultural land in areas that have been agreed upon by the community, and there are specific rules about which trees may be cut down. Types of trees that have high cultural and ecological value, such as fruit trees or medicinal trees, are often prohibited from being cut down except with special permission. This ensures that resource management is carried out with long-term balance in mind.

Customary fines or sanctions are imposed for any violation of these rules. For example, people who cut down trees in customary forests without permission or clear land illegally will be subject to fines that can be in the form of material payments or specific social actions. These customary penalties are designed not only to punish violators but also to educate the community to respect customary law and understand the importance of maintaining the balance of nature. Vigorous enforcement of customary law also serves to protect customary forests from intervention by outside parties who may want to exploit forest resources without the community's permission.

Furthermore, customary laws developed by the Dayak Kanayatn community protect not only the forest from the threat of local exploitation but also large companies that want to open land for plantations or mining. With this customary law, indigenous communities have the legal tools and social legitimacy to reject activities that can damage their customary forests. Historically, there have been many cases where the Dayak Kanayatn indigenous community has succeeded in defending their rights to the forest through customary law mechanisms, making them the main actors in the sustainable management and protection of customary forests.

Fourth, Cultural and Spiritual Custodians. For the Dayak Kanayatn Indigenous community, forests are not only physical resources but also an integral part of their spiritual and cultural life. Forests are considered sacred places where the relationship between humans, nature, and their ancestors is well maintained. These spiritual values are manifested in various rituals and traditions that regulate their interactions with the forest, and indigenous peoples act as successors and protectors of this spiritual heritage. They believe that protecting the forest means maintaining a cosmic balance between the human world and the spirit world so that behavior towards nature is always guided by sacred norms (Resti et al., 2022).

Traditional rituals, such as "nyangahatn," are often performed to honor ancestral spirits believed to reside in the forest. In the view of the Dayak Kanayatn, every element of nature, such as trees, rivers, and mountains, has a spirit that must be respected. Before clearing land, cutting down trees, or hunting, they usually hold a traditional ceremony to ask permission from the guardian spirits of nature (Hendra, 2017). This tradition creates moral and ethical boundaries in the use of natural resources, ensuring that forest use is carried out with respect and responsibility. Through this spiritual practice, the community maintains a harmonious relationship with nature.

In addition, cultural values passed down through folklore, customary symbols, and traditional knowledge strengthen the Dayak Kanayatn community's relationship with the forest. For example, many trees are valued not only for their economic value but also for their symbolic meaning and connection to ancestors. Customary forests also serve as a place to teach the younger generation about the origins of the community and the importance of preserving nature. By involving children in customary ceremonies and forest management, these values continue to be passed down, ensuring that local wisdom remains alive amidst the challenges of modernization.

Fifth, Biodiversity Protectors. The Dayak Kanayatn Indigenous Community plays a vital role in protecting the biodiversity of the Bukit Marang Customary Forest through management practices based on local wisdom. They have a deep understanding of the forest ecosystem and the species that live in it. Various traditional knowledge about medicinal plants, economically valuable trees, and local animal species is passed down from generation to generation, making the indigenous community the natural protector of the forest's biodiversity. Through this approach, they are able to maintain the sustainability of the forest ecosystem, which is rich in flora and fauna.

The Dayak Kanayatn people's understanding of plant and animal species is also very detailed. They recognize various types of plants that have medicinal value or other uses for everyday life. For example, many medicinal plants are used for traditional medicine, and this knowledge is only possessed by a handful of people in the community. This knowledge helps maintain the diversity of medicinal plants and maintain their existence in nature. In addition, they also understand the life cycle of wild animals, so hunting practices are carried out very wisely to ensure the sustainability of the animal population.

Bukit Marang Forest is a lowland tropical rainforest area. It has a podzolic soil type with characteristics of red-yellow color, which is soil that is formed under forest vegetation in a tropical wet

climate area with a hilly area and has a forest area of \pm 18.13 hectares. In the Bukit Marang Forest area, there is a wealth of natural resource potential in the form of flora and fauna, which are very abundant among the rich flora. There are still large natural trees that grow in the Bukit Marang Customary Forest, and there are also water sources used by indigenous peoples for daily life needs and for traditional agriculture (Pratama et al., 2023). The local Indigenous people believe that if the Marang Forest is damaged and dirty, it will cause disaster for those who damage it. To avoid this disaster, the community must pay customs.

In addition to protecting plant and animal species, the Dayak Kanayatn community also plays a vital role in maintaining water resources and aquatic ecosystems in the forest. They have strict rules regarding the use of rivers and springs in the customary forest. These forests serve as essential water catchments, keeping river flows stable and water clean. Thus, their role as protectors of biodiversity is not only limited to terrestrial ecosystems but also to aquatic ecosystems, which are vital to the survival of the community and the surrounding biodiversity.

Sixth, Land Conflict Mediators. Land conflicts in customary areas usually arise due to conflicts between indigenous communities and outside parties, such as plantation companies, mining companies, or even the government, who try to take over or change the function of forest land for commercial interests. In this situation, indigenous communities become protectors of their rights by referring to customary law and local knowledge and serve as liaisons in resolving land disputes peacefully (Arofah et al., 2024).

Their customary laws provide a framework for internal conflict resolution, where disputes over land rights, boundaries, or use of forest resources are resolved through customary deliberation (Laturette, 2021). In these customary deliberation forums, customary elders and community leaders play a central role in mediating between disputing parties. They enforce customary rules and consider evidence based on local traditions and history to ensure a fair resolution. This approach allows conflict resolution without having to engage in formal legal processes that are often lengthier and fuel further tensions.

In addition to internal conflicts, the Dayak Kanayatn community also often faces external conflicts involving external parties. In this context, they use a diplomatic approach by involving the government or non-governmental organizations to strengthen their position (Hartatik, 2013). Recognition of customary rights in national laws is often an essential tool they use to fight land-grabbing efforts. In this way, the Dayak Kanayatn indigenous community acts as an active mediator who not only protects their rights but also preserves customary forests from destructive interventions.

Seventh, Promoters of Sustainable Development. In the modern era, the Dayak Kanayatn community is also involved in various development and environmental conservation initiatives. They play a vital role in forest and biodiversity conservation efforts, as well as promoting sustainable tourism that respects and responsibly utilizes their natural and cultural riches (Suara Belantara Borneo, 2024). Furthermore, the Dayak Kanayatn community plays a vital role in preserving traditional knowledge related to sustainability. They have in-depth knowledge of forest management in harmony with natural cycles, as well as the ability to identify medicinal plants, trees of economic value, and agricultural techniques that do not damage the environment. This knowledge is taught to the younger generation through informal education, traditional ceremonies, and direct experience in the forest. In this way, they ensure that local wisdom continues to develop and adapt to modern challenges.

The Dayak Kanayatn community also plays a vital role as a partner in various conservation and sustainable development initiatives at the national and international levels. Many government programs, NGOs, and international institutions involve indigenous communities in conservation efforts because of their deep knowledge of local ecosystems. They are often part of pilot projects that demonstrate that indigenous community-based forest management can be an effective sustainability model that can be adopted in other areas. This involvement not only strengthens the position of indigenous communities as critical actors in protecting the environment but also improves their welfare and independence through the recognition of customary rights and local wisdom.

With all these roles, the Dayak Kanayatn community shows that they are not just beneficiaries of development but also the main actors in creating sustainable development from a political sociology

perspective. These roles make the Dayak Kanayatn Indigenous community the main actors in efforts to maintain the sustainability of the Bukit Marang Customary Forest while ensuring that their local wisdom remains relevant in facing modern challenges, such as the exploitation of natural resources and climate change.

However, amidst the strength of this local wisdom, the Dayak Kanayatn community also faces significant challenges. Globalization, modernization, and pressure from the natural resource industry often threaten the sustainability of their traditional practices. Many customary forests, including the Bukit Marang Customary Forest, face threats from plantation expansion, illegal logging, and conflicts of interest with the government and companies seeking to commercialize forest natural resources. In conditions like this, local wisdom often has to intersect with external political and economic forces, which tests the resilience and flexibility of indigenous communities in defending their rights to the forest (Mulyadi et al., 2022).

By upholding customary values, the Dayak Kanayatn community shows how local wisdom can be a sustainable alternative solution in forest management (Pani et al., 2023). Through proven customary practices, they have succeeded in maintaining sustainable forests that will benefit future generations. Recognition and support for this local wisdom are essential in the context of political sociology so that the existence of customary forests and the indigenous peoples who manage them can be protected from destructive pressures.

4. CONCLUSION

In conclusion, the Dayak Kanayatn indigenous community has a vital role in the management of the Bukit Marang Customary Forest through local wisdom that emphasizes the balance between utilization and environmental preservation. The Dayak Kanayatn community plays a vital role in forest conservation, guided by a solid customary system and local wisdom principles. These roles from the socio-political review of this study include (1) forest conservation guardians; (2) local knowledge-based forest management; (3) customary law enforcers; (4) cultural and spiritual custodians; (5) biodiversity protectors; (6) land conflict mediators; and (7) promoters of sustainable development.

Based on the results of the discussion and conclusions, it is recommended that the government be more proactive in recognizing and protecting the rights of the Dayak Kanayatn Indigenous community over the Bukit Marang Customary Forest by accelerating the process of official legal recognition and implementing policies that support forest sustainability based on local wisdom. The government also needs to strengthen coordination between the central and regional governments to prevent overlapping land concessions with customary areas and to fully involve indigenous communities in the decision-making process related to natural resource management. In addition, collaboration with advocacy organizations and civil society must continue to be supported to strengthen the bargaining position of Indigenous communities in facing pressure from commercial industries and fighting for environmental justice to strengthen the empowerment of Indigenous communities in facing current socio-political dynamics.

Ethical Approval

The study was conducted in accordance with the principles of the Declaration of Helsinki. Ethical approval was not required as the research involved minimal risk and did not include clinical or biomedical interventions.

Informed Consent Statement

All participants were informed of the purpose of the study, and informed consent was obtained prior to data collection. Participation was voluntary, and all responses were kept confidential and used solely for academic research purposes.

Authors' Contributions

Conceptualization, R., and KB; methodology, AMN; formal analysis, RG; resources, MDS.; writing – original draft preparation, R; writing – review and editing, FFZ.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Data Availability Statement

The data presented in this study are available on request from the corresponding author due to privacy reasons.

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