

Gender faces in the textbook of Al-'Arabiyyah li al-Nāsyi'in: A critical discourse analysis study

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Abstract:

The polemic of gender equality and justice in its status and role in society is one of the studies that is often echoed to this day. Polemics over gender equality can be found in various fields, one of which is in the field of education, especially in the learning media, namely textbooks. This study examines women's subordination, activity-based gender stereotypes, and cultural codes used to normalize gender roles and shape readers' ideological understanding in the Arabic textbook Al-Arabiyyah li al-Nasyi'in. This study employs a qualitative approach using library research to analyze the Arabic textbook Al-'Arabiyyah li al-Nasyi'in Volume 2 through Sara Mills' critical discourse analysis framework. This study reveals three findings: (1) the subordination of women in the text through domestic roles, while men are associated with outdoor activities and greater dominance; (2) gender stereotypes in the text, with feminine labels assigned to women and masculine labels to men through garden and car activities; and (3) the author employs mediation and cultural codes to normalize gender roles and engage readers in the construction of ideological meaning. This study concludes that the textbook is not a neutral medium but a reproduction of patriarchy through everyday language, which appears natural and shapes students' acceptance of gender inequality as something inherent. This study contributes to strengthening Sara Mills' Critical Discourse Analysis by providing a gender bias detection instrument for teaching materials, thereby promoting inclusive curricula and critical student learning.

Keywords:

Gender; Textbook of Al-Arabiyyah Li Al-Nasyi'in; Critical Discourse Analysis.



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INTRODUCTION

The polemic regarding gender equality and justice in social status and roles continues to be widely discussed, including in the field of education through learning media such as textbooks (Verdugo-Castro et al., 2022; Cumming-Potvin, 2023). Textbooks serve as written discourse and important learning resources both inside and outside the classroom (Weinberg et al., 2012; Royani, 2020; Haleem et al., 2022), as well as a medium of interaction between students and educators (Nisa, 2023). If the content of textbooks contains deviant messages, students will also adopt deviant ideologies. Arabic language textbooks are developing rapidly in line with advances in linguistics, psycholinguistics, and sociolinguistics (Saiegh-Haddad, 2022). Critical discourse analysis developed by Sara Mills (Anwar et al., 2020; Nur & Riyadi, 2023) is suitable for exploring the role of language in psychosociolinguistic aspects (Rogers et al., 2016; Mullet, 2018). Thus, textbooks need to be critically analyzed to prevent the reproduction of gender inequality.

Previous studies on Arabic textbooks can be categorized into three main findings. First, Arabic textbooks reproduce women’s subordination and gender stereotypes in learning materials (Al-Qatawneh & Al Rawashdeh, 2019; Kuraedah et al., 2023; Muassomah et al., 2023). Second, gender bias in textbooks is manifested through the subordination of women, domestic stereotypes, male dominance in the public sphere, and representations of race, class, and gender from a feminist perspective (Ulfah, 2019; Christiani, 2015; Chisholm, 2018). Third, Arabic textbooks continue to portray women in subordinate and unequal roles, both through textual and visual representations (Izuddin et al., 2021; Muassomah et al., 2022; Batmang et al., 2023). However, previous studies have not yet fully revealed the textual mechanisms underlying these representations, such as mediation strategies, cultural codes, and reader positioning in normalizing gender inequality. This study addresses this gap by employing Sara Mills’ Critical Discourse Analysis framework to examine these ideological strategies in Arabic textbooks.

This study aims to examine the practices of women’s subordination, activity-based gender stereotypes, as well as mediation and cultural codes employed by the author to normalize gender roles and engage readers in the construction of ideological meaning in the Arabic textbook Al-‘Arabiyyah li al-Nāshī’in. Furthermore, the research addresses three main questions: (1) How is women’s subordination represented through the restriction of domestic roles and male dominance in public activities? (2) How are gender stereotypes constructed through feminine and masculine labeling in the text? (3) How are mediation, cultural codes, and reader positioning used to normalize gender ideology? Theoretically, this study contributes to the expansion of Critical Discourse Analysis in gender studies by focusing on subordination, stereotyping, and ideological mediation. Practically, it serves as a reference for the development of gender-responsive Arabic textbooks.

This study is based on the argument that Arabic textbooks are not merely instructional media, but also vehicles for the reproduction of unequal gender ideologies. Women’s subordination is reproduced through the restriction of domestic roles, which are constructed as biological destiny rather than social choice. Gender stereotypes are reinforced through feminine labeling of activities such as gardening and masculine associations with cars, thereby strengthening a hierarchical dichotomy of traits. More subtly, indirect address strategies through mediation and cultural codes actively involve readers in normalizing such bias. The use of pronouns and demonstratives further emphasizes women’s positioning as inherently domestic subjects. Thus, the text does not merely reflect reality but actively constructs and legitimizes unequal gender power relations within learners’ ideological consciousness.

METHOD

Research Approach

This study employs a qualitative approach using a literature review method, focusing on the collection and analysis of data from various written sources, such as books, journal articles, and other scholarly publications (Sutton & Austin, 2015; Cheong et al., 2023). This approach is used to examine gender representation in the Arabic textbook *Al-'Arabiyyah li al-Nāshi'*in Volume 2 by Mahmud Ismail Shini. Specifically, this study aims to investigate the practices of women's subordination, activity-based gender stereotypes, as well as forms of mediation and cultural codes employed by the author to normalize gender roles and involve readers in the construction of ideological meaning within the text.

Data Sources

In this study, the primary data source is the Arabic textbook *Al-'Arabiyyah li al-Nāshi'*in Volume 2 by Mahmud Ismail Shini, which serves as the main material for analysis. The researcher examines the textual content of the book to explore how gender roles are represented. In addition to the primary text, this study also utilizes secondary sources, including scholarly literature discussing gender roles and gender bias in educational contexts (Bowen, 2009; Korstjens & Moser, 2017). These secondary references, comprising books, journal articles, and other academic works, are used to support interpretation and provide a broader theoretical foundation. The combination of primary and secondary data enables a critical analysis of how gender representation is constructed in the textbook and how it may influence students' perceptions of gender norms, particularly in the context of Arabic language learning at the senior secondary school level.

Research Object and Rationale

The researcher selected this textbook because it is still widely used at the senior secondary school level and in Islamic boarding schools (Jaafar et al., 2023). The textbook contains gender-related themes that indicate bias; therefore, it is important to analyze it, as it may shape students' perceptions in ways that reinforce stereotypes (Llorens et al., 2021). This study aims to uncover the implicit messages that influence students' understanding of gender dynamics. Critically examining biased representations is an essential step to ensure that learning resources promote justice and inclusivity. Furthermore, this study contributes to efforts to develop more gender-sensitive teaching materials, enabling students to construct balanced and equitable views of gender roles, in line with the goals of gender equality in education (Charlesworth & Banaji, 2019; Zabaniotou, 2020).

Data Analysis

This study employs content analysis combined with Critical Discourse Analysis using Sara Mills' model to examine the research data (Popping, 2015; Agung & Suroso, 2023). The data analyzed include vocabulary, clauses, sentences, dialogues, and paragraphs that represent gender perspectives within the reading texts. The analysis focuses on three main aspects: (1) women's subordination through the restriction of domestic roles and male dominance in public activities; (2) gender stereotypes constructed through feminine and masculine labeling via symbolic activities; and (3) mediation strategies and cultural codes used by the author to normalize gender roles and engage readers in the construction of ideological meaning.

Data Analysis Procedures

The analysis process was conducted through several stages. First, the data findings were identified based on gender perspectives and then classified according to the two main research questions using an analytical table. Subsequently, a coding system was applied to

organize the data to facilitate analysis (Hassani et al., 2020; Uyuni et al., 2023). For instance, in relation to the first research question concerning subject–object positioning in gender stereotypes, the data were coded using labels such as PSO-St01/h24. This code indicates that the data belong to the subject object positioning category, within the stereotype subcategory, representing the first finding located on page 24. This method ensures a systematic approach to classifying and analyzing gender-related content in the text, thereby facilitating a deeper understanding of how gender roles are represented and constructed.

RESULT AND DISCUSSION

Result

The subordination of women’s roles in domestic affairs

Women’s subordination within the domestic sphere is also identified in the tadribat section under the theme “fi al-bait” (at home), as shown in the first data set. This finding reinforces the previous analysis that Arabic language learning texts tend to repeatedly position women within the domestic domain. This pattern does not appear incidentally; rather, it reflects the author’s perspective, which is shaped by patriarchal socio-cultural constructions, particularly within Arab society.

Table 1

Representation of Gender Roles in Domestic Activities in Elementary School Textbooks

Meaning	Text
“And this is his mother in the kitchen preparing lunch, and this is his sister in the dining room cleaning the table, and this is his grandmother in the bathroom washing clothes”.	وهذه والدته في المطبخ تعد طعام الغداء، وهذه أخته في غرفة الطعام وهي تنظف المائدة وهذه جدته في الحمام وهي تغسل الملابس

Source: Mahmud Ismail Shini, p. 24.

Table 1 shows that women’s subordination in the domestic sphere is reflected in the social assumption that women’s roles are considered inferior to those of men. Cultural values assign tasks in a dichotomous manner: women are responsible for household duties such as cooking and cleaning, whereas men are not associated with these responsibilities. In the text “في البيت” (at home), female family members (mother, grandmother, and sister) are predominantly depicted as performing domestic roles, while male figures (father, grandfather, and Ahmad) are associated with activities outside the home. This pattern indicates gender bias that reinforces the notion that domestic responsibilities are inherently a biological obligation for women rather than a matter of choice.

Based on the findings, women’s subordination in the domestic sphere is constructed through a gender division of roles. The data indicate that cultural assumptions position women’s work as inferior to men’s by attaching domestic responsibilities to female identity. In the text “في البيت” (at home), the mother, grandmother, and sister are represented as actors who cook, clean, and manage household affairs. In contrast, male figures such as the father, grandfather, and Ahmad are associated with activities outside the home; therefore, they are not portrayed as responsible for domestic work. This representation creates a dichotomy between women as domestic subjects and men as public actors. Such a pattern demonstrates gender bias, as household work is understood as women’s biological obligation rather than as a shared responsibility or personal choice within everyday family and social relations that should be more just, equal, and humane.

Table 2

The Domestic Role Shown in the (Female) Members of Ahmad's Family

No.	Meaning	Text
1	"And this is his sister (Ahmad's brother or sister) in the dining room; she is cleaning the dining table."	وهذه أخته في غرفة الطعام وهي تنظف المائدة
2	"And this is Ahmad in the library, he is reading."	وهذا أحمد في غرفة المكتبة وهو يقرأ
3	"And this is his grandmother (Ahmad) in the bathroom, she is washing clothes."	وهذه جدته في الحمام وهي تغسل الملابس
4	"And this is his grandfather (Ahmad) in the living room; he is sitting behind the table listening to the radio."	وهذا جده في غرفة الجلوس وهو يجلس خلف الطاولة يستمع إلى الراديو
5	"And this is his mother (Ahmad) in the kitchen, she is preparing lunch."	وهذه والدته في المطبخ تعد طعام الغداء
6	"And this is his father (Ahmad) in the garden, he is washing the car."	هذا والد أحمد في الحديقة يغسل السيارة

Source: Mahmud Ismail Shini, p. 24.

Table 2 shows that gender role inequality is clear in the text. Ahmad's sister is assigned the task of cleaning the dining table (المائدة), while Ahmad is depicted as reading a book in the library. The grandmother is shown washing clothes in the bathroom, whereas the grandfather is sitting in the living room listening to the radio on an Italian wooden table (الطاولة). The mother prepares lunch in the kitchen, while the father washes the car in the yard. From a linguistic perspective, the use of nominal sentences (jumlah ismiyyah) with definite structures implies dawām wa istimrār (continuity and permanence), suggesting that women's domestic roles are fixed, enduring, and unchanging over time

The findings indicate a systematic subordination of women within the domestic sphere. Female family members (mother, grandmother, and sister) are confined to household duties such as cleaning the dining table (المائدة), washing clothes, and preparing lunch. In contrast, male figures (father, grandfather, and Ahmad) are depicted as engaging in outdoor or leisure activities, such as reading books, listening to the radio, and washing the car in the yard. This pattern is not incidental. From a linguistic perspective, the use of nominal sentences (jumlah ismiyyah) with definite structures implies dawām wa istimrār (continuity and permanence), suggesting that women's domestic roles are fixed, enduring, and unchanging over time. Thus, the text implicitly legitimizes gender bias by constructing household responsibilities as a biological obligation of women rather than a matter of choice.

Stereotypes that women are more responsible for domestic roles

Gender stereotypes in the dialogue are represented through two different activities attributed to distinct characters. The female character is depicted as cleaning the garden, a feminine symbol associated with diligence and gentleness. In contrast, the male character is portrayed as washing a car, a masculine symbol linked to the automotive domain and physical strength. These labels reinforce the social construction that women and men possess inherently different traits and occupy clearly divided, hierarchical domains.

Table 3

Dialogue on the Theme of Fi al-Bait in Arabic Language Learning

No.	Meaning	Text
1	Umar: "Good Evening." Ahmad: "Good evening."	عمر: مساء الخير. أحمد: مساء النور.
2	Umar: "Whose picture is this?"	عمر: لمن هذه الصورة؟

	Ahmad: “This picture is mine.”	أحمد: هذه الصورة لعائلي.
3	Umar: “Who is he?” Ahmad: “He is my father.”	عمر: من هذا؟ أحمد: هذا والدي.
4	Umar: “What is he doing?” Ahmad: “He is washing the car.”	عمر: ماذا يفعل؟ أحمد: هو يغسل السيارة.
5.	Umar: “And who is she?” Ahmad: “She is my mother.”	عمر: ومن هذه؟ أحمد: هذه والدي.
6	Umar: “What is she doing?” Ahmad: “She is cleaning the garden.”	عمر: ماذا تفعل؟ أحمد: هي تنظف الحديقة.

Source: Mahmud Ismail Shini, p.20

Table 3 shows that gender stereotypes in the dialogue text “fi al-bait” are evident in the sentence “هي تنظف الحديقة” (she is cleaning the garden). This action is attributed to Ahmad’s mother, associating women with feminine traits such as attentiveness and care in maintaining plants. Meanwhile, male stereotypes are reflected in the sentence “هو يغسل السيارة” (he is washing the car), which is attributed to Ahmad’s father. The activity of washing a car is associated with masculinity and automotive symbolism. Thus, the text constructs fixed gender labels: femininity is linked to gardening for women, while masculinity is linked to cars for men.

The findings indicate that gender stereotypes are explicitly attached to both female and male characters. In the sentence meaning “she is cleaning the garden,” Ahmad’s mother is depicted as cleaning the garden. This action represents feminine values such as diligence, gentleness, and attentiveness to aesthetic elements like plants. The garden is chosen as a symbol because it is culturally associated with patience and routine care, which are traditionally attributed to women. In contrast, in the sentence meaning “he is washing the car,” Ahmad’s father is portrayed as washing a car. This activity represents masculinity, strength, and association with the automotive domain, which is perceived as a male sphere. Thus, the text reinforces stereotypical assumptions that femininity and masculinity are natural and fixed attributes, without providing space for role variation.

Author–reader bias through indirect pronoun use

Analyzing the positions of author and reader in gender discourse is important for understanding how texts construct meaning relations between the writer, the content, and the reader. Through Sara Mills’ approach, texts are not merely understood as linguistic structures, but also as ideological spaces that can shape readers’ perspectives on social roles, identities, and gender relations in everyday life. This perspective helps reveal how narrative positions influence interpretation, guide reader involvement, and expose the power relations embedded in gendered textual representations within broader processes of meaning production and social communication.

Table 5

Findings on the positions of the author and reader

No	Findings Aspect	Form of Finding	Text Indicator	Meaning of Finding
1	Indirect address	Mediation	The writer presents women in domestic activities as part of everyday life.	Women are positioned as if they naturally belong to the domestic sphere.
2	Indirect address	Cultural code	The use of demonstrative pronouns such as هذا (this masculine) and هذه (this feminine), as well as pronouns such as هو (he) and هي (she).	Language is used to reinforce the positioning of specific subjects in the text.

3	Indirect address	Ideological reinforcement	Sentences such as: وهذه جدته في الحمام وهي تغسل الملابس.	Female characters are emphasized as subjects closely associated with domestic work.
4	Direct address	Mentioning female characters	The use of words such as هي (she), والدّة (mother), أخت (sister), جدة (grandmother).	Women are directly represented through pronouns and kinship terms.
5	Reader position	Reader involvement in the text	Readers are directed to accept the portrayal of women as part of social reality.	Readers do not merely receive the text but also participate in constructing gender-biased meanings.
6	Gender ideology in the text	Patriarchal representation	Women are more frequently associated with mother, sister, grandmother, kitchen, bathroom, and domestic work.	The text reproduces a patriarchal view that women belong to the domestic domain.

Source: processed by the researcher, 2024.

Table 5 shows that the textbook author employs indirect address through mediation and cultural codes. Mediation presents everyday life contexts that are constructed as natural and must be accepted by the reader, in which women are predominantly positioned in the domestic sphere. Cultural codes involve the use of demonstrative pronouns (هذا، هذه) and personal pronouns (هي، هو) to reinforce meaning, as illustrated in the sentence “وهذه جدته في الحمام وهي تغسل الملابس.” Direct address is realized using third-person singular references (هي، والدّة، أخت، جدة). Readers are not merely passive recipients of the text but also actively participate in the construction of meaning.

The analysis of addressing strategies in the textbook authored by Mahmud Ismail Shini reveals two main approaches. First, indirect address through mediation, in which the author constructs an apparent reality that women are naturally situated within the domestic sphere. This aligns with Mills’ view that women are regulated by a patriarchal system. Second, cultural codes using demonstratives and pronouns function as reinforcement mechanisms that render women’s domestic roles seemingly absolute. An example sentence stating “her grandmother is in the bathroom, and she is washing clothes” strengthens the identification of women as agents of domestic labor. Meanwhile, direct address through references such as she (female), mother, sister, and grandmother positions the reader as an active participant. As a result, the text does not merely reflect but also legitimizes unequal gender role distribution.

Discussion

A gender study of the textbook Al-Arabiyyah Li al-Nasyi’in yields three key findings: (1) female subordination is clearly constructed through the restriction of women to domestic roles, while men are associated with public activities and positioned as more dominant; (2) gender stereotypes are reproduced through the assignment of feminine labels to women and masculine attributes to men, as reflected in activities such as gardening and driving in the textbook discourse; and (3) the author employs mediation strategies and cultural codes to normalize gendered roles and involve readers in the ideological construction of meaning. Overall, the dialogue texts in the Arabic language textbook systematically construct gender subordination and stereotyping through cultural mediation. This contributes to the reinforcement of patriarchal ideology by naturalizing unequal divisions of labor as something inherent and unquestionable.

This finding is relevant to the ongoing issue of gender inequality in society, particularly in the division of household labor. Global data indicate that women spend three times more time on unpaid domestic work than men (Mills, 1995; Figueroa et al., 2023). In Indonesia,

women's labor force participation is partly constrained by the unequal distribution of domestic responsibilities (Verick, 2014; Musdida & Patimo, 2021; Miranti et al., 2022). Biased representations in textbooks reinforce the norm that household work is a natural domain of women, while men are positioned as rightful occupants of public spaces and authority (Sultana, 2012; Padavic et al., 2019; Vu, & Pham, 2023). This aligns with Mills' (2004) argument that discourse does not merely reflect social reality but actively constructs it. If left uncritically examined, educational texts may subtly perpetuate patriarchy through everyday language practices (Singer, 1979; Willis, 2008; Lang & Rybnikova, 2016).

Within Sara Mills' (2004) Critical Discourse Analysis framework, the representation of gender in the text reflects an unequal power relation. Women are positioned as being confined to the private sphere through repeated associations with domestic activities, while men are linked to public and technical domains (McIntosh, 1991; Hussain et al., 2015). Foucault argues that power operates in a dispersed and subtle manner through everyday practices, including language (Pitsoe, 2013; Haugaard, 2022). The text reinforces a binary opposition between the private (feminine) and public (masculine) spheres, which, according to Morgenroth and Ryan (2018), constitutes a foundation of gender inequality. Butler (2006) further asserts that gender is performative: the repeated depiction of women as cleaners and men as car washers constructs traditional gender identities that constrain the agency of both parties (Stoetzler, 2005; Sani, 2014). Thus, the text is not neutral but functions to legitimize gender hierarchy.

This study provides an understanding that gender bias is often embedded in educational materials that appear neutral at first glance. The analysis demonstrates that language is not merely a neutral medium of communication, but a means of constructing social reality (Grimwood, 2008). When texts consistently depict women in the kitchen and men in the garage, they reinforce the internalization of these roles as natural and unchangeable (Reddy & Butler, 2004; Mitchell, 2017). Critical examination of everyday discourse is therefore essential to deconstruct culturally embedded assumptions that are restrictive. As emphasized by Bettin and Mills (2018) and Granacki (2023), biased representations not only disadvantage women but also limit men from engaging in caregiving and domestic roles. Consequently, critical discourse analysis skills are an essential competency for educators and learners in fostering more equitable gender awareness (Rifkin, 1998).

These findings are consistent with studies by Lazar (2005) and Tamrin (2018), which identify gender bias in English and Indonesian textbooks, where women are predominantly associated with the domestic sphere. However, this contrasts with Lee (2020), who reports a shift toward more balanced representation in Korean textbooks following curriculum reforms. In the Arabic context, Lang and Rybnikova (2016) confirm that Arabic language textbooks in Saudi Arabia continue to strongly maintain traditional stereotypes, similar to the findings in Mahmud Ismail Shini's work. The distinct contribution of this study lies in its application of Sara Mills' Critical Discourse Analysis to specifically examine textual diction as a symbol of hegemonic masculinity (Connell, 2005) and domestic femininity (Bem, 1993). Starr and Zurbriggen (2017) further confirm that repeated exposure to gender schemas in educational texts has a long-term impact on the formation of children's gender identity.

Based on the findings, this study proposes several recommendations. First, textbook authors should conduct gender audits of all learning materials prior to publication to ensure that both men and women are represented in diverse roles, including domestic and public spheres. Second, teachers should be trained in critical approaches to identify bias in instructional texts and facilitate classroom discussions on such issues with students. Third, the national curriculum should mandate gender discourse analysis as part of Arabic language

teaching material development. Fourth, parents may use alternative, more equitable texts to complement learning at home. Fifth, the Ministry of Education should establish an inclusive textbook review team involving gender experts and education practitioners. These measures are essential to ensure that education does not function as a mechanism for perpetuating patriarchy but rather serves as an instrument for social transformation toward substantive gender equality.

CONCLUSION

This study concludes that the textbook *Al-Arabiyyah Li al-Nasyi'in* is not a neutral medium, but rather a tool for reproducing patriarchal ideology through three mechanisms: the subordination of women to domestic roles, binary gender stereotyping through associations with gardening and cars, and cultural mediation that normalizes unequal divisions of labor. The most significant finding is that this subordination is not expressed explicitly, but rather embedded in everyday linguistic practices that appear ordinary and unproblematic. The author employs pronouns and cultural codes to guide young readers toward accepting gender roles as natural. As a result, this educational text perpetuates systemic inequality, restricts learners' imagination regarding role flexibility, and reinforces the assumption that domestic responsibilities are a "biological obligation" of women that cannot be questioned.

This study contributes to strengthening Sara Mills' Critical Discourse Analysis by demonstrating how subject positioning within texts (women as domestic actors and men as technical actors) constructs unequal power relations. Its practical contribution lies in the development of a gender-bias detection instrument for Arabic language teaching materials. The findings can be utilized by teachers and curriculum designers to audit dialogue texts and replace unequal representations with more balanced role models (e.g., men cooking or women driving). In addition, these findings encourage the publication of inclusive textbooks that not only reflect social reality but also transform it. Educators can also use this case study to train students to critically engage with everyday discourse.

This study has several limitations. It is restricted to a single volume of the Arabic textbook authored by Mahmud Ismail Shini; therefore, the findings cannot be generalized to the entirety of Arabic language teaching materials. In addition, the analysis focuses solely on the level of representation without examining reader reception, particularly how male and female students interpret the text. Future research should expand the corpus to include textbooks from various publishers and educational levels. Experimental studies are also needed to measure the long-term impact of exposure to gender-biased texts on the formation of children's identities. Furthermore, cross-cultural comparative studies would help reveal whether similar patterns of subordination persist or whether local forms of resistance emerge. Finally, classroom action research could design pedagogical interventions to deconstruct stereotypes through critical discourse analysis-based learning approaches.

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AUTHOR CONTRIBUTION STATEMENT

Shifany Maulida Hijjah: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Writing Original Draft. **Razik Insani:** Conceptualization; Data

Curation; Formal Analysis. **Ahmad Royani**: Conceptualization; Data Curation; Formal Analysis. **Achmad Fudhaili**: Conceptualization; Validation; Visualization; Writing Review & Editing.

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