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Islamic Family Education Amidst Social Dynamics: A Comparative Study of Indonesia and Yemen

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Abstract

Aims: *To compare Islamic family education practices in Yemen and Indonesia and examine how socio-political dynamics shape the transmission of Islamic values in families.*

Study Design: *Descriptive qualitative research using a narrative-comparative approach.*

Place and Duration of Study: The study compares Yemen and Indonesia. Three face-to-face semi-structured interviews were conducted with a female academic from Taiz, Yemen, who was living in Indonesia.

Methodology: *The study drew on one key informant's experiences, contextual observations, and academic literature. Interviews were conducted in Arabic and Indonesian, recorded with permission, transcribed, and analyzed thematically using Braun and Clarke's framework. Triangulation and member checking were used to support interpretation.*

Results: *In Yemen, the informant described mothers as central educators who transmit Islamic beliefs, Qur'anic learning, etiquette, and moral values through narratives, role modelling, and daily routines amid conflict and instability. In Indonesia, family education was described as facing pressures from modernization, digital media, and the delegation of religious learning to formal institutions and online public figures. The comparison also highlights tensions between local customs, gender inequality, and Islamic educational ideals.*

Conclusion: *Family-based Islamic education remains a key means of transmitting religious and moral values, but its practices are shaped by distinct political, cultural, and digital contexts. The study calls for renewed parental religious literacy and context-sensitive, gender-just family education.*

Keywords: *Islamic Education; Muslim Family; Yemen; Indonesia; Ideology; Gender; Cross-National Comparison.*

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1. INTRODUCTION

Family education is the primary basis for character formation and the foundation of Islamic values for a child. Family education introduces the values of monotheism, morality, and Islamic etiquette (Roqib, 2009). In Islam, the family is positioned as the primary educational institution (madrasah ula), responsible not only for a child's biological needs but also for their spiritual and moral needs (Riinawati, 2022). However, the practice of Islamic education within the family is not static but is heavily influenced by the social, cultural, and political dynamics surrounding family life. In a global context, comparisons between countries are crucial to understanding how Islam as a value is implemented in different social settings (Idi, 2015).

The practice of Islamic family education in various countries exhibits a diversity of forms and approaches. This is inseparable from the geographical conditions, Islamic history, and socio-political dynamics of each country (Sultoni, 2016). On the one hand, some countries are experiencing socio-political stability and modernization, thus encouraging the adaptation of Islamic values to contemporary technological and pedagogical approaches. On the other hand, some countries are facing humanitarian crises and protracted conflicts, making family education the first and last line of defense for maintaining religious values and identity (Galigao, 2024). In this context, cross-national comparative studies are crucial. This issue not only recognizes differences in family education practices but also understands the resilience and flexibility of Islamic values in responding to the challenges of the times through the smallest space, the family (Rifai & Susilawati, 2023).

This research is based on field observations and interview data with a female lecturer from Yemen. As a lecturer in Islamic education and a mother, she described firsthand the conditions of family education amidst complex socio-political conflict. The informant explained that although many families are facing social disintegration, religious education at home continues to be pursued through traditional methods, such as rote repetition, reading classical texts, and the mother's dominant role in transmitting values. Meanwhile, data from Indonesia shows that Islamic family education is increasingly integrated with modern approaches despite facing the challenges of globalization, digital media, and the influx of liberal values. These two contexts demonstrate both the gaps and richness of approaches to Islamic family education (Budiarto & Salsabila, 2022).

Several previous studies have discussed family education within the context of their respective countries. For example, an article by Nurhuda (2023) supports the theory that Islamic education is a key pillar within the family. Therefore, ideally, parental education should be based on compassion and values derived from the Quran, Hadith, and scholarly ijtihad. Families also play a role as leaders, guides, educators, and fosterers of children's overall personality, encompassing Islamic religious values, morals, mental health, and social development. Meanwhile, Al-Munifi (2021) examined the impact of political conflict on education systems in Yemen. The study found that educational infrastructure, the economic crisis, and violence in Yemen have significantly impacted educational outcomes. Subsequent studies have shown a trend toward a greater focus on the role of mothers as primary educators within the family (Anabella & Utami, 2023; Hidayah et al., 2023), the social dynamics of education (Khamim et al., 2024), Spiritual resilience of Muslim families in conflict areas (Ridlwan & Fitriana, 2024).

Kolb Jonas's research on Islamic education in Muslim families in Austria provides essential data on the role of parents in teaching Islam in a secular state (Kolb, 2023). Similarly, Beurden's research highlights the diverse attitudes of Muslim minority families, as Dutch citizens, towards educating their children (van Beurden & De Haan, 2020). Among the numerous previous studies, no comparative research has been found that directly compares Islamic family education practices in Indonesia and Yemen in depth from a methodological and social perspective. Therefore, through this study, the author seeks to contribute to harmonizing global comparisons of Islamic education within the context of families in both countries.

Therefore, this study aims to (1) describe the practice of Islamic family education in Indonesia and Yemen, (2) analyze the influence of socio-political dynamics on the implementation of Islamic education in families, and (3) compare the approaches and challenges of Islamic family education in both countries. This study is expected to provide academic contributions to the development of family-based Islamic education studies as well as practical relevance for the formulation of values-based education policies in both countries.

Theoretically, this study draws on the theory of family-based Islamic education (al-tarbiyah al-'ailiyyah), emphasizing the role of parents as educators (Al-Hawary et al., 2023). The author incorporates a critical educational perspective that highlights the relationship between social structures and academic practices. Bronfenbrenner's theory of the ecology of child development serves as a comparative framework to examine how macro-environmental factors, such as conflict or modernization, impact educational practices within families (Bronfenbrenner, 1979, 2013). These theories provide a strong analytical foundation for interpreting differences in practice between Indonesia and Yemen.

2. METHODOLOGY

This research uses a descriptive qualitative approach with a narrative-comparative method. The researcher combines in-depth narrative exploration from a primary informant with scientific literature analysis for contextual comparison (Connelly & Clandinin, 1987). The primary focus is on a deeper understanding of Islamic education practices in Muslim families in Yemen, based on the informant's direct experiences. These are then reflectively compared with conditions in Indonesia through a literature review and the researcher's contextual observations. This research focuses on three aspects: (1) the forms and practices of Islamic education in the family, (2) the role of parents in the educational process, and (3) the socio-political challenges that influence the education of Muslim families in Yemen and Indonesia. This study does not use quantitative variables but instead uses narratives and literature as the primary sources for exploring meaning and context.

The primary data source came from a single informant, a female lecturer from Taiz (Yemen), currently living in Indonesia and active as an academic in the field of Islamic education. She is a mother with direct experience in the educational practices of Muslim families in Yemen and is actively involved in the discourse on family-based education through academic channels. Three face-to-face interviews were conducted using a semi-structured approach and a mixed Arabic-Indonesian language. The interviews

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were recorded with the informant's permission and then transcribed and analyzed thematically. The instrument used was a semi-structured questionnaire focusing on daily educational practices, Islamic values taught in the family, parenting methods, and the socio-political impact on child education practices.

To support the primary data, the researcher used secondary sources from academic literature, previous studies, and contextual observations of Muslim families in Indonesia. This reflective approach integrates narrative insights with a literature-based comparison, following expert-based narrative research (Riessman, 2008). Data were thematically analyzed using Braun and Clarke's (2006) model, with triangulation across interviews, literature, and field observations, and validated through member checking (Creswell & Poth, 2018; Patton, 2014).

3. RESULTS AND DISCUSSION

3.1 RESULTS

3.1.1 Islamic Education in Yemeni Families: Direct Perspectives from Informants

In the practice of Islamic family education in Yemen, informants emphasized the central and fundamental role of mothers. They serve as the first educators, nurturing not only biologically but also spiritually and intellectually. The education provided by mothers encompasses various dimensions of Islam comprehensively, from memorizing the Quran and the faith to daily ethics. The primary material in Quranic learning includes memorizing short surahs, tajweed, tafsir, and Islamic faith. Furthermore, children are introduced to fundamental Islamic values through teaching etiquette, biographies of the prophets, and classic stories from Islamic tradition. These stories serve not only as religious entertainment but also as a transgenerational medium for transmitting the values of faith, courage, and patience.

Ethical and moral education is also an integral part of the family curriculum. Children are taught table manners, etiquette when entering and leaving the house, polite speech and actions, and noble values such as honesty, trustworthiness, and how to ask for permission. This teaching is carried out directly by mothers through daily practices that are continually repeated in a home environment filled with spiritual touch. This informant's explanation demonstrates that Islamic education in Yemeni families is not formalistic but instead relies on an experiential learning approach carried out in daily interactions. Mothers are not only teachers but also role models of Islamic values. In Yemen's challenging socio-political context, the mother's presence as the center of family education is key to maintaining the continuity of Islamic values and the psychosocial balance of children amidst societal instability.

This finding aligns with the notion that the family is the first and foremost educational institution in Islam, as emphasized by both classical and contemporary Muslim thinkers (M. N. Al-Attas, 1980; Pamuji et al., 2024). Home education is not merely domestic but a manifestation of civilization that shapes children's character and spirituality from an early age. By instilling values, morals, and religious teachings at home, parents can lay a strong spiritual foundation for their children's development. This intimate form of education fosters a deep personal relationship between children and parents. Therefore, the family serves as the primary school for transmitting knowledge, morals, and faith in God.

The socio-cultural characteristics of families in Yemen are an essential foundation for establishing an Islamic education model at home. Informants explained that Yemeni society is heavily influenced by traditional tribal and religious structures, where extended families remain the norm, particularly in rural areas. Within this structure, not only parents but also grandparents and close relatives are involved in educating children and instilling religious values and customs. In this extended family system, intergenerational interaction is very intense, enabling the continuous transmission of Islamic and social values. Islamic principles are taught not only formally but also through daily routines and practices. For example, parents teach about honesty, respect for elders, and proper eating and drinking etiquette, all of which are conveyed through direct examples of family customs.

However, informants also highlighted that, in practice, tribal and religious value systems often overlap and are not always aligned. In some cases, tribal customs can dominate Islamic values, resulting in educational practices that are not entirely in line with Islamic teachings. For example, gender discrimination persists in education, with education for boys being prioritized over schooling for girls. Furthermore, traditions still employ harsh or repressive methods to discipline children. This stems more from tribal customs than from the principles of Islamic education, which is rahmatan lil-'ailamin (blessing for all the worlds).

The presentation highlights the internal tension within Yemeni family education, namely, between the preservation of local customs and universal Islamic values. In this context, the role of mothers becomes increasingly essential, not only as spiritual educators but also as maintainers of the balance between cultural heritage and religious teachings.

3.1.2 Social Conflict and the Role of Parents in Nurturing Children's Spirituality

The ongoing armed conflict in Yemen has significantly impacted family stability and the education system in general. According to informants, many families have experienced emotional disintegration and disorientation. This is due to the loss of family members, particularly fathers, who were the economic backbone and leaders of the household. In some cases, this situation has deprived children of educational and spiritual guidance at a crucial stage in their development.

The horizontal impacts of this conflict include forced displacement, acute poverty, and systemic unemployment, which further exacerbate the situation. In some families, children are even involved in informal work to support the household economy. As a result, attention to religious education and the development of children's morals has drastically decreased. Many parents leave their children's character development to fate without a focused educational strategy.

Apart from the conflict, according to informants, another major challenge is the low religious literacy of the parents themselves. Many of them have never received adequate Islamic education, so their approach to educating their children is hereditary and traditional rather than based on scientific or pedagogical principles of Islam. When faced with the complex modern world, this educational method becomes insufficiently adaptive, sometimes even confusing for children.

The influence of social media and the openness of global culture exacerbates this situation. Children's access to digital content is

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free and unsupervised. They receive messages that contradict the Islamic values taught at home. Informants described a contrasting example: while a father talks about the importance of honesty and good speech, the child instead sees public figures on YouTube who gain popularity and wealth through lies or harsh language. In this situation, without an intellectual approach to guide them, children begin to experience value disorientation.

In this context, the role of mothers again becomes crucial. They serve not only as emotional protectors but also as guardians of spirituality, struggling amidst social uncertainty. Although access to formal education has been disrupted due to conflict, many mothers continue their educational role at home despite limited resources and heavy psychosocial burdens. Their strategies include maintaining their children's prayer routines, telling Islamic stories, and creating a warm and religious home atmosphere in the hope that the conflict will soon end. These findings reinforce the argument that Islamic education within the family is not merely an internal project but is highly vulnerable to external socio-political and economic pressures (Rusli, 2020). In the case of Yemen, children's spirituality is at stake amidst societal turbulence, and mothers play the role of the last shield to maintain Islamic values in an increasingly fluid and contradictory environment.

3.2 DISCUSSION

3.2.1Islamic Education Strategies in Yemeni Families Amidst Social Dynamics

Muslim families in Yemen predominantly adhere to the Shafi'i Sunni tradition. However, as they develop, they face ideological challenges that are not only physical but also touch on spiritual and religious issues. Although confrontation over these ideological differences does not always occur, concerns about shifting spiritual values remain at various levels of society. This is particularly felt by families in urban areas that are geographically or administratively under the control of authorities with ideological orientations that differ from the majority school of thought.

In this situation, the family serves as the last bastion in upholding the values of the Shafi'i school of thought and religious identity. According to Peter L. Berger and Thomas Luckmann (2016), the family is the primary agent of socialization, playing a key role in internalizing belief structures. This role is a vital setting before children encounter the broader social arena. This emphasis is reinforced by Abdullah Nashih Ulwan, who stated that the family is the first and most powerful space in shaping awareness of faith and school of thought, particularly in the context of a Muslim society experiencing ideological pressure (Nashih'Ulwan, 2012).

Furthermore, according to Al-Attas (1991), Islamic education aims to produce individuals capable of distinguishing between right and wrong, not merely mastering knowledge. Therefore, in the Yemeni context, family education is not only about transmitting values but also a form of spiritual resistance against ideological infiltration that could blur the lines of truth within the community's teachings. Several contemporary studies also highlight that in areas of ideological conflict such as Syria, Iraq, and Yemen, families play a key role in upholding the doctrines of the madhhab (Islamic school of thought). This internalization is carried out through ritual practices and religious symbolism within the family (Lee, 2018; van Ommering, 2009).

Ideological challenges to Muslim family education in Yemen also emerge through social media, the internet, and non-family educational institutions unaffiliated with the majority school of thought. The occupation of certain ideological groups has begun to create differences in the orientation of Islamic teachings in the public sphere. Although these differences are not always expressed openly, informants mentioned that some parents feel the need to strengthen their children's faith filters to prevent them from being easily influenced by religious narratives inconsistent with the principles of Ahlus Sunnah wal Jama'ah.

This situation demonstrates that Islamic education in Yemeni families not only faces structural challenges due to armed conflict but also experiences complex ideological burdens. The household is no longer simply a place of worship and nurturing but has transformed into a space for spiritual defense and sectarian identity. As Manuel Castells notes, digital media has the potential to shape identity through repetitive and emotionally charged narrative framing (Castells, 2019). In the context of Muslim societies, religious contestation in the public sphere often operates through "ideological soft power." This phenomenon renders symbols, popular narratives, and viral Islamic content inherently ideologically ambiguous (Anderson, 2003; Saimima, 2025).

Therefore, in this situation, Islamic education in Yemeni families is no longer practiced as a daily worship routine but instead functions as a cultural and spiritual defense strategy against the rapidly evolving ideological plurality through digital channels and external institutions (Dawar, 2023). Religious education at home becomes a process of filtering, internalizing beliefs, and instilling critical reasoning based on schools of thought in response to the strong flow of alternative narratives that shape children's opinions and behavior.

The family in Yemen is not only the basic unit of the social structure but also functions as the madrasatul ula (first madrasah) in shaping children's character and spirituality. In the context of the multidimensional crisis gripping the country, informants stated that the family continues to maintain its role as the primary educator. Islamic education is not delivered solely through lectures but instead is brought to life practically through daily routines at home, in the neighborhood, and at the mosque (Arif & Al Farisi, 2023). Moral education within the family is most effective through direct interaction that brings values to life in children's concrete experiences.

Yemeni family education strategies generally reflect the moderate and inclusive orientation of Sunni Shafi'i Islam (Vom Bruck, 2016). Islamic values are instilled through interactive and intuitive methods such as role modeling (uswah hashanah), habituation (tail), and religious narratives (al-qasas ad-diniyah) that are consistently repeated in daily life. This approach is in line with the principles of Islamic education, which do not separate teaching and character building (Adab). In addition, although some families still use a formalistic disciplinary approach, informal forms of education, such as providing popular religious books, stories of the prophets, or thematic interpretations by local scholars, remain an essential part of the literacy of faith in the family.

The Islamic educational methods implemented in Yemeni families demonstrate a strong integration of religious teachings and local culture. In daily practice, parents employ a role model (uswah hasanah), motivation and rewards, behavioral monitoring, and discipline through warnings and restraint. They emphasize that ta'dib (religious guidance) is not merely a method of discipline but

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a means of fostering moral and spiritual awareness, which is the core of Islamic education.

This strategy takes place through direct and repeated interactions, both at home, in the community, and at the mosque. Education is not solely delivered through verbal instruction but through the inculcation of values in daily life. Children are encouraged to absorb Islamic values through religious narratives, stories of the Prophet, and popular literature by local scholars, adapted to the Sunni-Shafi'i understanding of the creed. This approach demonstrates that Islamic education in Yemen is not rigid but contextual and experience-based, in keeping with the spirit of ta'lim and tarbiyah (educational guidance) that is integral to the social fabric.

Although family education in Yemen is rich in Islamic values, in practice, structural inequalities stemming from the legacy of patriarchal local traditions persist. One form of this is gender discrimination in educational systems, where boys are often positioned as "primary" in various aspects, particularly in education. Women, in Yemeni tradition, are considered a secondary gender group (Al-Aghbari et al., 2024). This is common in traditional Muslim societies, even though it contradicts the Islamic principles of equality and justice (musawah and 'adl) (Zainol, 2015). Nasr Abu Zayd even criticized that a reading of Islam that fails to distinguish between religious texts and local customs can perpetuate structures of injustice. In the context of family education, this indicates the need to separate authentic Islamic values from social constructs that are inconsistent with the maqāṣid al-syarī‘ah. Critical awareness of this bias is crucial to ensure that the Islamic education implemented is truly liberating and inclusive and does not fall into a dichotomy that limits girls' roles and potential in religious and social spaces (Abu Zayd, 2018).

Gender-based class inequality in educational and social practices creates a paradox in the implementation of Islamic education concepts within families in Yemen. As previously explained, mothers occupy a central position in children's education, even in unstable social situations caused by conflict and economic pressure. However, at the same time, women, who will eventually assume the role of primary educators in the household, often experience discriminatory treatment in their access to formal and religious education (Kodir, 2021). Gender-based class inequality in educational and social practices creates a paradox in the implementation of Islamic education concepts within families in Yemen. As previously explained, the mother occupies a central position in children's education, even in unstable social situations caused by conflict and economic pressure. However, at the same time, women, who will eventually assume the role of primary educators in the household, often experience discriminatory treatment in their access to formal and religious education.

This situation reflects a structural dilemma that is counterproductive to the vision of Islamic education, which is oriented toward justice and welfare. Fatima Mernissi (1991) emphasized that the marginalization of women in access to education represents a contradiction between normative Islamic teachings and social practices derived from non-Quranic value systems. In this context, Islamic education within the family has the potential to lose its transformational substance if it is not accompanied by a critical awareness of the gender gaps that exist in socio-cultural behavior (Ramadhan, 2024).

Therefore, reformulating the gender-justice-based approach to family education is imperative. This crucial step ensures that the mother's role is balanced with the competencies gained from her educational experience. Without this paradigm shift, the role of mothers as educators of the next generation will continue to be in the shadow of limitations legitimized by societal culture.

3.2.2Reflections on Muslim Family Practices in Indonesia and Theoretical Triangulation

In contrast to family education practices in Yemen, amidst the unstable socio-political conflict, Muslim family education practices in Indonesia take place within a relatively stable socio-political context. Muslim families in Indonesia have greater freedom to access technology, digital information, and contemporary religious literature (Marwah, 2023). Furthermore, Muslim families in Indonesia participate extensively in various community-based da'wah activities, which broaden their Islamic perspectives. Through these various Islamic references, parents have numerous ways to implement Islamic education for their children (Harfiani, 2019).

However, many challenges remain facing Islamic education in Indonesian families. Muslim families with working parents struggle to manage time and teaching patterns exclusively within the family. There is an inconsistency between religious ideals and daily practices. Many families are strongly influenced by popular culture in their households. Muslim families in Indonesia often find themselves torn between traditional and modern influences. On the one hand, there is an intense religious fervor, as evidenced by the growing interest of parents in sending their children to Islamic-based institutions. However, on the other hand, the family's role as primary educators is often replaced by formal institutions, social media, and various Islamic content on digital platforms (Salmawaty & Mahmud, 2017).

Reflecting on Muslim family practices in Indonesia shows that, although structurally more stable than in Yemen, the challenges of Islamic education within families remain complex. The main challenge lies not in socio-political conflict or limited resources but rather in the decline of values due to the rapid flow of globalization and digitalization. This situation has weakened the educational function within the family. In urban communities, many parents hand entirely over the process of religious education to formal and informal institutions or public figures on social media (Hasan, 2009; Supriyatno & Ubabuddin, 2020).

Philosophically, these field findings corroborate previous studies that show that urban Muslim families in Indonesia have experienced a shift in function from primary educational centers to merely resting places for the family. Pragmatic family relationship patterns make religious education in the home unsystematic (Wahid, 2021). Furthermore, the dominance of an instant culture and permissive parenting styles weaken the internalization of Islamic values in daily life. However, the author's observations also note that families that integrate formal education, community studies, and active involvement in non-formal education have a greater opportunity to shape their children's religious character sustainably.

Theoretically, this situation can be analyzed through Berger and Luckmann's primary socialization framework, which states that the family is the first and most influential agent of socialization in shaping an individual's belief structure and meaning. From an Islamic education perspective, Nashih Ulwan also emphasizes that

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Islamic education in the family is not merely a process of transmitting teachings but also the formation of awareness and practice of values. This aligns with Al-Attas's concept of ta'dīb, which states that the primary goal of Islamic education is to shape civilized individuals (insān ādabī), which makes the family the pivotal point of integration between knowledge, morals, and good role models.

Thus, a comparison between the Indonesian and Yemeni contexts demonstrates that Islamic education within the family faces different yet substantially similar challenges. Islamic education faces the challenge of maintaining its spiritual and moral function amidst constantly changing social and ideological pressures. This reflection underscores the urgency of strengthening parental religious literacy, revitalizing educational spaces within the household, and developing the family as a center of spiritual resilience in the disruptive digital era.

4. CONCLUSION

A valuable finding of this study is that amidst armed conflict and severe social disintegration in Yemen, the role of the family, especially the mother, remains a key bulwark in upholding Islamic values. Spiritual resilience fostered through daily routines at home, the teaching of Islamic values informally, and the reinforcement of classical Islamic literature demonstrates that family education can persist even in times of crisis. This fact challenges the common assumption that conflict merely weakens all aspects of society. In some cases, it strengthens the domestic function as a space for intimate and compelling spiritual education. The sustainability of Islamic education in this context is not solely due to tradition but also to a collective awareness of the importance of maintaining the identity of one's school of thought amidst ideological contestation.

This study contributes a new perspective to the study of family-based Islamic education by presenting an in-depth cross-national comparison between Yemen and Indonesia. Unlike previous mono-contextual studies, this article demonstrates that contemporary political conditions, local culture, and ideological pressures strongly influence the practice of Islamic education within the family. Theoretically, this study confirms Peter Berger & Luckmann's theory of the family as the primary agent of socialization. It reinforces the ideas of Nashih Ulwan and Al-Attas on the importance of the family as the starting point for the formation of children's religious and moral awareness. At the same time, this paper also challenges certain social practices, such as gender bias and the dominance of patriarchal culture, which still blend with Islamic teachings in the practices of Muslim families in Yemen.

This study has several limitations. First, the field data came from only one key informant from Yemen. Although the informant is a mother and academic specializing in Islamic education, the context described does not collectively represent the diverse experiences of Muslim families in that country. Second, the study focused only on comparing two countries (Yemen and Indonesia) without encompassing a broader cross-regional context. Third, the qualitative-narrative approach used does not allow for statistical generalization of the findings. Therefore, further research is recommended to expand the number of informants, incorporate more diverse variables of gender, age, social class, and geographic location, and employ a mixed-methods approach to gain a more comprehensive understanding. Thus, more appropriate and contextual family education policies can be formulated to strengthen the spiritual and moral resilience of Muslim children amidst global challenges.

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COMPETING INTERESTS

The authors declare that they have no competing interests.

AUTHORS' CONTRIBUTIONS

Muhamad Riza Chamadi: conceptualization, methodology, investigation, formal analysis, and writing—original draft. M. Misbah: supervision, validation, and writing—review and editing. Aidah Ahmed Naji: contextual interpretation, validation, and writing—review and editing. All authors read and approved the final manuscript.

CONSENT (WHERE APPLICABLE)

Informed consent was obtained from the informants for their participation and for audio recording. Permission was also secured to use the interview material in this article, in accordance with the informants' agreements regarding attribution and confidentiality.

ETHICAL APPROVAL (WHERE APPLICABLE)

ormal ethical review was not required for this study under UIN Prof. KH. Saifuddin Zuhri. Informed consent was obtained from the participant prior to the interviews.

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