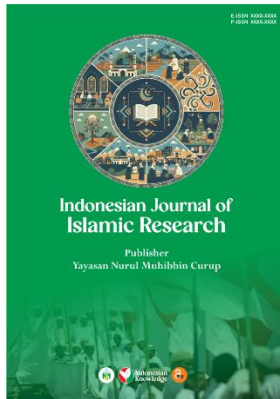


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Mosques and Religious Tourism: Strategic Revitalization of Socio-Religious Functions

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Mosques and Religious Tourism: Strategic Revitalization of Socio-Religious Functions



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ABSTRAK

Tujuan: Penelitian ini bertujuan untuk menganalisis strategi revitalisasi fungsi sosial-keagamaan masjid dalam konteks pengembangan wisata religi, dengan menjadikan Masjid Agung As-Salam Kota Lubuklinggau, Sumatra Selatan, Indonesia. **Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan analisis dokumen, kemudian dianalisis menggunakan teknik analisis tematik. **Temuan:** Hasil penelitian menunjukkan bahwa revitalisasi fungsi sosial-keagamaan masjid dilaksanakan melalui tiga strategi utama. Pertama, revitalisasi fisik masjid sebagai ruang sosial-religius yang terintegrasi dengan ruang publik perkotaan. Kedua, penguatan manajemen kelembagaan melalui tata kelola partisipatif, pengelolaan keuangan, dan kolaborasi multipihak. Ketiga, pengembangan sistem dakwah sosial dan digital untuk mempertahankan peran edukatif dan spiritual masjid di tengah meningkatnya aktivitas pariwisata. Namun demikian, revitalisasi berbasis wisata juga menghadirkan tantangan, termasuk komodifikasi simbol-simbol keagamaan dan potensi pergeseran kesakralan masjid. **Implikasi:** Strategi revitalisasi masjid perlu diarahkan secara proporsional agar wisata religi berfungsi sebagai instrumen pendukung dalam memperkuat peran utama masjid sebagai pusat ibadah, dakwah, dan pemberdayaan umat.

Kata Kunci: Masjid, Pariwisata Agama, Fungsi sosial-agama, Dakwah.

ABSTRACT

Purpose: This study aims to analyze strategies for revitalizing the socio-religious functions of mosques within the context of religious tourism development, using the Great Mosque of As-Salam in Lubuklinggau City, South Sumatra, Indonesia. **Method:** The research employs a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and document analysis, and subsequently examined using thematic analysis. **Findings:** The findings indicate that the revitalization of the mosque's socio-religious functions is implemented through three main strategies. First, the physical revitalization of the mosque as a socio-religious space integrated with urban public spaces. Second, the strengthening of institutional management through participatory governance, financial management, and multi-stakeholder collaboration. Third, the development of social and digital da'wah systems to sustain the mosque's educational and spiritual roles amid increasing tourism activities. However, tourism-based revitalization also presents challenges, including the commodification of religious symbols and the potential shift in the mosque's sacredness. **Implications:** Mosque revitalization strategies should be proportionally directed to ensure that religious tourism functions as a supportive instrument for strengthening the mosque's primary roles as a center of worship, da'wah, and community empowerment.

Keywords: Mosque, Religious tourism, Socio-religious functions, Da'wah.

INTRODUCTION

Historically, the mosque has functioned not only as a place of ritual worship but also as a center of social activity, education, da'wah, and the formation of Islamic civilization. In the classical Islamic tradition, the mosque served as a public space that integrated the spiritual and social dimensions of the Muslim community (Masruroh, 2024; Sa'adah, Isa and Masruroh, 2025). However, in the context of modern society, the functions of the mosque have undergone new dynamics and challenges in response to social transformation, urbanization, and the growth of religion-based tourism. One of the most significant phenomena in the past two decades has been the increasing role of mosques as destinations for religious tourism. Mosques are no longer visited solely by congregants for worship, but also by tourists attracted to their historical, architectural, symbolic, and cultural values (Saefulloh & Khasanah, 2024; Azizy, 2025; Rahmat, Nurbaiti, Hadikusuma, 2025; Agusti, 2023). This development creates opportunities for mosques to expand their socio-religious roles, strengthen da'wah, and contribute to local economic development and religious identity. Nevertheless, the rise of religious tourism also raises serious concerns regarding the potential shift in the sacred meaning of the mosque.

The transformation of mosques into religious tourism destinations has become increasingly prominent in recent scholarship, reflecting a shift from traditional pilgrimage toward visits to iconic mosques that integrate spiritual, cultural, and economic dimensions (Adinugraha & Shulthoni, 2024; Savitri et al., 2023; Ulfa, 2026; Cahyadi et al, 2021). Empirical studies of the Sheikh Zayed Mosque in Solo reveal how major mosques have become centers of post-pandemic religious tourism, where visitors seek not only spiritual value but also visual recreation and social interaction, despite the risk of commodifying religious symbols (Rukmana & Najwah, 2024). Similarly, research on the Al-Mashun Grand Mosque highlights tourism management strategies that balance architectural-historical appeal with the preservation of worship and da'wah functions through multi-stakeholder collaboration and sacred-public spatial zoning (Pratiwi & Efendi, 2025).

Meanwhile, analyses of the 2016–2021 revitalization of the Islamic Center Grand Mosque of Rokan Hulu emphasize the importance of participatory governance in optimizing mosque assets as socio-religious spaces without compromising sacredness (Anugerah et al., 2023; Pratiwi & Efendi, 2025; Ritonga & Ritonga, 2025). The national “The New Istiqlal” program launched in 2021, comprising 41 revitalization initiatives, further reinforced this trend by positioning the mosque as a center of community empowerment through the integration of social, educational, and economic functions (Kemensesneg RI, 2021). Collectively, these studies suggest that mosque revitalization within the framework of religious tourism is not merely a matter of physical expansion, but an adaptive strategy that navigates the tension between sacredness and profaneness—an issue examined in the case of the As-Salam Grand Mosque in Lubuklinggau.

In this context, religious tourism places the mosque in an ambivalent position. On the one hand, it can serve as an instrument for strengthening the mosque's social function through enhanced social interaction, expanded da'wah outreach, and the revitalization of its role as a center of community activity. On the other hand, if not strategically managed, religious tourism may encourage the commodification of religious symbols, transform the mosque into an object of visual consumption, and shift its orientation from a sacred space to a profane public venue.

This tension between sacred and social functions constitutes a central challenge in mosque management in the era of religious tourism. Therefore, mosque revitalization in this context should not be understood merely as physical development or aesthetic enhancement. Rather, it must be conceptualized as a strategy to reinforce socio-religious functions, encompassing spatial management, institutional governance, and the development of adaptive da'wah systems responsive to social change. Without a clear strategic framework, religious tourism risks reducing the mosque's role as a center of worship and community development.

The As-Salam Grand Mosque in Lubuklinggau City exemplifies a mosque undergoing functional transformation within the framework of religious tourism development. Its integration with urban public space positions it not only as a center of worship but also as a space for social interaction and a religious tourism destination. This condition generates complex governance dynamics, particularly in maintaining equilibrium between worship functions, social roles, and tourism activities. Consequently, the As-Salam Grand Mosque provides a relevant site for examining how strategies to revitalize the mosque's socio-religious functions are implemented in the context of religious tourism.

Unlike previous studies that tend to treat mosques primarily as tourism objects or emphasize economic and promotional aspects, this article focuses on strategies for revitalizing the mosque's socio-religious functions. Religious tourism is positioned here as a supporting instrument rather than an end in itself, ensuring that mosque management remains oriented toward strengthening worship, da'wah, education, and community empowerment. Through this approach, the article offers a more critical and integrative perspective on the relationship between mosques and religious tourism. Accordingly, this study aims to analyze strategies for revitalizing the socio-religious functions of mosques within the framework of religious tourism development, using the As-Salam Grand Mosque in Lubuklinggau City as a case study. Specifically, it examines strategies of physical revitalization as a socio-religious space, the strengthening of institutional management, and the development of social and digital da'wah systems to maintain a balance between the mosque's sacred and social functions.

METHODS

This study employs a qualitative approach with a case study design (Moleong, 2013; Sugiyono, 2013). This approach was selected to obtain an in-depth understanding of strategies for revitalizing the socio-religious functions of the mosque within the context of religious tourism development. The case study focuses on the As-Salam Grand Mosque in Lubuklinggau City, which was chosen due to its role as the city's main mosque as well as a growing religious tourism destination.

The qualitative approach enables the researcher to explore social dynamics, management practices, and the meanings constructed by mosque administrators and the community regarding the mosque's functions. Accordingly, this study does not aim to achieve statistical generalization, but rather to generate contextual and analytical insights into the mosque revitalization process. The research was conducted at the As-Salam Grand Mosque in Lubuklinggau City, South Sumatra Province. The research subjects include:

- a. Mosque administrators, who are responsible for institutional management and policy-making;
- b. Community leaders and congregants, who are directly involved in the mosque's socio-religious activities;

- c. Religious tourism visitors, who experience the impact of mosque revitalization within the tourism context.

Informants were selected purposively, taking into consideration their involvement, knowledge, and experience related to mosque management and its socio-religious functions. Data were collected through several techniques. First, observation was conducted to examine the physical condition of the mosque, spatial arrangement, worship activities, socio-religious programs, and interactions between congregants and religious tourism visitors. This observation aimed to obtain a concrete picture of how mosque revitalization is practiced in everyday life. Second, semi-structured interviews were carried out with mosque administrators, community leaders, and congregants to explore their perspectives, experiences, and strategies in revitalizing the mosque's socio-religious functions, including the challenges and opportunities encountered in developing religious tourism. Third, documentation study was undertaken by reviewing supporting documents such as the mosque profile, organizational structure, socio-religious activity programs, activity reports, and visual documentation relevant to the mosque's development as a religious tourism destination.

Data analysis was conducted thematically through several stages: data reduction, which involves selecting and simplifying data relevant to the research focus; data display, which involves organizing data into narrative form and thematic categories to facilitate understanding; and conclusion drawing, which involves interpreting the data to identify patterns and meanings related to strategies for revitalizing the mosque's socio-religious functions. The analytical themes focus on three main aspects: physical revitalization of the mosque, strengthening of institutional management, and development of social and digital da'wah within the context of religious tourism.

To ensure data validity (Bungin, 2007), this study applies triangulation techniques, including both source triangulation and method triangulation. Data obtained from observation, interviews, and documentation were compared and cross-verified to ensure consistency and validity of the findings. The research also adheres to ethical principles, including obtaining informed consent from participants prior to interviews, maintaining the confidentiality of informants' identities, and presenting data objectively and responsibly in accordance with academic standards.

RESULTS

Strategy for the Physical Revitalization of the Mosque as a Socio-Religious Space

The revitalization of the As-Salam Grand Mosque in Lubuklinggau City represents a significant commitment by the local government to develop religious potential alongside the tourism sector through a religious tourism approach. The revitalization project, initiated in 2013 under the leadership of Mayor H. SN Prana Putra Sohe and continued by the municipal government until the mosque was reopened to the public in 2017, aimed to transform the mosque into more than a place of worship. It was envisioned as a religious tourism destination capable of attracting both local residents and visitors from outside the region. In an interview, the daily chairman of the mosque management board, Mr. H. Luthfi Ishak, explained that the revitalization process integrated the previously separate mosque structure and Merdeka Field into a unified

area known as Taman Kurma (Date Palm Park). This concept strengthened the mosque's function as a center of spirituality while also serving as a pleasant public space for families.

Architecturally, the As-Salam Grand Mosque underwent a significant transformation reflecting Islamic symbolic values and Middle Eastern architectural aesthetics. The mosque now features seven domes inspired by the Islamic concept of the seven heavens. These domes were added during the 2019 renovation phase, expanding from the original single main dome. The structure is further enhanced by distinctive Middle Eastern elements such as twin minarets and date palm trees, reinforcing the mosque's visual identity as a city icon. With a two-story structure capable of accommodating up to 5,000 congregants, it stands as one of the largest and most magnificent mosques in the region. Its design, reminiscent of the Prophet's Mosque in Madinah, evokes a strong spiritual and historical impression for visitors.

The uniqueness and appeal of the mosque are further strengthened by the presence of Taman Kurma, a key feature of the revitalization project. This park integrates the mosque area with Merdeka Field into a spacious and comfortable green zone. Based on observations and interviews, the park is planted with 63 date palm trees symbolizing the age of Prophet Muhammad (peace be upon him). The addition of fountains, pedestrian pathways, and resting areas enhances not only the aesthetic quality of the space but also creates a serene and religious atmosphere that encourages visitors to spend more time in the area. The integration of the park with the mosque transforms it into both a place of worship and a harmonious space for social interaction, reflecting the Islamic philosophy that regulates both the relationship with God and relationships among people.

The development of Taman Kurma also serves as a strategic initiative to attract tourists and support the city's religious tourism program. With an integrated spatial layout and visitor-friendly facilities, the mosque complex has become more vibrant and inclusive. According to mosque administrators, the park has become a new magnet for the community, serving both religious and recreational purposes. It is particularly crowded in the evenings and on weekends, indicating the successful implementation of the city's religious tourism concept.

In addition to the park development, revitalization included the enhancement of Alun-Alun Merdeka as part of the broader urban renewal surrounding the mosque. Under the leadership of Mayor H. Rahmat Hidayat, Taman Kurma was refined into a more representative city square. The area now features a prominent "Alun-Alun Merdeka Kota Lubuklinggau" landmark and a public viewing area for community activities. This square functions not only as a public gathering space but also as a venue for spiritual engagement, as visitors can conveniently perform prayers at the adjacent mosque. The separation between recreational and worship areas through physical partitions was implemented to preserve the sacredness of the mosque from profane activities.

The impact of revitalization extends beyond physical improvements to increased public awareness of cleanliness and order within the mosque environment. According to the head of mosque security, management has become more structured, particularly during large public events such as New Year celebrations. The separation of functional zones encourages visitors to adjust their behavior appropriately,

demonstrating that well-planned physical development can generate positive social and spiritual outcomes when accompanied by effective governance.

Overall, the As-Salam Grand Mosque has evolved into a representative center of religious, social, and tourism activities in Lubuklinggau City. The revitalization of the mosque and its surrounding area has strengthened its role not only as a place of worship but also as a symbol of urban identity that integrates religious values, architectural aesthetics, and communal solidarity. It exemplifies how development grounded in Islamic values can enhance community well-being and city image. Through careful planning and collaboration, the government and mosque administrators have demonstrated that a place of worship can also function as a sustainable center of civilizational progress.

Based on the findings of this study, the physical revitalization of the As-Salam Grand Mosque constitutes a strategic effort to strengthen its socio-religious functions within the framework of religious tourism. This revitalization is not merely aimed at beautifying the mosque or enhancing its visual appeal, but at shaping a socio-religious space capable of accommodating worship activities, social interaction, and community religious programs in a balanced manner. The integration of the mosque with urban public space positions it as a meeting point between spiritual and social activities. Spatial planning enables inclusive use of the area without disrupting worship. The separation of worship and public zones serves as a crucial strategy for maintaining sacredness amid increasing tourist visits. Thus, physical revitalization functions as an instrument to reinforce the mosque's role as both a sacred space of worship and an adaptive socio-religious public space.

Moreover, the mosque's physical revitalization carries symbolic meaning in strengthening Islamic identity and collective community pride. Architectural elements are interpreted not merely as aesthetic features but as representations of religious values and as instruments of education and social development. Through this approach, physical revitalization contributes to the formation of a religious public space grounded in Islamic spiritual principles.

Strategy for Strengthening Mosque Management in the Context of Religious Tourism

Strengthening institutional management constitutes a key strategy in safeguarding the socio-religious functions of the As-Salam Grand Mosque amid the development of religious tourism. Mosque governance is directed toward the implementation of participatory management involving mosque administrators, the local government, and the broader community. This approach seeks to ensure that all development programs remain aligned with the mosque's core functions of worship, da'wah, and social service.

Program planning is conducted by taking into account the needs of congregants and surrounding communities, as well as the evolving dynamics of tourism activities. Mosque funding is derived from multiple sources, including congregational donations and institutional support, which are allocated to sustain religious activities, social programs, and facility maintenance. Nevertheless, the findings indicate that strengthening documentation systems and enhancing transparency remain ongoing challenges that must be addressed to ensure greater accountability and long-term sustainability in mosque governance.

Within the framework of religious tourism, mosque management also plays a crucial role in regulating visitor flow and activities to prevent disruptions to the solemnity of worship. Mosque administrators implement policy adjustments and spatial arrangements as adaptive strategies to accommodate increasing interaction between congregants and tourists. This demonstrates that strengthening mosque management extends beyond administrative functions, serving as a protective mechanism to preserve the mosque's socio-religious integrity.

Social and Digital Da'wah Strategies in Maintaining Religious Functions

The da'wah strategy of the As-Salam Grand Mosque has evolved alongside its transformation into a religious tourism destination. Da'wah is no longer confined to conventional religious sermons but is understood as a broader process of social guidance and community education that adapts to technological developments and changing patterns of social interaction (Masruroh et al., 2025). The utilization of digital media has become a central strategy in expanding the reach of da'wah and maintaining the mosque's relevance amid the dynamics of religious tourism. Religious activities, Islamic studies, and mosque programs are disseminated through various digital platforms, enabling wider public access, including among younger generations. This strategy reinforces the mosque's educational function and allows da'wah messages to be delivered in a more contextual and inclusive manner.

In addition to digital da'wah, the As-Salam Grand Mosque actively develops social da'wah through community-based activities involving congregants and local residents. These socio-religious initiatives serve to strengthen social solidarity and empower the Muslim community, while ensuring that the mosque remains a vibrant center of socio-religious engagement. Accordingly, social and digital da'wah strategies function as essential instruments in sustaining the mosque's religious role amid the increasing intensity of religious tourism activities.

DISCUSSION

The findings of this study indicate that the revitalization of the As-Salam Grand Mosque in Lubuklinggau City within the context of religious tourism represents a strategic process involving negotiation between the mosque's sacred and social functions. Revitalization extends beyond the physical structure to encompass the strengthening of institutional governance and the development of adaptive da'wah systems responsive to social and cultural dynamics. This confirms that the mosque, as a religious institution, is not static but continually transforms in response to social change without losing its fundamental role as a center of worship and community development. Consequently, the development of religious spaces as tourism destinations must consider sustainability: the balance between religious experience, local economic development, and the preservation of community cultural values. In this perspective, physical revitalization is not merely a visual attraction but part of sustainable religious tourism that reinforces the mosque's socio-religious functions (Noer et al., 2024). This principle aligns with Qur'anic values affirming that mosques are sacred spaces to be honored and preserved. Allah states:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day...” (Qur'an 9:18).

This verse emphasizes that prospering the mosque is not limited to physical construction but includes safeguarding its worship function and spiritual values. Therefore, the physical arrangement of mosques as religious tourism destinations must remain oriented toward preserving sacredness and devotion in worship. The strategy of physically revitalizing the mosque in integration with urban public space demonstrates how a mosque can function as an inclusive socio-religious space. From the perspective of the sociology of religion, such religious public spaces enable cross-group social interaction while maintaining religious symbols and values. In modern religious tourism studies, the quality of physical space plays a crucial role in shaping visitors' religious and social experiences, not merely their visual impressions. Recent empirical research confirms that comfort, accessibility, and spatial organization of worship places influence tourists' perceptions of spiritual value and the image of religious destinations (Saefulloh & Khasanah, 2024). Nevertheless, the openness of mosque space also poses the risk of profanation if not balanced with clear zoning and regulation. This finding supports the view that modern religious spaces exist in tension between sacredness and social openness, requiring management strategies sensitive to spiritual values.

Zubaedi (2016) asserts that revitalizing the mosque's social function is a strategic effort to restore its role as a community center encompassing worship, education, social, and cultural functions. Revitalization is not synonymous with physical development alone but rather the strengthening of social and managerial functions to address community needs. In the case of the As-Salam Grand Mosque, physical revitalization has created opportunities for the mosque to function as a religious public space accessible to congregants and tourists alike. However, mosque revitalization theory emphasizes that physical enhancement must be accompanied by strengthening socio-religious functions to prevent the loss of its primary orientation. This ultimately depends on how institutional management is implemented.

Strengthening institutional management, as demonstrated in this study, underscores the importance of participatory governance in safeguarding socio-religious functions. Multi-stakeholder involvement enhances institutional legitimacy and strengthens collective community ownership of the mosque. Within religious tourism, mosque management functions not merely as administrative governance but as a value guardian ensuring that tourism activities do not disrupt worship solemnity or da'wah orientation (Pratiwi & Efendi, 2025; Rahmat et al., 2019; Agusti et al., 2025). However, the study also identifies weaknesses in documentation systems and transparency, which may undermine accountability and sustainability. Institutional governance further requires empowerment-based management, including strategic planning of socio-religious programs, capacity building for administrators, and active community engagement. The mosque must be managed as a social institution with a clear vision of da'wah and community empowerment. Its social function will be optimized when it simultaneously performs educational and social roles (Abdillah et al., 2023; D. & Tanjung, H., 2018; Pratiwi & Efendi, 2025).

The development of social and digital da'wah emerges as a strategic response to changing patterns of religiosity in the digital era and religious tourism context. Digital media utilization enables the mosque to expand its outreach and reach segments previously inaccessible through conventional methods. Within contemporary da'wah frameworks, this strategy reinforces the mosque's educational function and sustains its relevance amid modernization and the commercialization of religious spaces. Nevertheless, digital da'wah

requires content management oriented toward strengthening religious moderation so that da'wah messages are not reduced to mere spectacle or symbolic consumption.

Furthermore, the study reveals the risk of commodification of religious symbols in mosque-based religious tourism development. When the mosque is positioned solely as a tourism object, there is a tendency for orientation to shift from spiritual value to economic and visual value. Such conditions may obscure socio-religious functions and diminish sacred meaning. Therefore, revitalization strategies must be proportionally designed, positioning religious tourism as a supportive instrument rather than the primary objective of mosque management. Theoretically, these findings enrich the discourse on mosque management and religious tourism by emphasizing the importance of integrating spiritual, social, and managerial dimensions. In parallel, religious destination management studies affirm that strengthening institutional governance through fundamental management principles—planning, organizing, and controlling—is essential for maintaining alignment between tourism activities and the mosque's worship and da'wah functions.

Based on the discussion above, at least six strategic approaches can be identified in strengthening socio-religious functions within religious tourism:

- a. Value-based physical revitalization grounded in sacred principles;
- b. Strengthening participatory institutional governance;
- c. Reinforcing the mosque's function as a community center;
- d. Developing social and digital da'wah;
- e. Preventing the commodification of religious symbols; and
- f. Implementing mosque management based on socio-religious sustainability.

Mosque revitalization oriented toward socio-religious functions not only enhances the attractiveness of religious tourism but also preserves the mosque's role as a center of community development and Islamic civilization. Accordingly, mosque management in the era of religious tourism requires strategies grounded in religious values, participatory governance, and adaptive, contextual da'wah systems. The mosque's social, da'wah, and empowerment functions must remain the primary orientation, while religious tourism is positioned as a supportive instrument to expand the mosque's societal reach.

CONCLUSION

This study concludes that the development of mosques as religious tourism destinations requires revitalization strategies oriented toward strengthening their socio-religious functions. The case of the As-Salam Grand Mosque in Lubuklinggau City demonstrates that mosque revitalization cannot be understood merely as physical development or enhancement of tourism appeal, but rather as a strategic process involving spatial management, institutional strengthening, and the development of adaptive da'wah systems responsive to social dynamics. Physical revitalization plays a crucial role in shaping an inclusive socio-religious space integrated with urban public areas. Through proportional zoning and spatial arrangements, the mosque is able to balance its worship and social functions without compromising its sacredness. Strengthening institutional management through participatory governance and multi-stakeholder collaboration also emerges as a key factor in sustaining the mosque's socio-religious role amid increasing religious tourism activities.

Furthermore, the development of social and digital da'wah has proven to be an effective strategy in expanding outreach and reinforcing the mosque's educational function. The utilization of digital media and socio-religious activities enables the mosque to remain relevant to diverse segments of society, including younger generations, without diminishing its religious authority as a center of community guidance. However, the study also highlights challenges, particularly the risk of commodifying religious symbols and shifting the sacred meaning of the mosque if religious tourism is not managed proportionally. Overall, this research contributes to the discourse on mosque management and religious tourism by offering an integrative perspective that bridges spiritual, social, and managerial dimensions. Practically, the findings emphasize the importance of policy formulation and management strategies that position religious tourism as a supporting instrument for strengthening socio-religious functions, rather than as the primary objective. Through such an approach, mosques can continue to serve as centers of worship, da'wah, education, and community empowerment within the dynamics of modern society.

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ETHICAL STATEMENT

This research is carried out by adhering to the principles of research ethics that uphold respect for human rights, human dignity, fairness in the treatment of research subjects, balance between benefits and risks, and scientific integrity, which includes honesty and openness in reporting data and research results.

AI DECLARATIONS

The authors declare that artificial intelligence (AI)-assisted tools were used to support the literature review process in the introduction, particularly for identifying relevant studies and improving clarity of synthesis. All interpretations, critical analyses, and scholarly judgments remain the full responsibility of the authors.