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Typology of Tafsir Manuscript Studies in Indonesian State Islamic Higher Education

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Abstract

Research on tafsir manuscripts in Indonesia, particularly at State Islamic Religious Universities, has grown rapidly in recent decades. However, existing research remains fragmented and has not yet resulted in a comprehensive typology of tafsir manuscript studies in Indonesia. This study employs a systematic literature review using a qualitative approach. Data were obtained from journal articles, theses and research reports retrieved from various academic databases. Analysis was conducted using typological classification techniques and an epistemological framework to identify patterns in the study of tafsir manuscripts. The results indicate that studies of tafsir manuscripts at State Islamic Religious Universities in Indonesia are still dominated by philological and content analysis approaches, followed by studies of historicity and manuscript authentication. Studies examining the sources of interpretation used by *mufassir* are relatively limited, thus opening opportunities for further development through the epistemological perspective of sources. These findings underscore the need for an epistemological orientation to enrich the study of tafsir manuscripts and broaden the academic discourse on Quranic exegesis in Indonesia.

INTRODUCTION

Exegetical manuscripts are an important part of the intellectual heritage of Islam in the Nusantara, documenting the process of transmission, production, and development of Quranic exegesis in various social, cultural, and religious contexts (Muhammad, 2025; Samsir et al., 2025). As primary sources for the study of exegesis, these manuscripts not only preserve interpretive texts but also reflect the intellectual dynamics of scholars as they responded to the realities of their time. From 2021 to 2026, academic interest in exegetical manuscripts has grown significantly, particularly within State Islamic Religious Universities. This increase is marked by a growing number of studies on exegetical manuscripts found across various regions of Indonesia, ranging from Java and Sumatra to Kalimantan and the Malay Archipelago. This phenomenon indicates that exegetical manuscripts are no longer viewed merely as historical artifacts but as crucial sources for understanding the development of Indonesia's Islamic scholarly tradition (Mursyid, 2021).

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Current research trends remain dominated by the philological paradigm. The primary focus of research generally centers on the physical description of historical manuscripts, textual criticism, *tahqiq*, manuscript characteristics, and the reconstruction of texts considered authoritative. This approach has made a significant contribution to manuscript preservation efforts and the provision of valid texts for further research. However, the dominance of the philological perspective has led to manuscripts often being understood merely as material and textual objects, while the knowledge they contain, their intellectual frameworks, methods of interpretation, and scholarly paradigms have not received commensurate attention (Munir, 2024). Consequently, the potential of exegetical manuscripts as a source for understanding the epistemology of exegesis has not yet been fully explored.

Developments in contemporary exegesis theory indicate a shift in orientation from text-centered studies toward studies that emphasize the epistemological dimensions of interpretation (Hidayatullah et al., 2026). From this perspective, exegesis is understood as a field of knowledge shaped by authoritative sources, methodologies, social contexts, and specific scientific paradigms. Therefore, exegetical manuscripts are not only important to study in terms of their textual authenticity and history, but they also need to be examined as representations of the knowledge systems underlying the emergence of a particular interpretation. An epistemological approach enables researchers to uncover how exegetical scholars construct arguments, utilize reference sources, construct the meaning of the Quran, and interact with the broader Islamic intellectual tradition (Nurhidayati et al., 2025). Thus, the study of exegetical manuscripts can make a more significant contribution to the development of contemporary exegetical theory.

Based on the explanation above, the research gap indicates that studies of tafsir manuscripts at State Islamic Religious Universities during the 2021–2026 period have been primarily focused on philological, codicological, textual, and historical aspects specifically on the identification, description, authentication, and editing of manuscript texts. Meanwhile, systematic research that maps trends in manuscript studies while analyzing the epistemological orientations underpinning these studies remains very limited. Consequently, the evolution of the research paradigm for tafsir manuscripts particularly the shift from a philological orientation toward epistemological studies of tafsir has not yet been comprehensively documented.

Based on this gap, this article presents novelty in three aspects. First, the methodological aspect, namely the application of a Systematic Literature Review to collect and synthesize various existing studies on tafsir manuscripts at State Islamic Religious Universities in Indonesia (Hadi & Ramli, 2025). Second, the analytical aspect involves the application of a typological approach to categorize research on tafsir manuscripts into the categories of philology, codicology, textual criticism, history, and tafsir studies (Hasibuan et al., 2020). The third theoretical element is the application of epistemological analysis to identify the orientation of knowledge, sources of authority, methods of interpretation, and scientific paradigms that form the foundation of tafsir manuscript research (Nurhidayati et al., 2025). Through this approach, this study not only outlines a framework for the study of tafsir manuscripts but also explains the paradigm shift in research currently taking place within Indonesia's State Islamic Higher Education Institutions.

The implications of this study are expected to make a conceptual contribution to strengthening the development of epistemology-based studies of tafsir manuscripts, to enrich the landscape of tafsir manuscript research at

State Islamic Religious Universities, and to serve as a reference for researchers in formulating research directions for manuscripts that are not only oriented toward text preservation, but also on the revelation of knowledge constructions and interpretive methodologies. Furthermore, this study is expected to serve as a foundation for curriculum development, research policy, and the preservation of Islamic intellectual heritage oriented toward the advancement of contemporary scholarship.

METHODS

This study employed the Systematic Literature Review method using a qualitative approachand a typological-epistemological analysis (Adlini et al., 2022; Armita, 2025; Aryasutha et al., 2025; Binti Fauzi et al., 2026; Engkizar et al., 2026; Rahmi et al., 2023). The Systematic Literature Review method was used to systematically identify, select, evaluate, and synthesize various scientific publications discussing tafsir manuscripts within Indonesia's State Islamic Higher Education Institutions. The research data, spanning the years 2021–2026, consisted of nineteen sources, including journal articles, undergraduate theses, master's theses, doctoral dissertations, and research reports, obtained through searches of various academic databases such as Google Scholar, Garuda, and the repositories of State Islamic Religious Universities. Data selection was based on predetermined inclusion and exclusion criteria, specifically publications that specifically discuss tafsir manuscripts and were published within a specific timeframe. The selected data were then analyzed through three stages: identification of research characteristics, classification of study typologies, and epistemological interpretation. In the typology stage, the studies were grouped into the following categories: philological, codicological, textual, historical, and exegetical studies (Engkizar et al., 2025; Hakim & Ahmad, 2022).

Furthermore, an epistemological analysis was conducted to examine the orientation of knowledge, sources of authority, methods of interpretation, and the scientific paradigms underlying the research on these manuscripts (Engkizar et al., 2026; Joner, 2025; Shihab, 2016). Through this method, the study seeks to map the development of research on exegetical manuscripts at State Islamic Higher Education Institutions in Indonesia, while also explaining the shift in research orientation from philology toward the epistemology of exegesis.

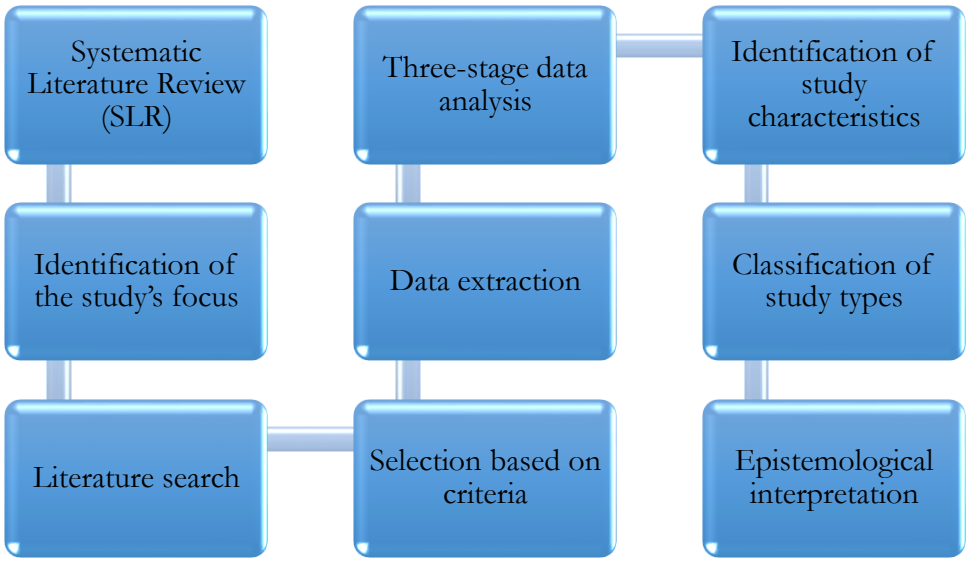


Fig 1. Steps in Qualitative Research

RESULT AND DISCUSSION

As a first step, this study maps the general characteristics of research on tafsir manuscripts conducted at State Islamic Religious Universities in Indonesia. This mapping includes the year of publication, the researchers, the research titles, the manuscripts studied, and the researchers' home institutions. The presentation of this data aims to provide an initial overview of the development of research on tafsir manuscripts as a basis for further analysis regarding the typology of such studies.

Table 1. A Survey of Tafsir Manuscripts at State Islamic Higher Education Institutions in Indonesia

No.	Year	Researcher (s)	Research Title	Manuscript Examined	State Islamic Higher Education Institution
1.	2026	Ika Maula Nur Fauziyah, Abad Badruzama, Thoriqul Aziz, and Adrika Fithrotul Aini	The Quranic Manuscript and the Pedagogical Dynamics of Islamic Boarding Schools: A Codicological and Textological Analysis of the Quranic Manuscript of KH. Ilyas Penarip Mojokerto	Quranic Manuscript of KH. Ilyas Penarip Mojokerto	Universitas Islam Negeri Kiai Ageng Muhammad Besari, Ponorogo
2.	2025	Kelsya Joner	Codicological and Textological Analysis of The Tafsir Jalalain Manuscript at Surau Baru Bintungan Tinggi Padang Pariaman	Tafsir Jalalain	Universitas Islam Negeri Sultan Syarif Kasim, Riau
3.	2025	Nur Mega Indah	Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil by Imam al-Baydawi: A Comparative Analysis of the Manuscript and Printed Versions	Tafsir Anwar Al-Tanzil Wa Asrar Al-Ta'wil	Universitas Islam Negeri Siber Syekh Nurjati, Cirebon
4.	2025	Yusria Amalia, and Bashori	A Study of Tafsir al-Jalalayn by	Tafsir Al-Jalalain	Universitas Islam Negeri Antasari,

			Jalaluddin al-Mahalli and Jalaluddin al-Suyuti		Banjarmasin
5.	2025	Maulida Putri, Lathifah Nafsi, and Syafira Mardhotilla Wahyuni	Eschatological Exegesis: A Study of a Nineteenth-Century Manuscript in Palembang	Nineteenth-Century Manuscript in Palembang	Universitas Islam Negeri Imam Bonjol, Padang
6.	2024	Rizka Fikriyana Putri	A Study of the Tafsir Jalalayn Manuscript in the Lasem Mosque Library: A Philological Analysis	Tafsir Jalalain	Universitas Islam Negeri Walisongo, Semarang
7.	2024	Elviana Rizka Amelia, and Bashori	Studi Kitab Tafsir Alquran al-Azim Karya Ibnu Katsir	Tafsir Alquran al-Azim Karya Ibnu Katsir	Universitas Islam Negeri Antasari, Banjarmasin
8.	2024	Salsabila Qatrunnada, and Aufa Dzakiyyah Rahmi	Characteristics of the Ancient Manuscript of Shaykh Mudo Abdul Qadim in Belubus, Lima Puluh Kota Regency	Tafsir Jalalain	Universitas Islam Negeri Imam Bonjol, Padang
9.	2023	Akhmad Puji Nur Taufiqurroh man	History and Characteristics of the Tafsir Jalalayn Manuscript by Sahid: A Philological Study	Tafsir Jalalain Karya Sahid	Universitas Islam Negeri Walisongo, Semarang
10.	2023	Aziizatul Khusniyah	The Sufi Interpretation of Surah al-Fatihah in the Kajen Pati Manuscript Collection	Sufi Exegesis in the Kajen Pati Manuscript Collection	Institut Agama Islam Negeri Kudus
11.	2023	Aidil	The Manuscript of Tafsir al-Qawl al-Bayan by Shaykh Sulaiman Arrasuli: A Philological	Tafsir al-Qawl al-Bayan Karya Syeikh Sulaiman Arrasuli	Universitas Islam Negeri Sunan Ampel, Surabaya

			Study of Surah al-Mu'awwidhatayn		
12.	2022	Vayumi	A Study of Tafsir al-Gayo by Abdurrahim Daudy	Tafsir al-Gayo Karya Abdurrahim Daudy	Universitas Islam Negeri Syarif Hidayatullah, Jakarta
13.	2022	Sulton Hidayat	Characteristics of the Manuscript of Tafsir al-Ayat al-Ahkam by Kiai Abu al-Fadl Senori, Tuban, East Java: A Codicological and Textological Review	Tafsir al-Ayat al-Ahkam by Kiai Abu al-Fadl Senori	Universitas Islam Negeri Walisongo, Semarang
14.	2022	Diyaul Aziz	The Interpretation of Surah al-Ikhlas in the Tasfiyah Manuscript by K.H. Ahmad Rifa'i of Kalisalak, Edited by K.H. Shohibul Imdad	Tasfiyah Manuscript by K.H. Ahmad Rifa'i	Universitas Islam Negeri Walisongo, Semarang
15.	2022	Wendi Parwanto	The Vernacularization of Quranic Exegesis in West Kalimantan: A Study of Tafsir Ayat al-Siyam by Muhammad Basiuni Imran	Tafsir Ayat al-Siyam by Muhammad Basiuni Imran	Institut Agama Islam Negeri Pontianak
16.	2022	Wendi Parwanto and Riyani	Visualizing Esoteric Reasoning in Malay-Jawi Exegesis: An Interpretive Study of QS. al-Fatihah in the Manuscripts of	Tafsir of Muhammad Basiuni Imran and Tafsir Nurul Ihsan by Said bin Umar al-Kedah	Institut Agama Islam Negeri Pontianak

			Muhammad Basiuni Imran and Nurul Ihsan by Said bin Umar al-Kedah		
17.	2021	Mohhamad Habib	The Authentication of Pesantren Manuscripts in Indonesia in the Field of Qur'anic Exegesis	Pesantren Exegetical Manuscripts in Indonesia	Universitas Islam Negeri Sunan Kalijaga, Yogyakarta
18.	2021	Ihsan Nurmansyah	Malay-Jawi Quranic Exegesis in West Kalimantan: A Codicological and Historical-Periodical Study of the Manuscripts Tafsir Tujuh Surah and Ayat al-Siyam by Muhammad Basiuni Imran	Tafsir *Tujuh Surah* and Ayat al-Siyam	Universitas Islam Negeri Sunan Kalijaga, Yogyakarta
19.	2021	Muhammad Asadulloh	The Interpretation of Surah al-Fatihah by a Banyuwangi Kiai: A Manuscript Study of Tafsir al-Quran al-Karim in Indonesian by K.H. Suhaimi Rofiuddin	Tafsir al-Quran al-Karim in Indonesian by K.H. Suhaimi Rofiuddin	Universitas Islam Negeri Sunan Ampel, Surabaya

Based on the results of a survey of nineteen studies on tafsir manuscripts conducted at State Islamic Religious Universities in Indonesia between 2021 and 2026, it is evident that research on tafsir manuscripts has seen significant growth, particularly in 2022 and 2025. This trend reflects a growing awareness among academics regarding the importance of preserving and studying tafsir manuscripts and indicates a shift in the orientation of tafsir research at Indonesian State Islamic Universities from a focus primarily on printed tafsir texts toward the exploration of tafsir manuscripts. Various research themes also show that tafsir manuscripts are not only viewed as cultural heritage but also as important primary data in tafsir research, as they can provide

information regarding the development of the tradition of Quranic exegesis and the thoughts of Islamic scholars.

Academics' awareness of the importance of studying tafsir manuscripts as sources of scientific value aligns with the views of philologists such as Fathurrahman, who regard manuscripts as sources containing ideas and knowledge, as well as historical documents that record the development of scholarly traditions, networks of knowledge transmission, and socio-religious dynamics of their time (Fathurahman, 2005).

From an institutional perspective, the State Islamic University Walisongo in Semarang stands out as the most productive institution in the study of tafsir manuscripts. Nevertheless, the mapping results indicate that manuscript research is not centralized but is distributed across various State Islamic Higher Education Institutions, whether located in Sumatra, Java, Kalimantan, or other regions. The distribution of research on tafsir manuscripts in Indonesia indicates an even development of such studies across State Islamic Higher Education Institutions, which is not concentrated in a single institution or specific region. This also serves as a positive indicator for exploring and researching various local manuscripts and publishing them so that they can be made known to a wider audience.

The table above illustrates the diversity of research subjects, providing an important insight into the direction of manuscript research. While some studies focus on the Jalalain exegesis manuscript, the research subjects are generally dominated by local exegesis manuscripts, such as studies of 19th-century manuscripts in Palembang, Sufi exegesis in the Kajen Pati manuscript collection, the *Al-Qawl al-Bayan* exegesis, the Al-Gayo exegesis, and the works of Muhammad Basiuni Imran. Studies of these local tafsir manuscripts help enrich our understanding of the historical development of tafsir in Indonesia.

Overall, the results of this mapping have illustrated the landscape of tafsir manuscript research at State Islamic Higher Education Institutions in Indonesia during the 2021–2026 period. This mapping reveals patterns in the distribution of institutions, the diversity of research subjects, and the development of tafsir manuscript studies. These findings serve as the foundation for moving on to the next stage: the typology of approaches to tafsir manuscript studies.

Typology of Studies on Tafsir Manuscripts at State Islamic Religious Universities in Indonesia

Based on a review of previous studies on the study of tafsir manuscripts at State Islamic Religious Universities, a variety of approaches and research focuses were identified that reveal certain trends. This diversity serves as the basis for identifying a typology of previous research on tafsir manuscripts. To facilitate understanding, these findings are presented in the following table.

Table 2. Previous studies on the analysis of tafsir manuscripts at State Islamic Religious Universities

No.	Formal Object	Research Focus	Related Studies
1.	Philology of Exegetical Manuscripts	Codicology and textology	Article 1 (Fauziyah et al., 2026); Article 2 (Joner, 2025); Article 3 (Indah, 2025); Article 6 (Putri et al., 2025); Article 8 (Qatrunnada & Rahmi, 2024); Article 9 (Taufiqurrohman, 2023);

			Article 11 (Aidil, 2023); Article 13 (Hidayat, 2022); Article 18 (Nurhidayati et al., 2025)
2.	Content Analysis	The methodology (*manhaj*) of exegetical manuscripts, analysis of exegetical content, interpretive thought, and the vernacularization or locality of Quranic exegesis	Article 4 (Amelia & Bashori, 2024); Article 5 (Putri et al., 2025); Article 7 (Amelia & Bashori, 2024); Article 10 (Khusniyah, 2023); Article 12 (Vayumi, 2022); Article 14 (Aziz & Imdad, 2022); Article 15 (Parwanto & Riyani, 2022); Article 16 (Parwanto, 2022); Article 19 (Asadulloh, 2021)
3.	Historicity	The history of the emergence, development, dissemination, and contribution of exegetical manuscripts	Article 9 (Taufiqurrohman, 2023); Article 18 (Nurhidayati et al., 2025)
4.	Falsification	Examining the authenticity and validity of claims concerning exegetical manuscripts	Article 17 (Habib, 2021)

Based on an analysis of the approaches and research focuses in studies of tafsir manuscripts at State Islamic Religious Universities in Indonesia, it is evident that philological research is the most dominant approach. This dominance indicates that research on tafsir manuscripts remains focused on preservation, inventory, transliteration, editing, and the provision of academically reliable texts before any analysis of the interpretive content is conducted. This finding aligns with modern philological perspectives, which regard philological stages as the primary foundation of manuscript research. This process is referred to as giving voice to the silent text that is, reviving historical texts that have suffered damage or imperfections, whether physical or textual, so that the meanings contained within them can be understood and studied scientifically (Munir, 2024).

Nevertheless, the mapping results also reveal a growing trend toward content-analysis-oriented research. This trend indicates a shift in research focus from philological studies toward the study of interpretive thought. Research no longer stops at the aspects of codicology and textual criticism but has begun to examine the methodology of exegesis, interpretive styles, the content of thought, and the phenomenon of vernacularization in exegetical manuscripts. This shift is a logical continuation of philological research. Once a text has been successfully verified through philological processes, the next step is to uncover and analyze the ideas contained within it. As Fathurahman points out, manuscripts contain a wealth of information regarding thought, knowledge, history, customs, and the lives of past societies (Fathurahman,

2022). These findings indicate an effort to bridge philological research with the study of exegesis so that exegetical manuscripts can make a broader contribution to the development of the science of exegesis.

Furthermore, the existence of research employing a historical approach demonstrates scholars' attention to the social and historical contexts underlying the creation of exegetical manuscripts. Through this approach, manuscripts are not understood as standalone products, but rather as part of the process of knowledge transmission, scholarly networks, and the socio-religious dynamics of their time. According to Charles, the historical approach is crucial in research because it allows us to understand the changes and developments in an event, a law, or even a historical period that occurred in the past (Suparlan, 2019). In the study of exegetical manuscripts, the historical approach helps explain how these manuscripts evolved, spread, and contributed to the formation of Islamic intellectual traditions in Indonesia.

Conversely, the falsification approach remains very limited in research on tafsir manuscripts at State Islamic Religious Universities. The minimal use of this approach indicates that efforts to re-examine claims regarding the authenticity, authorship, and historical validity of manuscripts have not yet become a primary focus for researchers.

Epistemological Studies of Tafsir as a Direction for Manuscript Research Development

The findings of this study indicate that research on tafsir manuscripts at State Islamic Religious Universities in Indonesia is still dominated by philological, codicological, and textual approaches focused on inventory, physical description, transliteration, and manuscript editing. This dominance is a natural development because, as noted by philology experts, the primary goal of philology is to reconstruct a text as closely as possible to its original form, thereby producing an edition that is scientifically accountable (Muhammad, 2025). In other words, philology serves as a methodological prerequisite before a manuscript can be analyzed further. However, the results of this study also indicate that the majority of manuscript studies stop at the stage of text preparation and reading, so that manuscripts are more often positioned as textual artifacts rather than as sources for understanding the dynamics of the development of exegetical scholarship.

In fact, a tafsir manuscript is, in essence, an intellectual product that documents the process by which an exegete produces knowledge. Therefore, once the text has been successfully reconstructed through a philological approach, research should no longer focus solely on what is being interpreted, but also on how that interpretation is constructed. Questions regarding how an exegete selects references, establishes scholarly authority, combines tradition (*ma'tsur*) with reasoning (*ra'yi*), and constructs interpretive arguments are epistemological issues that cannot be explained solely through philological analysis or a description of content. From this perspective, manuscripts serve not only as a medium for preserving intellectual heritage but also as historical documents of knowledge that preserve traces of the exegete's thought processes.

The urgency of epistemological studies of exegesis has been emphasized by al-Dzahabi in his *Kitab Al-Tafsir wa al-Mufassirun*, which identifies the discussion of *masadir al-tafsir* as one of the foundations for understanding the nature of an exegetical work. According to him, the quality and style of a tafsir are determined not only by the results of its interpretation but also by the sources used in the interpretive process (Al-Dhahabi, 2012). An epistemological study of tafsir should not stop at analyzing the product of

interpretation but should strive to uncover the sources, methods, and scholarly paradigms that underpin the creation of a tafsir. Thus, epistemological analysis enables researchers to understand the knowledge structures that shape a work of exegesis, rather than merely describing the content of its interpretation.

In this context, the classification of *tafsir bil-ma'tsur* and *bil-ra'yi* is not merely the objective of the analysis, but rather a tool for tracing the sources of interpretation that shape the *mufassir's* framework of thought. Scholars emphasize that an acceptable *tafsir bil-ra'yi* is not an interpretation based on arbitrary opinion, but rather ijtihad that remains grounded in the Quran, hadith, the rules of the Arabic language, the opinions of scholars, and the principles of *shari'ah* (Al-Khalidi, 2020). Therefore, the examination of the dominance of the use of transmitted texts (*ma'tsur*) or rational reasoning (*ra'yi*) in manuscripts is not intended merely to classify types of exegesis, but to reveal how the authority of such scholarship is established, how intellectual traditions are transmitted, and how an exegete constructs the arguments for his interpretation. An analysis of these sources of exegesis will ultimately reveal the network of references, patterns of knowledge transmission, and the epistemological framework underpinning the creation of a work of exegesis.

Based on this argument, the results of this study indicate that the direction of research on tafsir manuscripts in Indonesia needs to shift from a purely text-oriented approach toward a knowledge-oriented approach. Philology retains its fundamental role as the foundation for providing authentic texts, but this stage should serve as a gateway to developing epistemological studies of tafsir. Through an analysis of interpretive sources in manuscripts, research can not only explain the content of a tafsir work but also reconstruct the process of knowledge formation, the intellectual networks of exegetes, and the development of the scholarly tradition of tafsir in Islamic history. As an illustrative case, one of the tafsir manuscripts documented in the University of Tokyo's collection indicates the existence of al-Baydawi's exegetical manuscript and reveals a tendency toward the use of *ra'yi*-based exegetical sources. Although not the primary focus of this study, these findings suggest that an analysis of exegetical sources within exegetical manuscripts is entirely feasible and has the potential to yield new insights into the epistemological construction of exegesis. Thus, exegetical manuscripts can be understood not merely as a written cultural heritage, but as primary sources that preserve traces of the epistemological evolution of exegesis.

CONCLUSION

The results of this study indicate that research on tafsir manuscripts within Indonesia's State Islamic Higher Education Institutions remains dominated by philological, codicological, historical-textual, and content analysis approaches. Meanwhile, the epistemological approach to tafsir has not yet developed to its full potential. The typological mapping conducted successfully illustrates the direction of research on tafsir manuscripts while identifying areas of study that have not yet been extensively explored, namely the analysis of authoritative sources, methods of interpretation, and the construction of knowledge underpinning tafsir manuscripts. The results of this study emphasize that tafsir manuscripts need to be understood not only as objects of textual preservation but also as sources for reconstructing the Islamic intellectual tradition through the epistemological perspective of tafsir. Therefore, future research is encouraged to develop epistemological studies on specific exegetical manuscripts, particularly through an analysis of sources of interpretation (*bil-ma'tsur* and *bil-ra'yi*), thereby enriching the development of

exegetical studies, expanding the research landscape of Indonesian manuscripts, and serving as a reference for the advancement of research and the study of the Quran and exegesis.

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DECLARATIONS

Author contribution

Nikmatul Khairiyah: Conceptualization, Methodology, **Mirna Putri & Naufal Haris Fadilah:** Data Curation, Writing–Original Draft Preparation. **Yulfira Riza & Rusydi AM:** Investigation, Data Curation, **Faizin & Efendi:** Validation, Writing–Reviewing and Editing, Supervision.

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