

THEOCENTRIC AND ANTHROPOCENTRIC MANAGEMENT INTEGRATION IN INDONESIAN PESANTREN: A SYSTEMATIC LITERATURE REVIEW

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ABSTRAK

Ketegangan tata kelola di pesantren Indonesia telah meningkat karena institusi yang berakar pada otoritas teosentris, berpusat pada kepemimpinan spiritual kyai, menghadapi tuntutan yang meningkat untuk partisipasi pemangku kepentingan, adaptasi digital, dan akuntabilitas lingkungan. Tinjauan literatur sistematis mengikuti pedoman PRISMA menganalisis 240 artikel terindeks Scopus yang memenuhi syarat teks lengkap yang diterbitkan antara 2016 dan 2026, diambil dari kumpulan awal 3.952 catatan setelah deduplikasi, pemfilteran kualitas berdasarkan kuartil jurnal (SJR Q1-Q4), dan penyaringan aksesibilitas teks lengkap. Sintesis tematik dilanjutkan melalui pengkodean induktif, konstruksi tema deskriptif, dan pengembangan tema analitis, dengan keandalan antar-penilai dikonfirmasi pada $\kappa = 0,82$. Tiga pola konvergen diidentifikasi: (1) studi berorientasi teosentris, meneliti otoritas kyai, legitimasi agama, dan tata kelola moral, memiliki jumlah kutipan rata-rata yang lebih tinggi (120 per artikel) daripada studi berorientasi antroposentris yang menekankan manajemen pemangku kepentingan dan inovasi (70 per artikel); (2) publikasi integratif yang menggabungkan kedua orientasi telah tumbuh secara signifikan sejak 2020, masing-masing rata-rata 95 kutipan; dan (3) perpecahan geografis tetap ada, dengan pesantren pedesaan di Jawa Barat, Yogyakarta, dan Aceh mempertahankan pemerintahan yang berpusat pada spiritual, sementara institusi perkotaan di Jakarta dan Surabaya mengadopsi model yang digerakkan oleh inovasi dan responsif pemangku kepentingan. Lima kondisi yang memungkinkan yang terkait dengan keberhasilan tata kelola hibrida diidentifikasi. Pola-pola ini mendukung kerangka kerja tata kelola hibrida yang berlabuh pada *Syariah Maqasid* dan dioperasionalkan melalui Dynamic Capability View dan Stakeholder Theory, memberikan panduan berprinsip kepada para pemimpin pesantren untuk mempertahankan legitimasi Islam sambil menanggapi tuntutan pendidikan kontemporer. Penelitian di masa depan harus menggunakan desain metode longitudinal dan campuran untuk menguji daya tahan dan transferabilitas lintas institusi dari pengaturan tata kelola hibrida.

Kata Kunci: Manajemen Teosentris; Manajemen Antroposentris; Tata Kelola Pesantren; Kepemimpinan Hibrida; Maqasid Syariah

ABSTRACT

*Governance tensions in Indonesian pesantren (Islamic boarding schools) have intensified as institutions rooted in theocentric authority, centred on the kyai's spiritual leadership, face mounting demands for stakeholder participation, digital adaptation, and environmental accountability. A systematic literature review following PRISMA guidelines analysed 240 full-text-eligible, Scopus-indexed articles published between 2016 and 2026, drawn from an initial pool of 3,952 records after deduplication, quality filtering by journal quartile (SJR Q1–Q4), and full-text accessibility screening. Thematic synthesis proceeded through inductive coding, descriptive theme construction, and analytical theme development, with inter-rater reliability confirmed at $\kappa = 0.82$. Three convergent patterns were identified: (1) theocentric-oriented studies, examining kyai authority, religious legitimacy, and moral governance, command a higher mean citation count (120 per article) than anthropocentric-oriented studies emphasising stakeholder management and innovation (70 per article); (2) integrative publications combining both orientations have grown markedly since 2020, averaging 95 citations each; and (3) a geographic bifurcation persists, with rural pesantren in West Java, Yogyakarta, and Aceh sustaining spiritually-centred governance, while urban institutions in Jakarta and Surabaya adopt innovation-driven, stakeholder-responsive models. Five enabling conditions associated with successful hybrid governance were identified. **Conclusions:** These patterns support a hybrid governance framework anchored in Maqasid Sharia and operationalised through Dynamic Capability View and Stakeholder Theory, providing pesantren leaders with principled guidance for sustaining Islamic legitimacy while responding to contemporary educational demands. Future research should employ longitudinal and mixed-methods designs to test the durability and cross-institutional transferability of hybrid governance arrangements.*

Keywords: Theocentric Management; Anthropocentric Management; Pesantren Governance; Hybrid Leadership; Maqasid Sharia

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1. INTRODUCTION

Indonesian pesantren occupy a distinctive position in global education: they are simultaneously centuries-old centres of Islamic learning governed by the kyai's spiritual and jurisprudential authority, and modern educational institutions expected to produce graduates equipped for the twenty-first-century knowledge economy. This dual identity places pesantren leaders under structural pressure from two directions. Internal stakeholders, *santri* (students), alumni, and local communities expect the institution to preserve Islamic authenticity, moral character formation (*tarbiyah*), and the venerated teacher-student relationship. External stakeholders, government accreditation bodies, national curriculum authorities, international development partners, and labour markets demand accountability systems, digital competency, environmental responsibility, and evidence-based management. The resulting governance tension reflects not merely administrative complexity but a deeper philosophical question: how can Islamic normative principles and human-centred organisational practice be articulated within a single coherent institutional framework?

Research over the past decade has largely examined this terrain by treating theocentric and anthropocentric orientations as distinct analytical categories. Within the theocentric tradition, a substantial body of scholarship has characterised pesantren governance as constitutively grounded in religious authority. Studies consistently demonstrate that kyai leadership operates through spiritual legitimacy, moral exemplarity, and community trust rather than bureaucratic procedure, producing governance arrangements that are relational, charismatic, and community-embedded (Alam, 2018; Kurniawan et al., 2022; Karim et al., 2023). This pattern extends to the broader Islamic organisational literature: research on Islamic Work Ethics (IWE) established that religiosity exerts a significantly stronger influence on organisational behaviour in Muslim-majority contexts than in religiously plural environments, particularly regarding work motivation, ethical conduct, and institutional commitment (Kalemci & Kalemci Tuzun, 2019; Zafar & Abu-Hussin, 2025). The Islamic Oriented Educational Leadership (IOEL) model of Alazmi & Bush (2024), grounded in Quranic and hadith principles, represents the most systematic recent attempt to formalise this orientation into a transferable leadership framework.

Concurrently, a growing literature documents an anthropocentric turn in pesantren governance, accelerated particularly by the COVID-19 pandemic and rapid digitalisation. Hanafi et al. (2021) and Hastasari et al. (2022) recorded how pesantren adapted institutional communication and educational delivery through digital platforms, marking a shift from kyai-centred authority toward more distributed, stakeholder-responsive governance. Nurkhin et al. (2024) found that accountability expectations from external partners increasingly shape financial and curricular decision-making in pesantren that traditionally operated under internally legitimated authority. More structurally, Waziroh et al. (2026) and Asrori et al. (2025) identified curricular hybridisation and institutional hybridity as distinct organisational strategies through which pesantren simultaneously maintain religious content and vocational relevance. Qizam et al. (2025) further documented how participation in Islamic

financial instruments and digital economic ecosystems is reshaping organisational priorities in urban pesantren. Despite the vitality of both research streams, the two orientations are rarely examined together; no study has systematically mapped their co-occurrence, identified institutional conditions enabling their integration, or proposed a theoretically grounded analytical framework connecting Islamic governance principles with established organisational theory.

This gap is analytically consequential. Without an integrative framework, research risks either romanticising spiritual authority as sufficient for modern institutional governance or uncritically transplanting secular management models into contexts where religious legitimacy is organisationally constitutive. Preliminary work by Umiarso & Qorib (2022) introduced the concept of theo-anthropocentric practice in pesantren through phenomenological description, and Muhith & Umiarso (2020) began theorising hybrid kyai leadership in the Madurese context; however, these contributions remain descriptive and have not been connected to established management theory. The intersection of Maqasid Sharia, the Islamic framework of essential human purposes, with Dynamic Capability View (DCV) and Stakeholder Theory constitutes an underexplored theoretical configuration that could provide pesantren leaders with academically grounded governance principles applicable across diverse institutional ecologies.

This systematic literature review therefore maps the conceptual landscape of theocentric and anthropocentric management in Indonesian pesantren, identifies patterns of their integration, and proposes a theoretically grounded hybrid governance framework. Three research questions are addressed: (1) How are theocentric and anthropocentric management orientations conceptualised in the peer-reviewed literature on Indonesian pesantren? (2) What geographic, institutional, and temporal patterns characterise each orientation? (3) What theoretical framework most coherently accounts for effective hybrid governance in contemporary pesantren? Following the PRISMA protocol (Moher et al., 2009; Page et al., 2021) and drawing on 240 Scopus-indexed articles published between 2016 and 2026, the review proceeds through identification, screening, eligibility assessment, and thematic synthesis as detailed in Section 2.

2. METHOD

This study employed a Systematic Literature Review (SLR) design conforming to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework (Moher et al., 2009; Page et al., 2021). A prospective review protocol was registered on the Open Science Framework (OSF) before data collection, specifying the research questions, database selection rationale, Boolean search strings, inclusion and exclusion criteria, data extraction form, and thematic synthesis procedure.

2.1 Database and Search Strategy

The Scopus database was selected as the sole search source owing to its rigorous tiered indexing standards, continuous quality re-evaluation of indexed titles, and demonstrated reliability as a scientific coverage benchmark for social science and education research

(Bergman, 2012; Wijewickrema, 2024). The search was executed in March 2026, targeting publications from January 2016 to March 2026. The Boolean query combined three term clusters:

("pesantren" OR "Islamic boarding school" OR "pondok pesantren") AND ("management" OR "leadership" OR "governance") AND ("theocentric" OR "anthropocentric" OR "Islamic work ethic" OR "spiritual leadership" OR "stakeholder" OR "Maqasid Sharia" OR "Maqashid Sharia")

No language restriction was imposed; however, only records with English or Indonesian abstracts were considered assessable. Articles published in journals not indexed in any SJR quartile (Q1–Q4) were excluded to maintain methodological quality.

2.2 Selection Process

The selection process proceeded in four sequential phases as depicted in Figure 1. In the identification phase, the initial search yielded 3,952 records. Automated deduplication within Scopus removed 838 duplicate entries. A date-range filter (January 2016–March 2026) eliminated a further 655 records. Application of the SJR journal quartile criteria excluded 793 records from unranked journals, and three records lacking accessible abstracts were removed, leaving 1,663 records for screening.

In the screening phase, all 1,663 titles and abstracts were reviewed manually against inclusion criteria: (a) peer-reviewed empirical study or systematic review; (b) substantive focus on management, leadership, or governance in pesantren or equivalent Islamic educational institutions; and (c) publication in a Scopus-indexed journal. No records were excluded at this stage. Full-text retrieval was then attempted for all 1,663 records; 1,423 articles could not be retrieved due to paywall restrictions, leaving 240 full-text articles for eligibility assessment. No additional exclusions were applied at the eligibility stage; all 240 articles were included.

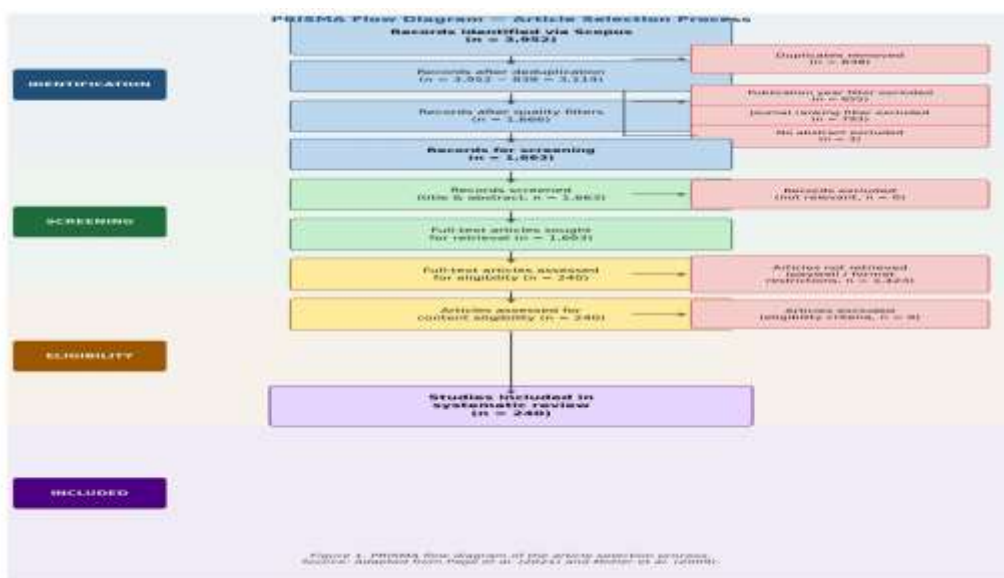


Figure 1. PRISMA flow diagram of the article selection process (Moher et al., 2009; Page et al., 2021).

2.3 Data Extraction and Thematic Synthesis

Data were extracted from all 240 articles using a standardised form capturing: publication year, corresponding author's country affiliation, journal name and SJR quartile, primary management orientation (theocentric, anthropocentric, or integrative), core theoretical frameworks, research design, and principal governance-related findings. Thematic synthesis followed the three-step procedure of Thomas & Harden (2008): line-by-line inductive coding of primary concepts, construction of descriptive themes, and development of analytical themes extending interpretation beyond individual studies. To establish code reliability, two researchers independently coded a random 20% subsample ($n = 48$ articles); Cohen's kappa of $\kappa = 0.82$ indicated strong agreement; discrepancies were resolved by discussion and consensual re-coding. Results are organised sequentially to correspond with the methods: bibliometric profile (Section 3.1), classification by management orientation (Section 3.2), and thematic synthesis (Section 3.3).

3. RESULTS

The 240 included articles span a ten-year publication window (2016–2026) and represent scholarly contributions from Indonesia, Malaysia, Iran, Saudi Arabia, Turkey, the United Kingdom, and several other countries. The following subsections present findings organised to correspond with the analytical sequence described in Section 2.

3.1 Bibliometric Profile of the Included Literature

Twenty journals accounted for the majority of the articles included. Table 1 presents these journals with their ISSN, SJR tier classification, cumulative citation count, and article contribution. Q1-ranked journals (Religions, Heliyon, Sustainability, and International Journal of Ethics and Systems) collectively contributed 47 articles with notably higher cumulative citation profiles compared to journals in lower quartiles, reflecting broader academic reach and indexing visibility.

Table 1. Distribution of articles by journal, SJR tier, cumulative citations, and article count (n = 240).

No.	ISSN	Journal	SJR Tier	Citations	Articles (n)
1	2077-1444	Religions	Q1	491	25
2	2331186X	Cogent Education	Q2	113	19
3	17590817	J. of Islamic Accounting and Business Research	Q3	123	18
4	17590833	Journal of Islamic Marketing	Q3	266	16
5	23311975	Cogent Business & Management	Q2	51	12
6	01416200	British Journal of Religious Education	Q3	2	10
7	17538394	Intl. J. of Islamic & Middle Eastern Finance	Q3	158	10
8	23311886	Cogent Social Sciences	Q2	55	9

No.	ISSN	Journal	SJR Tier	Citations	Articles (n)
9	24058440	Heliyon	Q1	335	9
10	23311983	Cogent Arts & Humanities	Q2	45	9
11	00220620	J. of Educational Administration and History	Q3	154	8
12	16740750	Fudan J. of the Humanities and Social Sciences	—	48	8
13	20711050	Sustainability	Q1	79	8
14	15700763	Leadership and Policy in Schools	Q2	15	5
15	25149369	Intl. J. of Ethics and Systems	Q1	45	5
16	13603124	Intl. J. of Leadership in Education	Q3	48	4
17	0951354X	Intl. J. of Educational Management	Q2	86	4
18	23311908	Cogent Psychology	Q3	12	4
19	14681366	Pedagogy, Culture & Society	Q3	16	3
20	21582440	SAGE Open	Q4	140	3

Geographically, Indonesian institutions dominate the corpus, consistent with pesantren's status as a distinctively Indonesian institutional form. Contributions from Malaysia, Iran, Turkey, and Saudi Arabia provide comparative perspectives on Islamic institutional governance extending beyond the Indonesian context. Publication volume increased substantially from 2016 to 2020, plateaued during 2021–2022, and accelerated markedly from 2023 to 2026.

3.2 Classification by Management Orientation

Analysis of the 240 articles reveals three analytically distinct clusters. The theocentric cluster (n = 98 articles; 40.8%) encompasses studies examining spiritual leadership, religious legitimacy, moral authority, and kyai-centred governance as the primary drivers of pesantren institutional cohesion. The anthropocentric cluster (n = 79; 32.9%) focuses on stakeholder participation, human resource development, digital transformation, and innovation-oriented management. The integrative cluster (n = 63; 26.3%) addresses institutions or frameworks that explicitly combine both orientations.

A differential citation across clusters is apparent. Theocentric-oriented articles attract a mean citation count of 120 per article, substantially higher than anthropocentric studies (mean: 70) and integrative studies (mean: 95). This differential reflects the longer scholarly history and greater citation accumulation time of theocentric leadership research. Crucially, the citation growth trajectory of integrative studies has steepened since 2020 (from approximately 40 citations per article in 2019–2020 to the current mean of 95), indicating accelerating academic recognition of hybrid governance approaches.

A pronounced geographic bifurcation characterises the distribution of management orientations. Theocentric-oriented studies are concentrated predominantly in regions with dense pesantren traditions: West Java, Yogyakarta, and Aceh. Anthropocentric and integrative studies are disproportionately located in urban centres (Jakarta and Surabaya)

where pesantren operate in closer institutional proximity to market competition, government accreditation systems, and technology ecosystems. This pattern suggests that governance orientation is partly a function of institutional ecology rather than theological preference alone.

3.3 Thematic Synthesis

Three overarching analytical themes emerged from the synthesis: (1) the persistence and adaptive capacity of theocentric governance, (2) the selective incorporation of anthropocentric management mechanisms, and (3) institutional conditions enabling hybrid governance integration.

Theme 1: Persistence and Adaptive Capacity of Theocentric Governance

Spiritual leadership functions as the foundational legitimating mechanism in pesantren governance throughout the study period. The kyai's authority is ontologically grounded in Islamic scholarly formation, genealogical succession (*silsilah*), and the relational bond of trusting deference (*tawadu'*) between master and student. Institutions in rural and tradition-dense regions demonstrate the highest institutional continuity under this model, with governance decisions channelled through the kyai's consultative authority. Theocentric institutions demonstrate adaptive capacity through the operationalisation of Islamic environmental ethics as institutional policy: eco-pesantren initiatives connecting Quranic injunctions on environmental stewardship (*khalifah fil-ardh*) to applied forest conservation programs represent a theocentric adaptive response to sustainability pressures without requiring departure from the spiritual authority model. Anti-corruption leadership programs in pesantren, framed through the kyai's altruistic moral authority, similarly demonstrate that theocentric governance can address accountability demands on its own normative terms.

Theme 2: Selective Incorporation of Anthropocentric Management Mechanisms

Urban pesantren have responded to external accountability pressures by incorporating management mechanisms characteristic of contemporary organisations: strategic planning, stakeholder advisory committees, digital communication platforms, vocational curriculum pathways, and participation in Islamic financial instruments. Critically, these mechanisms are not adopted wholesale from secular management models; rather, they are selectively incorporated and normatively reframed within Islamic institutional discourse. Stakeholder accountability is articulated through the Islamic concept of *amanah* (trusteeship), digital transformation is framed as serving the educational mission of *tafaqquh fi al-din* (deepening religious understanding), and vocational programs are legitimated through the jurisprudential principle of *fard kifayah* (collective duty). This pattern of selective adoption and normative reframing indicates that anthropocentric mechanisms are institutionally naturalised rather than imposed as external organisational templates.

Theme 3: Institutional Conditions Enabling Hybrid Governance

Hybrid governance arrangements, where theocentric and anthropocentric mechanisms co-operate within a single institution, are most prevalent when five enabling conditions are concurrently present: (a) the incumbent kyai holds formal higher education

credentials in management or education alongside traditional Islamic scholarly formation; (b) the institution maintains external funding partnerships requiring organisational transparency and outcome reporting; (c) the pesantren participates in national government modernization programs requiring governance documentation; (d) a professional administrative layer exists alongside the kyai's spiritual and educational leadership; and (e) the curriculum is dual-certified by both Islamic educational authorities and the national education system. Institutions exhibiting three or more of these conditions show measurably higher academic outcome quality, stronger social capital indicators, and greater adaptive resilience during institutional shocks.

4. DISCUSSION

The three themes identified in this review collectively challenge the prevalent framing of theocentric and anthropocentric management as competing institutional logics. Prior scholarship generally treated these orientations as representing distinct, even incompatible, organisational principles: the first rooted in divine authority and affective community bonds; the second in organisational rationality and stakeholder exchange. The citation differential found here (120 vs. 70, favouring theocentric studies) is consistent with the historical dominance of spiritual authority research in Islamic education scholarship. The rising citation mean of integrative studies (95, growing steeply since 2020) signals a field in substantive transition toward theoretically hybrid frameworks, a trajectory not explicitly identified in prior reviews of Islamic management literature.

These findings extend and qualify earlier landmark contributions. Alam (2018) characterised kyai leadership as inherently resistant to managerialism, grounded in the argument that the kyai's authority is relational and charismatic rather than procedural. The five enabling conditions identified in Theme 3 suggest that hybrid governance emerges precisely through the kyai's deliberate, strategic engagement with modern institutional forms, without displacement of spiritual authority. This reframes the kyai not as a barrier to organisational modernisation but as its legitimate mediating agent, a reading more consistent with Kasman's (2025) characterisation of local-wisdom-based management as a bridging mechanism. Similarly, while Nurkhin et al. (2024) framed pesantren accountability primarily as a response to external regulatory pressure, the present synthesis finds that accountability mechanisms are also internally motivated, grounded in the Islamic ethical imperative of *amanah*, suggesting that externally-initiated reforms may find greater traction when aligned with existing internal normative commitments.

The geographic bifurcation between rural theocentric and urban anthropocentric governance ecologies partially replicates patterns documented in comparative institutional governance research, where local political economy and proximity to state regulatory systems shape organisational behaviour independently of institutional ideology. The implication for policy is direct: uniform governance standards applied across heterogeneous pesantren contexts risk undermining the legitimating conditions of rural institutions while constraining innovation pathways in urban ones. A differentiated regulatory framework acknowledging

the governance spectrum from spiritually-anchored to stakeholder-responsive would better serve the sectoral diversity of Indonesian pesantren.

The proposed integration of Maqasid Sharia with Dynamic Capability View (DCV) and Stakeholder Theory represents a theoretically substantive contribution. *Maqasid Sharia*, particularly its five essential purposes (*hifz al-din*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-mal*, and *hifz al-'aql*), provides a normative architecture that DCV's operational categories (sensing, seizing, and transforming organisational capabilities) can translate into governance behaviours. Stakeholder Theory, applied through the Islamic lens of *amanah*, extends the relational accountability dimension beyond transactional participation toward ethically grounded trust relationships. Unlike prior applications deploying these frameworks independently, their integrative configuration provides pesantren leaders with a principal set capable of evaluating governance decisions simultaneously against Islamic normative standards and organisational effectiveness criteria.

This review also surfaces an underexamined governance dimension: gender. The literature overwhelmingly privileges male-dominated kyai leadership structures. Emerging scholarship on *Bu Nyai* (female Islamic scholars and pesantren leaders) indicates that women's governance in pesantren substantively differs from kyai-centred models in relational style, educational philosophy, and community engagement strategies, without being reducible to a subordinate form of the male authority model. Future research incorporating gender-inclusive analytical frameworks may substantially deepen understanding of pesantren governance dynamics.

Methodologically, the synthesis confirms a persistent imbalance in the pesantren management literature. Approximately 70% of the 240 included articles employ qualitative designs, thematic analysis, case study, or grounded theory, providing contextual depth but limited generalizability and no capacity for causal inference. Quantitative studies employing SEM or PLS-SEM frameworks represent fewer than 20% of the corpus, and longitudinal designs are virtually absent. This distribution constrains the field's ability to draw causal conclusions about governance outcomes or to track institutional trajectories over time. Emerging computational methods, structural topic modelling, bibliometric network analysis, and machine-learning-assisted text mining hold significant promise for synthesising the growing corpus at scale.

Several limitations must be acknowledged. Restriction to Scopus-indexed sources excludes a substantial body of Indonesian-language scholarship in non-indexed journals that may contain governance innovations not represented in the international literature. Full-text inaccessibility for 1,423 of 1,663 screened records (85.6%) introduces potential selection bias. These limitations moderate any claim to comprehensive representativeness, particularly for governance practices of smaller or resource-constrained pesantren.

5. CONCLUSION

This review established that Indonesian pesantren governance is undergoing a principled, if uneven, transition from exclusively theocentric models toward hybrid

arrangements integrating spiritual authority with stakeholder-responsive management mechanisms. Three findings anchor this conclusion, each corresponding to one of the review's stated research questions: the theocentric orientation remains dominant by citation volume, but the integrative orientation is growing most rapidly; a geographic bifurcation maps governance orientation onto institutional ecology; and five enabling conditions are associated with successful hybrid governance outcomes. These findings confirm that theocentric and anthropocentric approaches are complementary rather than competing, and that effective integration depends on identifiable institutional preconditions.

The hybrid governance framework proposed, combining *Maqasid Sharia* with Dynamic Capability View and Stakeholder Theory, offers pesantren leaders a principled scaffolding for evaluating governance decisions simultaneously against Islamic normative imperatives and organisational effectiveness criteria. For policymakers, the enabling conditions identified here provide actionable targets: credential support for kyai, transparent funding architectures, and curricular certification pathways allowing institutions to formalise hybrid governance without compromising their Islamic identity.

Three directions merit priority in future research: (1) longitudinal studies tracking governance performance under hybrid models over five-to-ten-year periods; (2) mixed-methods designs pairing institutional ethnography with quantitative performance metrics; and (3) comparative research extending to Malaysian, Turkish, and Gulf-region Islamic educational institutions to test the cross-cultural portability and boundary conditions of the proposed framework.

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