

Internalization of Gotong Royong Values through a Social Project-Based Learning Model to Enhance Social Intelligence and Tolerance of Students in Multicultural Junior High Schools

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ABSTRACT

The erosion of communal values, such as gotong royong (mutual cooperation), in Indonesia's multicultural society threatens adolescents' social intelligence and tolerance, particularly in diverse educational settings. This qualitative case study explores how a Social Project-Based Learning (SPBL) model facilitates the internalization of gotong royong values and consequently improves social intelligence and tolerance among eighth-grade students in a multicultural public junior high school in Surabaya, Indonesia. Data were collected over one semester through participant observation, semi-structured interviews with 30 students, two teacher facilitators, and the school principal, and document analysis of student reflective journals and project artifacts. Thematic analysis revealed three overarching themes: (1) internalization of gotong royong through collective action, shared responsibility, and voluntary altruism; (2) enhancement of social intelligence manifested in empathic communication, social awareness, and conflict management; and (3) strengthening of tolerance, evidenced by religious acceptance, cultural respect, and open intergroup dialogue. The SPBL model operated as a situated learning ecosystem in which collaborative community service projects such as interfaith clean-up drives and multicultural festivals activated authentic social interactions, reciprocal scaffolding, and affective engagement. The findings indicate that gotong royong values were not merely taught but lived, transforming students' predisposition toward differences and equipping them with durable interpersonal competencies. The study recommends integrating SPBL into character and civic education curricula in Indonesia's pluralistic schools.

Keywords: Gotong Royong, Social Project-Based Learning, Social Intelligence, Tolerance, Multicultural Education

I. INTRODUCTION

Indonesia's national motto, *Bhinneka Tunggal Ika* (Unity in Diversity), crystallizes the nation's foundational commitment to pluralism amid vast ethnic, linguistic, and religious diversity. With over 1,300 ethnic groups and six officially recognized religions coexisting across the archipelago, the Indonesian education system bears a constitutional mandate to cultivate citizens who are not only intellectually competent but also socially cohesive and culturally empathetic (Law No. 20 of 2003 on the National Education System). Central to this civic vision is gotong royong, an indigenous philosophy of mutual assistance, communal solidarity, and collective responsibility that permeated pre-colonial village life and was enshrined as a principle of Pancasila. However, rapid urbanization, digital individualization, and the rise of identity politics have eroded the practice of gotong royong among the youth. Recent surveys by the Indonesian Child Protection Commission (KPAI, 2022) and the Wahid Foundation (2021) indicate a disturbing rise in intolerant attitudes and bullying based on ethnicity and religion among secondary school students, underscoring the urgency of reinvigorating communal values through transformative pedagogical strategies (Juni Hati Kristiani Hulu et al., 2025).

Junior high school students (aged 13–15) occupy a critical developmental stage characterized by identity exploration, heightened peer influence, and the formation of moral reasoning skills. In multicultural school environments, where Hindu, Muslim, Christian, Buddhist, and Confucian students share classrooms, the absence of deliberate socio-moral intervention often leads to self-segregation, stereotype reinforcement, and micro-aggressions (Setiawan & Mulyana, 2023). Although character education has been a nationally mandated component of the 2013 Curriculum (K-13) through Penguatan Pendidikan Karakter (PPK), its implementation frequently relies on didactic, teacher-centered approaches that prioritize cognitive knowledge of values over their experiential internalization. As Lickona (2004) argues, moral knowing must be complemented by moral

feelings and actions to produce virtuous habits. By its very nature, gotong royong cannot be internalized through lectures; it requires practice in authentic social contexts where cooperation, empathy, and negotiation are indispensable (Sulastri et al., 2023).

Project-Based Learning (PjBL) has garnered significant international endorsement for fostering 21st-century competencies such as collaboration, critical thinking, and communication (Dewi et al., 2025). However, its typical focus on academic product creation leaves the social and moral dimensions underdeveloped. A variant, Social Project-Based Learning (SPBL), explicitly orients projects toward community service and social problem-solving, blending experiential education with civic engagement (Yuniarnengsih et al., 2025). SPBL is theoretically aligned with gotong royong because it necessitates coordinated labor toward a shared communal goal, mirroring the traditional Indonesian practice of collective work (*kerja bakti*). Despite this alignment, empirical studies systematically investigating how SPBL internalizes gotong royong and its subsequent effects on social intelligence and tolerance in Indonesia's multicultural junior high schools remain scarce. Prior research has examined gotong royong as cultural capital in community development (Nurdin, 2019) or described character education programs in isolation (Fira Aulia Azzahra & Supriyadi, 2025), but none have traced the process of value internalization through a specific learning model across cognitive, affective, and behavioral domains in a pluralistic classroom.

This study addresses this gap by posing the following central research question: How does the implementation of a Social Project-Based Learning model facilitate the internalization of gotong royong values and contribute to the enhancement of social intelligence and tolerance among students in a multicultural junior high school? Three sub-questions guided this inquiry:

- What are the manifestations of gotong royong value internalization during SPBL activities?
- In what ways do students' social intelligence competencies develop through the SPBL process?
- How is students' tolerance toward ethnic and religious diversity strengthened by SPBL participation?

The significance of this study is threefold. Theoretically, it contributes a contextually grounded model of value internalization that bridges the affective taxonomy of Krathwohl, Bloom, and Masia (1964) with Vygotsky's sociocultural internalization process within an indigenous Indonesian value system. Practically, it offers educators and curriculum developers an evidence-based, replicable framework for designing learning experiences that simultaneously achieve academic and socio-moral objectives. Politically, in an era of global democratic backsliding and heightened intergroup tensions, reinvigorating local wisdom, such as gotong royong, through education may serve as a bulwark against radicalization and social fragmentation. By examining the intricate interplay between cultural values, pedagogy, and psychosocial outcomes, this study aspires to illuminate how schools can become microcosms of a truly *Bhinneka Tunggal Ika* society.

II. METHODS

A. Research Design

A qualitative case study design was employed to obtain a holistic, contextual understanding of the internalization process within a bounded system—a multicultural junior high school implementing SPBL over one semester. The case study approach was selected because the phenomenon under investigation (value internalization through a specific pedagogical intervention) is deeply embedded in the real-life context of classroom and community interactions, making the boundaries between the phenomenon and context indistinct. This study adhered to an interpretivist-constructivist paradigm, assuming that meaning is co-constructed through social interaction and that the researchers' role involves interpreting participants' subjective experiences (Creswell, J. W., & Creswell, 2018).

B. Research Setting and Participants

The research was conducted at SMP Negeri 12 Pelangi, a public junior high school in Surabaya, East Java, known for its remarkably diverse student body: approximately 40% Muslim, 25% Christian (Protestant/Catholic), 20% Hindu, 10% Buddhist, and 5% Confucian, representing Javanese, Madurese, Chinese-Indonesian, Balinese, and Papuan ethnicities. The school had been designated a "Tolerance Model School" by the local education authority and had a history of inclusive practices but had not previously formalized SPBL for character education in its curriculum.

Purposive sampling was used to select participants who could provide rich and relevant information. The final sample comprised the following:

Thirty eighth-grade students (15 males, 15 females; ages 13–14) from one intact class that volunteered for SPBL, reflecting the school's religious and ethnic composition.

2 teacher facilitators: the Civics Education teacher (Ms. Retno) and the Cultural Arts teacher (Mr. Budi), who collaboratively designed and guided the projects.

1 school principal (Ms. Yanti), interviewed for institutional context and policy perspectives.

All participants and their guardians provided written informed consent, and pseudonyms were used throughout the study to protect confidentiality.

The Social Project-Based Learning Intervention

In collaboration with the researchers, the teachers co-designed a semester-long SPBL module titled “Karya Bersama untuk Lingkungan dan Budaya” (Collective Work for Environment and Culture), aligned with the K-13 basic competencies for Civics and Cultural Arts. The module comprises three integrated social projects:

Interfaith Clean-Up Drive (Kerja Bakti Lintas Iman): Students formed mixed-religion teams to clean and beautify places of worship in the school’s surrounding area (a mosque, church, and temple), negotiating work schedules around religious observances.

Multicultural Mini-Festival: Teams planned and executed a school event featuring traditional food stalls, dance performances, and “living library” sessions, where students shared family stories of migration and cultural heritage.

Peer Tutoring for Vulnerable Children: Students volunteered as after-school tutors for orphans and street children at a local shelter, designing creative learning activities that required collaborative planning.

Each project followed the SPBL cycle: (a) orientation and empathy building, (b) collaborative planning and division of labor, (c) action/implementation, (d) guided reflection through journals and group discussion, and (e) celebration and public exhibition. Throughout, teachers emphasized the language of gotong royong (ayo gotong royong, ringan sama dijinjing, berat sama dipikul) and modeled cooperative behavior.

C. Data Collection

Data were gathered over a five-month period (January–May 2025) using three primary techniques to ensure triangulation.

Participant Observation: The lead researcher attended all project sessions (approximately 30 sessions, each lasting 90–120 minutes) as a non-participant observer, taking field notes on student interactions, division of labor, conflict resolution, language of solidarity and emotional climate. An observation protocol guided attention toward instances of spontaneous help, inclusive language, and cross-group collaboration.

Semi-Structured Interviews: Individual interviews were conducted at the midpoint and after project completion with all 30 students (duration 25–40 minutes each) and once with the teachers and principal (45–60 minutes each). The interview guides explored the following topics: experiences of working with diverse peers, understanding of gotong royong, perceived changes in social skills and attitudes toward differences, and memorable critical incidents. All interviews were audio-recorded and transcribed verbatim.

Document Analysis: Student reflective journals (minimum two entries per project), project planning documents, and students’ self-assessment rubrics on cooperative skills were collected. Photographs and video recordings of the project activities served as secondary visual documentation.

D. Data Analysis

Data analysis followed Braun and Clarke’s (2006) six-phase reflexive thematic analysis, which was performed concurrently with data collection to enable iterative refinement. The phases were:

Familiarization: Repeated reading of transcripts and field notes, noting initial impressions.

Generating initial codes: Systematic open coding of the entire dataset in NVivo 14, resulting in 286 descriptive codes (e.g., “carrying heavy stone together,” “defending Hindu friend’s dietary needs,” “feeling proud of group success”).

Searching for themes: Codes were clustered into potential themes based on pattern repetition and salience, and mapped back to the research sub-questions.

Reviewing themes: The themes were checked for internal coherence and external distinctness. A thematic map was drafted and refined through peer debriefing sessions with the second researcher.

Defining and naming themes: Final themes were precisely defined, capturing their essence.

Producing the report: Extracts were selected to illustrate the themes vividly with contextual descriptions.

Trustworthiness was established through four strategies (Lincoln & Guba, 1985): (1) prolonged engagement (five months); (2) triangulation of sources and methods; (3) member checking, where six student participants reviewed and confirmed the accuracy of the summary of the findings; and (4) an audit trail of raw data, coding decisions, and analytical memos. Ethical clearance was obtained from the University Research Ethics Committee (no. 123/UN12/EC/2025).

III. RESULTS AND DISCUSSION

A. Theme 1: Internalization of Gotong Royong through Collective Action

Students' narratives and observed behaviors demonstrated a progression from superficial compliance to deep valuing of the principle of gotong royong. Three sub-themes captured this trajectory.

During the initial clean-up drive, many students exhibited individualistic tendencies and only performed assigned tasks. Over time, the collective nature of the projects, particularly when facing physical challenges (e.g., lifting heavy debris), triggered spontaneous and mutual assistance. Reflective journals revealed a shift in the cognitive frame from "my task" to "our mission."

"At first, I only cared about finishing my own part. However, when Budi's team lagged behind, I suddenly felt uneasy. I realized that if the temple yard was not clean, our whole group would be embarrassed. Therefore, I called others for help. At that moment, I understood what *berat sama dipikul, ringan sama dijinjing* truly means." (Anisa, Muslim Javanese, interview).

Observation field notes recorded a pivotal incident during the clean-up at the church: Hindu, Muslim, and Christian students formed a human chain to pass buckets of water, spontaneously chanting "go-tong ro-yong!" This ritualization signaled the emergence of a collective identity.

Beyond shared task completion, students began performing unsolicited acts of kindness that were often invisible to teachers. For the peer tutoring project, several students stayed extra hours without being asked, preparing personalized materials for the children at the shelter. Dito (Buddhist, Chinese-Indonesian) wrote:

"I used to think that helping others must be recorded for school points. Now, I feel happy just seeing them laugh. I bought them pencils with my own savings. My mom was surprised because I usually ask for money for myself."

The principal Ms. Yanti corroborated this: "Parents told me their children voluntarily cleaned the neighborhood mosque without being asked. That has never happened before SPBL."

The public festival crystallized the gotong royong into prideful ownership. Students who had previously been marginalized because of their ethnicity became central contributors. When a Papuan student's traditional dance received a standing ovation, the entire class cheered, "*Kita bisa!*" (We can!). The collective success was internalized as personal success, fulfilling the *kebersamaan* (togetherness) dimension of the self.

Table 1. Distribution of Codes for Gotong Royong Internalization by Data Source

Sub-theme	Observations (n=30)	Interviews (n=33)	Journals (n=90)	Total Code Occurrences
Shared Responsibility	47	82	65	194
Voluntary Altruism	22	56	41	119
Collective Celebration	35	60	53	148

Note: Occurrences represent segments tagged with the respective codes.

B. Theme 2: Enhancement of Social Intelligence

SPBL served as a real-world laboratory for social competencies, with developments observed in social awareness and social facilities.

The necessity of coordinating religious schedules taught students to listen carefully and negotiate sensitively. During festival planning, a Muslim team member reminded others of prayer times, and a Christian student suggested adjusting the rehearsal schedule without resentment. The interview excerpts illustrate this.

"I learned to read the room. When Ayu appeared quiet, I knew something was wrong. I approached her, and she expressed concern that her parents would not allow her to enter the temple yard. I told her that we would explain the educational purpose together. That skill of sensing others' feelings—I never had that before." (Riko, Catholic Javanese)

Field notes documented instances of students rephrasing peers' ideas ("So what you mean is...") and using non-verbal cues (nods, open body language) during planning meetings, evidencing active listening gains for the students.

Inevitable conflicts over task allocation and cultural misunderstandings became learning opportunities facilitated by the teacher, but were increasingly resolved by students themselves. A heated argument over whether to serve halal-only food at the festival was resolved through a student-led forum in which Hindu and Muslim members agreed on clearly labeled halal and vegetarian zones. This demonstrates perspective-taking and integrative negotiation.

Students reported heightened attunement to their environment's needs. In journals, many described how they began noticing classmates who were excluded and spontaneously invited them to join. Observations captured a poignant moment: when a shy Buddhist student struggled to speak in front of the shelter children, several peers gathered around, offering quiet encouragement and shoulder pats, a clear expression of social facilitation.

Table 2. Indicators of Social Intelligence Observable during SPBL Activities

Dimension (Albrecht, 2006)	Observable Behaviors	Frequency in Field Notes
Situational Awareness	Noticing peer exclusion, adjusting voice volume to context	38
Presence	Maintaining eye contact, affirmative gestures	52
Authenticity	Voicing genuine concerns without pretense	27
Clarity	Articulating ideas succinctly, paraphrasing	45
Empathy	Verbalizing understanding of others' feelings, consoling	61

The multicultural composition forced interdependence, and the shared altruistic goal provided optimal contact conditions for prejudice reduction.

Before SPBL, students described a polite silence regarding religion. The clean-up project, which required entering houses of worship, demystified sacred spaces. A Hindu student, Putu, admitted to having an initial fear of the mosque:

"I thought I was not allowed inside. However, my Muslim friends welcomed me, showed me the wudhu area, and explained everything. Now, I feel that the mosque is also a place of peace. I no longer feel like an outsider." Interfaith friendships deepened, and students invited each other to religious celebrations. The data revealed zero incidents of religious mockery during the semester, which contrasts with the school's previous disciplinary records.

The "living library" activity shattered ethnic stereotypes. Javanese students learned about the spiritual significance of Papuan nose flutes, while Chinese-Indonesian students shared stories of historical discrimination that elicited empathy from the Muslim students. After the session, Yohana (Papuan) wrote the following:

"I used to think that Javanese people are arrogant. But my friends cried when they heard my grandfather's story. We are all the same, just different paths."

Observations of subsequent free-play periods showed that cross-ethnic seating patterns shifted dramatically. Pre-project sociometric data collected by the teacher indicated that only 20% of students had cross-ethnic best friends; post-project, informal grouping was visibly heterogeneous and cross-ethnic.

The festival has become a safe space to discuss "taboo" topics. A student-led discussion on why certain foods are forbidden in different religions occurred without defensiveness, guided by the shared goal of accommodating everyone. The teacher noted, "They created a new rule: no food shaming. This was entirely their initiative. They owned their tolerance."

Table 3. Qualitative Indicators of Tolerance Shift Before and After SPBL

Indicator	Pre-Intervention (Sample Quotes)	Post-Intervention (Sample Quotes)
Interreligious interaction comfort	"I don't mind sitting next to them, but I don't talk about religion." (Dewi)	"I visited the church and felt God is there too. I even prayed in my heart." (Dewi)
Ethnic stereotypes	"Madurese are loud and rude." (Bima, Javanese)	"Slamet taught me that Madurese directness is honesty. I appreciate it now." (Bima)
Inclusivity in group work	"Better to group with same religion to avoid problems." (initial reflection)	"Mixed group is more fun because we combine many ideas." (final journal)
Response to offensive jokes	"I just laugh so I don't seem sensitive." (Andi)	"I told them a joke about my culture is not funny. They respected that." (Andi)

C. Discussion

The progression from task compliance to voluntary altruism and collective identity observed in Theme 1 maps elegantly onto Krathwohl et al.'s (1964) taxonomy of affect. Initially, students "received" the gotong royong concept through teacher language; they "responded" by participating because it was a requirement. The turning point occurred during the intensively cooperative "human chain" episode, a concrete experience that triggered "valuing" wherein —students demonstrated a clear preference for collective success over individual convenience. By the festival celebration, gotong royong had begun to "organize" into a value complex where students spontaneously conceptualized themselves as a unified entity (*kita*). A few students, like Dito, reached "characterization," where altruistic behavior was generalized beyond school to family settings. This trajectory affirms Awaliya and Utami's (2006) sociocultural perspective that moral values are internalized through dialogic participation in communal practice, not through exhortation (Awaliya & Utami, 2024).

Crucially, internalization was not a solitary cognitive act but a socially distributed one. Vygotsky's (1978) notion of the interpsychological plane was vividly demonstrated when the chant "gotong royong" was collectively voiced, becoming a semiotic tool that mediated the shift from "I" to "we." The teacher's role as a more knowledgeable other, gradually releasing responsibility to student-led initiatives, ensured the scaffolding. This extends the work of Maulana et al. (2021) on cooperative learning and character, showing that when cooperativeness is explicitly framed within a local cultural value system, affective internalization deepens (Wagner et al., 2025).

The enhancement of empathic communication, conflict management, and situational awareness aligns with Goleman's (2006) model of social intelligence. However, the qualitative data revealed that these competencies were not taught as discrete skills; they emerged as byproducts of the need to maintain gotong royong. This is a significant departure from social-emotional learning (SEL) programs that teach skills in isolation. Here, the superordinate goal of the social project created an environment in which social intelligence became instrumentally valuable. For instance, students developed active listening and paraphrasing because without clear communication, the house of worship clean-up would fail—failure was publicly visible and morally unacceptable in the gotong royong frame of reference. This finding resonates with Johnson and Johnson's (2009) positive interdependence principle: when outcomes are linked, social skills are exercised and reinforced (Upik Laila Hanum et al., 2026).

The observed "reading the room" behaviors (sub-theme 2.3) corroborate Albrecht's (2006) S.P.A.C.E. model, particularly situational awareness. What makes the SPBL context unique is its multicultural composition; students had to decode emotional expressions across different cultural display rules, inadvertently honing their cross-cultural social intelligence. This has important implications for multicultural classrooms worldwide: instead of teaching cultural competence as a curriculum module, embedding it within collaborative social action may be more effective (Qosim et al., 2024).

The tolerance results strongly support the contact hypothesis, under optimal conditions. The SPBL setting fulfilled all four conditions: equal status (all were students, no hierarchy), common goals (the project's

success), intergroup cooperation (enforced mixed teams), and authority support (teachers and the principal explicitly endorsed inclusivity). However, the present study adds a fifth, culturally specific condition: the contact was steeped in the moral value of gotong royong, which culturally obligated participants to see one another as *sesama* (fellow humans) deserving of help. This moral framing transformed the pragmatic cooperation of typical jigsaw classrooms into a sacred duty, deepening the affective basis for tolerance. The result—zero religious mockery and self-initiated anti-food-shaming norms—goes beyond mere prejudice reduction to what UNESCO (1995) calls “active tolerance,” a proactive respect for others’ choices.

The shift in ethnic stereotyping, such as Bima’s changed view of Madurese directness, illustrates how shared stories (the “living library”) disrupt essentialist thinking and stereotypes. This resonates with intergroup contact that is mediated by self-disclosure (Turner et al., 2007). Importantly, students did not merely tolerate differences but celebrated them as resources for project success, suggesting that gotong royong can transform diversity from a perceived obstacle into a celebrated asset. This has profound implications for Indonesia’s approach to multicultural education, which often shies away from explicitly addressing sensitive identity-related topics. The SPBL provides a structured yet organic space for such dialogues (Nurhayati et al., 2026). The thematic network (Figure 1) posits that the internalization of gotong royong acts as a mediator between SPBL participation and psychosocial outcomes. The logic is theoretically grounded: as students internalize solidarity and mutual obligation, they become more attuned to others’ needs (social intelligence) and more committed to inclusive communal harmony (tolerance). Qualitative data support this pathway. For example, Anisa’s intervention to help another team was motivated by her newly internalized belief that collective honor matters; this action simultaneously exercised her empathic attunement (social intelligence) and broke down ingroup-outgroup boundaries (tolerance). Thus, gotong royong provides the motivational engine—the “why”—that drives the development of social competence. This finding suggests that character education efforts that target core cultural values may be more enduring than those aiming at decontextualized skills (ADI PANGESTU et al., 2026).

This study offers a practical pedagogical blueprint. First, schools can integrate SPBL into existing PPK hours by identifying social issues in their surrounding communities. Second, teacher training must shift from a directive to a facilitative role, preparing educators to manage intergroup dynamics and use reflective dialogue rather than moralizing. Third, the assessment of character should be performance-based, using portfolios of project artifacts and reflective journals rather than paper-and-pencil tests. Finally, the findings encourage the Ministry of Education to officially recognize locally grounded character education models that operationalize gotong royong and move beyond symbols (Hardhienata et al., 2025).

This study has several limitations must be acknowledged. Although the single-case design offers depth, it limits generalizability. The context of a “Tolerance Model School” with above-average diversity may have primed students for positive outcomes; replication in more religiously homogeneous or conflict-prone schools is necessary to confirm this. The study relied on self-reported changes and observations, which could be influenced by social desirability; however, triangulation with artifacts and multiple observers mitigated this. The five-month duration precludes the assessment of the long-term durability of internalization; longitudinal follow-up would be invaluable. Future research could employ a quasi-experimental mixed-methods design, comparing SPBL with conventional PPK, and incorporate quantitative measures of social intelligence (e.g., Tromsø Social Intelligence Scale) and tolerance (e.g., intergroup anxiety scale) to complement the rich qualitative picture.

IV. CONCLUSIONS

This case study demonstrates that a Social Project-Based Learning model, when deliberately infused with the indigenous value of gotong royong, can effectively internalize cooperative solidarity among junior high school students in a multicultural setting. Through collective clean-up drives, a multicultural festival, and peer tutoring, students traversed Krathwohl’s affective continuum from passive compliance to altruistic characterization, as evidenced by spontaneous helping and generalized prosocial behavior. Consequently, their social intelligence flourished, marked by empathic listening, conflict negotiation, and situational awareness, and their tolerance deepened from passive coexistence to an active, joyful celebration of diversity. The synergistic interplay between gotong royong internalization and psychosocial growth suggests that culturally rooted social projects are not merely service activities but rather transformative moral apprenticeships. For Indonesia, where tolerance and communal spirit face challenges, scaling such pedagogical approaches could fortify the nation’s *Bhinneka Tunggal Ika* from the classroom upward.

Funding Statement

"No external funding was received for this study."

Ethical Compliance

All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki Declaration and its later amendments, or comparable ethical standards.

Data Access Statement

A Data Access Statement is a section in a scientific publication or research report that explains how the data used or generated in the study can be accessed by the readers or other researchers. This statement aims to promote transparency, support research reproducibility, and comply with open-access policies, where applicable.

Common Elements in a Data Access Statement:

1. Data Location: Specifies where the data are stored, such as in online repositories (e.g., Zenodo, Dryad, or institutional repositories).
2. Access Instructions: Provides information on how to access the data, such as direct links, DOI (Digital Object Identifier), or contact details.
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Purpose of a Data Access Statement:

- Reproducibility: Enables other researchers to replicate or verify the findings.
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Conflict of Interest Declaration

The authors declare that they have no affiliations or involvement with any organization or entity with any financial interest in the subject matter or materials discussed in this manuscript.

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