



Translation Techniques and Their Impact on Accuracy: A Study of *Fi'l al-amr* in Two Indonesian Translations of *Ḥilyah Ṭālib al-'Ilm*

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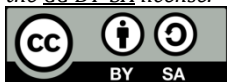
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ABSTRACT

The *fi'l al-amr* (Arabic imperative verb) plays a central role in conveying moral instruction in Islamic ethical texts. Although the translation of *fi'l al-amr* has been examined in Qur'anic and religious discourse, comparative evidence regarding the influence of translation technique selection on accuracy across different translations of classical *adab* literature remains limited. This study investigates how translation technique choices affect the accuracy of *fi'l al-amr* in two Indonesian translations of *Ḥilyah Ṭālib al-'Ilm* by Shaykh Bakr ibn 'Abd Allāh Abū Zayd, translated by Abū Ḥusāmuddīn and Ḥāwīn Murtaḍō. Using a descriptive qualitative design, the study identified and analyzed 88 instances of *fi'l al-amr* through a translation technique taxonomy and a translation accuracy assessment model. The findings indicate that both translators predominantly employed established equivalence, which consistently produced accurate renderings. However, the translation by Ḥāwīn Murtaḍō exhibited more frequent use of modulation and reduction, resulting in semantic loss. Consequently, the translation by Abū Ḥusāmuddīn achieved a higher accuracy rate (80.68%) than that by Ḥāwīn Murtaḍō (68.18%), with mean accuracy scores of 2.81 and 2.67, respectively, on a three-point scale. These findings demonstrate that translation technique selection is closely associated with the accuracy of imperative expressions in Arabic texts conveying moral instruction.

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1. INTRODUCTION

The translation of classical Islamic text presents a distinctive challenge: it demands not only fluency in the target language but also the faithful transfer of moral and normative meaning embedded in the source text. This challenge is particularly relevant to the translation of *fi'l al-amr*. This Arabic imperative form commonly functions as a directive but may also convey meanings such as guidance, advice, supplication, and other pragmatic functions in Islamic discourse (Kedaton et al., 2026). In religious texts, therefore, the translation of an imperative requires attention not only to its grammatical form but also to its intended function and rhetorical force. When this directive force is weakened or altered in translation, the pragmatic and rhetorical effect of the original imperative may not be fully conveyed to the target reader (Kamarudin et al., 2026).

Ḥilyah Ṭālib al-'Ilm by Syaikh Bakr bin Abdillah Abu Zaid is one of the widely studied works on the ethics and conduct of students of knowledge in Indonesia (Anshori & Fanany, 2017). The book consists of seven chapters that discuss various aspects of developing the character of students of knowledge, including personal conduct, scholarly etiquette, and spiritual discipline. In conveying his advice and guidance, the author frequently employs *fi'l al-amr* as a linguistic form for expressing commands and recommendations to the reader. Muzakki et al. (2023) note that the work combines classical scholarly values with a presentation that remains relevant to contemporary Muslim readers. In Indonesia, the work has been translated into several versions, including the translation by Abū Ḥusāmuddīn, published by Pustaka Arafah in 2022, and the translation by Ḥāwin Murtaḍō, published by Al-Qowam in 2025. The Availability of two translations of the same source text provides an opportunity to examine differences in translators' choices, particularly in the use of translation techniques and their implications for the accuracy of meaning conveyed in the target text.

In Arabic grammar, *fi'l al-amr* refers to a verb used to request that the addressee act after the time of utterance, without using *lām al-amr* (Al-Ghulayaini, 2015). Arabic has a relatively systematic morphological structure for forming imperative verbs (Koly, 2022). Indonesian, in contrast, expresses commands through a wider range of forms that are strongly influenced by context. This linguistic difference requires translators to determine appropriate equivalents for imperative expressions in the source text. Such choices are not necessarily limited to literal translation but may involve various translation techniques that can influence the accuracy of the imperative meaning in the target language.

The translation of imperative expressions also requires attention to their contextual and pragmatic functions. In Arabic, the imperative form does not always indicate a direct command. Depending on the context, it may express advice, guidance, supplication, permission, warning, or other communicative functions (Al-Jārim & Amīn, 2018). Therefore, translating *fi'l al-amr* requires more than identifying its grammatical form; the translator must also consider the intended function of the imperative in its surrounding context. This is particularly important in Islamic adab texts, where imperative expressions are frequently used to convey ethical advice and instructions rather than merely to issue commands. A translation that fails to preserve this function may alter the intended force of the original message.

Several previous studies have examined *fi'l al-amr*, particularly in Qur'ānic texts. Sehri & Alitaetah (2020), for instance, found that *fi'l al-amr* in surah Al-Nur does not function solely as a direct command but may also convey guidance and warning depending on the context. Meanwhile, Zulhilmi et al. (2024) identified eight semantic variations of *fi'l al-amr* in juz 23, demonstrating the broad semantic functions that imperative forms may carry in Arabic. In translation research, Inayati (2025) examined imperative sentences in the Indonesian translation of *'Izhotun Nāsyi'in* and found that different translation techniques could result in shifts in meaning. The study demonstrates that translating imperative expressions in Islamic texts requires attention not only to linguistic form but also to the intended meaning of the source text. In translation studies, Putri (2021) and Nisa (2021) employed Molina & Hurtado Albir's (2002) theory of translation techniques and Nababan et al.'s (2012) translation quality assessment model to examine Arabic-Indonesian texts.

Their findings indicate that established equivalence is among the frequently used techniques and generally produces translations of good quality. Similar research has also examined the application of translation techniques in Arabic-Indonesian translation (Istiqomah et al., 2024). More recently, research on the translation of *al-Akhlāq li-l-Banīn* has demonstrated that Molina and Albir's framework is also applicable to Islamic educational texts. The study identified modulation, established equivalence, amplification, reduction, and transposition among the techniques used, highlighting the role of structural, functional, and cultural considerations in translating religious and educational discourse (Amelya et al., 2026).

Previous research on Arabic-Indonesian translation has also demonstrated that appropriate translation techniques are important in maintaining accuracy when transferring Arabic grammatical structures into Indonesian (Fadhilah et al., 2023). Comparative studies involving two translation versions have also been conducted by Anis & Istiqomah (2021) and Wijaya Pratama (2025). However, comparative studies of two translation versions have focused on other genres (ḥadīth, Qur'ānic verses) and on meaning shifts, rather than on how technique choices affect accuracy in classical adab texts.

Based on the existing studies, the effect of translation technique selection on the accuracy of *fi'l al-amr* has not yet been examined comparatively in classical Islamic adab texts. To the authors' knowledge, studies that compare two Indonesian translations of such a text by relating the techniques used for *fi'l al-amr* to the accuracy of the resulting translations remain scarce. Therefore, this study seeks to address this gap by examining three main aspects: (1) the forms of *fi'l al-amr* found in the source text; (2) the translation techniques employed in the two Indonesian translations of *Ḥilyah Ṭālib al-'Ilm*; and (3) the influence of these translation techniques on the accuracy of the resulting translations.

2. METHODS

This study employs a descriptive qualitative method to examine the forms, translation techniques, and accuracy of *fi'l al-amr* in two Indonesian translations of *Ḥilyah Ṭālib al-'Ilm*. According to Sugiyono (2013), qualitative research is used to examine objects in natural conditions, with the researcher serving as the main instrument and the data being analyzed inductively to obtain an in-depth understanding of the phenomenon under study. The descriptive approach is appropriate

for this study because the data are presented and analyzed based on their linguistic characteristics, translation techniques, and accuracy without manipulating the source text or translation data. The data consist of 88 instances of *fi'l al-amr* found in the Arabic source text, limited to *thulāthī mujarrad* and *thulāthī mazīd* forms, along with their corresponding translations in Abū Ḥusāmuddīn (TL1; Pustaka Arafah, 2022) and Ḥāwin Murtaḍō (TL2; Al-Qowam, 2025).

The data were analyzed using the Miles & Huberman (1994) model, which consists of data reduction, data display, and conclusion drawing. The forms of *fi'l al-amr* were classified using the framework of 'ilm al-ṣarf (Arabic morphology) as described by Al-Ghulayaini (2015). Each instance was first classified as *tsulātsī mujarrad* or *tsulātsī mazīd*, and then by its *bāb* (verb pattern), for example *fa'ala-yaf'ulu* and *fa'ila-yaf'alu* for *mujarrad* forms, and *tafa'ala* and *ifta'ala* for *mazīd* forms. This classification was used to identify the morphological form of each imperative in the source text and to examine whether the form was related to the translation technique used in TL1 and TL2.

The translation techniques found in both translations were identified based on Molina and Albir's (2002) taxonomy of 18 translation techniques. This framework has also been applied in Arabic-related translation studies to identify the strategies used to accommodate differences between source and target languages (Subhan, 2020). Each instance of *fi'l al-amr* was compared with its corresponding translation to determine the techniques used by the translator. The analysis then examined the relationship between the techniques applied and the resulting accuracy of the translations.

Translation accuracy was assessed based on Nababan et al. (2012) translation quality assessment framework, which covers accuracy, acceptability, and readability. Nababan et al.'s framework has been widely applied in translation-quality research to assess accuracy, acceptability, and readability as interconnected dimensions of translation quality (Agriani et al., 2018). This study focuses specifically on accuracy because it is directly related to the transfer of meaning and the use of translation techniques. The use of Nababan et al.'s three-point assessment model is also supported by recent Arabic-Indonesian translation research. (Laksono, 2026), for example, assessed Arabic-Indonesian translation quality using three raters and a three-point scale covering accuracy, acceptability, and readability. Three raters assessed the accuracy of each translation using a three-point scale: 1 for inaccurate, 2 for less accurate, and 3 for accurate. The scores from the three raters were averaged to obtain the final accuracy score. The average scores were then classified as follows: 0-1.5 = inaccurate, 1.6-2.5 = less accurate, and 2.6-3.0 = accurate. The final results were used to compare the accuracy of TL1 and TL2 and to identify the relationship between the translation techniques and accuracy levels.

3. RESULTS AND DISCUSSION

3.1 Result

This section addresses the three objectives outlined in the Introduction: identifying the morphological forms of *fi'l al-amr* in the source text, examining the techniques employed by each translator, and determining how those choices affect accuracy outcomes. As this study follows a qualitative descriptive design rather than a hypothesis-testing framework, the discussion below is organized around these three objectives rather than around formal hypotheses.

Forms of Fi'l al-amr in Ḥilyah Ṭālib al-'Ilm

A total of 88 *fi'l al-amr* instances were identified in the source text, comprising 56 mujarrad forms (63.64%) and 32 mazīd forms (36.36%). Among the mujarrad forms, the fa'ila-yaf'alu pattern dominates with 34 instances, followed by fa'ala-yaf'ulu with 18 instances. Among the mazīd forms, the tafa'ala pattern is most frequent with 13 instances, followed by ifta'ala with 7 instances. All 88 instances are directed at a singular male addressee (mukhāṭab mufrad mudzakkar), consistent with the text's personal and direct instructional style throughout all seven chapters.

A key finding at this stage is that the morphological form of *fi'l al-amr*, whether mujarrad or mazīd, does not determine the translator's technique choice or the resulting accuracy outcome. Both forms were rendered using the same range of techniques by both translators, and identical *fi'l al-amr* forms were sometimes translated differently by the two versions. This indicates that contextual and communicative considerations carry more weight in translation decision-making than morphological structure alone. That technique choice is ultimately a matter of the translator's interpretive judgment rather than a mechanical response to grammatical form.

Translation Techniques and Accuracy Outcomes

Both translators predominantly employed the established equivalent technique, accounting for 66.67% of the techniques used in TL1 and 61.70% in TL2. However, the two translation versions differed in their use of secondary techniques. These differences indicate that, although both translators relied primarily on established equivalents, they adopted different strategies when dealing with certain expressions in the source text. The variation in secondary techniques consequently influenced the way meanings were conveyed in the target text and contributed to differences in translation accuracy between TL1 and TL2, as presented in Table 1.

Table 1. *Translation Techniques and Accuracy Outcomes*

Technique	TL1 (n)	Accurate	TL2 (n)	Accurate
Established Equivalent	62	55	58	51
Modulation	12	4	16	4
Amplification	8	8	5	5
Transposition	—	—	6	5
Reduction	—	—	4	0
Others	11	8	9	7
Total	93	75	94	72

Two main patterns can be identified from the findings presented in Table 1. First, established equivalent and amplification generally contributed to translation accuracy: 55 of 62 established equivalent instances in TL1 and 51 of 58 in TL2 were accurate, and all amplification instances in both versions were accurate. Second, modulation and reduction were associated with lower accuracy. Only 4 of 12 modulation instances in TL1 and 4 of 16 in TL2 were accurate, while reduction, which

appeared only in TL2 (4 instances), yielded no accurate rendering. Reduction was therefore the technique with the lowest accuracy in this corpus. The following examples illustrate these patterns.

Table 2. *Example of Established Equivalent Technique*

SL	TL1	TL2
أَطْلُبِ الْعِلْمَ (<i>uṭlub al-‘ilma</i>)	<i>Tuntutlah ilmu.</i> (Ḥusāmuddīn , 2022:211)	<i>Tuntutlah ilmu.</i> (Murtaḍō, 2025:107)

Both translators rendered *uṭlub* (“seek/demand”) as ‘*tuntutlah*’ (Munawwir, 1997), an established Indonesian equivalent for this imperative expression. The particle *-lah* marks the imperative, and the rendering maintains the instructional tone of the original. Both translations received an accuracy score of 3 from all three raters, indicating that the intended meaning of the source text was conveyed completely and accurately. This example shows that an established equivalent preserves the source meaning when a conventional equivalent is available in the target language.

Table 3. *Example of Amplification Technique*

SL	TL1	TL2
الْزَمْ خَشْيَةَ اللَّهِ فِي الْبَرِّ وَالْعَلَنِ (<i>ilzam khasy-yata allāh fī as-sirri wal-‘alan</i>)	<i>Tetaplah selalu takut (khasyyah) kepada Allah, baik saat sendirian maupun dalam keramaian.</i> (Ḥusāmuddīn, 2022:30)	<i>Karena itu, peliharalah rasa takut kepada Allah, baik ketika sendiri maupun di hadapan orang banyak.</i> (Murtaḍō, 2025:11)

TL1 adds ‘*selalu*’ (Munawwir, 1997) or in English (“always”) to the translation of *ilzam* (“commit/remain steadfast”), an element not explicitly present in the Arabic source. This addition reinforces the continuity of the commanded action: fear of Allah is presented as a sustained state, not a momentary feeling. The addition is consistent with the source text, which repeatedly emphasizes constancy in piety throughout its chapters. TL1 received an accuracy score of 3 for this datum. TL2 renders the same imperative as ‘*peliharalah*’ (“make sure to maintain”), a particularization that was also accurate but does not add the sense of continuity.

Table 4. *Example of Modulation Technique*

SL	TL1	TL2
إِعْلَمْ (<i>i‘lam</i>)	<i>Harap diketahui bahwa...</i> (Ḥusāmuddīn, 2022:65)	<i>Ketahuilah bahwa...</i> (Murtaḍō, 2025:65)

I‘lam is a direct active imperative meaning “know!”, which commands the addressee to internalize a piece of knowledge. TL1 converts this into a passive construction, ‘*harap diketahui*’ (“it is hoped to be known”), which turns a direct personal command into an impersonal suggestion and removes the addressee from the action. TL1 received a score of 2 for this datum. TL2’s ‘*ketahuilah*’, by contrast, retains the active imperative form and directly addresses the reader, preserving the command relationship between author and addressee.

Table 5. *Example of Reduction Technique*

SL	TL1	TL2
كُنْ حَذِرًا فِي لِبَاسِكَ (<i>kun ḥažiran fī libāsik</i>)	<i>Jadilah orang yang berhati-hati dalam berpakaian</i> (Ḥusāmuddīn, 2022:65)	<i>Berhati-hatilah dalam berpakaian.</i> (Murtaḍō, 2025:21)

The source text *kun ḥažiran* contains two semantic elements: *kun* (“be/become”) and *ḥažiran* (“cautious”). Together they form a command not merely to act cautiously, but to become a cautious person, implying a process of self-transformation actively. TL2 renders this as ‘*berhati-hatilah*’ (Munawwir, 1997), or in English (“be careful”), capturing only *ḥažiran* and omitting *kun* entirely. The nuance of cultivating caution as a character trait rather than performing it as a momentary act is lost. This is reduction: a source element is deleted without being compensated elsewhere in the target text. While the translation is still readable and surface-level understandable, it conveys a shallower meaning than the original. This pattern recurs across all four reduction instances in TL2, none of which produced an accurate score, underscoring reduction as the most consistently accuracy-damaging technique in this corpus.

Accuracy Assessment Results

The accuracy assessment results reveal differences in the quality of the two Indonesian translations of *fi’l al-amr* in *Ḥilyah Ṭālib al-‘Ilm*. Each translation was evaluated using a three-point accuracy scale: accurate (3), less accurate (2), and inaccurate (1). Table 6 presents the distribution and percentage of data in each accuracy category for the translation by Abū Ḥusāmuddīn (TL1) and that by Ḥāwin Murtaḍō (TL2).

Table 6. *Accuracy Assessment Results*

Category	TL1 (n)	Accurate	TL2 (n)	Accurate
Accurate (3)	71	80.68%	60	68.18%
Less Accurate (2)	17	19.32%	27	30.68%
Inaccurate (1)	0	0%	1	1.14%
Total	88	100%	88	100%

As shown in Table 6, TL1 achieved a higher proportion of accurate translations (80.68%) than TL2 (68.18%). TL1 also had a lower proportion of less accurate renderings (19.32%) than TL2 (30.68%). Furthermore, none of the instances in TL1 was classified as inaccurate, whereas one instance in TL2 (1.14%) received the lowest accuracy score. These results indicate that TL1 generally preserved the meanings of the source-text imperatives more accurately than TL2. To illustrate the type of translation problem underlying the inaccurate assessment, Table 7 presents an example from TL2 and compares it with the corresponding rendering in TL1.

Table 7. Example of Inaccurate Translation (TL2)

SL	TL1	TL2
فَالْتَزِمِ التَّحْلُصَ مِنْ كُلِّ مَا يَشُوبُ نَيْتِكَ فِي صِدْقِ الطَّلَبِ (<i>faltazimi al-takhalluṣa min kulli mā yashūbu niyyatuka fī ṣidqi al- ṭalab</i>)	Oleh karena itu, kamu harus menghindar dari segala sesuatu yang bisa mengotori niatmu dalam ketulusan menuntut ilmu. (Ḥusāmuddīn, 2022:21)	Maka dari itu, bersihkan dirimu dari hal-hal yang mengotori niat tulusmu dalam menuntut ilmu. (Murtaḍō, 2025:6)

The example in Table 7 illustrates how differences in lexical choice and grammatical restructuring can affect the representation of imperative meaning. In the source text, *iltazim* conveys the sense of committing oneself to or adhering to an obligation, while *al-takhalluṣ* denotes the act of removing or freeing oneself from something undesirable. In TL1, the expression ‘*kamu harus menghindar*’ (“you must avoid”) retains an explicit sense of obligation through *harus*, although the rendering shifts the emphasis from actively purifying one’s intention to avoiding things that may corrupt it. In TL2, ‘*bersihkan dirimu*’ (“cleanse yourself”) expresses a direct imperative and conveys the general idea of purification. However, it does not explicitly retain the sense of sustained commitment conveyed by *iltazim*. This example therefore demonstrates how changes in lexical meaning and grammatical structure may affect the preservation of the source text’s imperative force and intended meaning. Under the study’s accuracy assessment framework, this instance received a score of 1 for TL2, while the corresponding TL1 rendering received a score of 2.

3.2 Discussion

Of TL2’s 27 less accurate instances, 12 involved modulation. This indicates that shifting the perspective or voice of a *fi’l al-amr*, whether from active to passive or from direct to indirect, tends to weaken its directive force. The example in Table 4 illustrates the mechanism. Al-Jārim and Amīn (2018) note that the imperative may express advice and guidance depending on its context. In an adab text, the direct relationship between the author and the student is part of that context. When *i’lam* is rendered as *harap diketahui*, the addressee is removed as the agent of the action, and a personal command becomes an impersonal request. Such passive and polite forms are grammatically acceptable in formal Indonesian (Alwi et al., 2014), so the problem is not grammatical correctness but pragmatic equivalence: the target text sounds natural but no longer addresses the reader as the source does. This is consistent with Kamarudin et al. (2026), who note that when the directive force of an imperative is weakened in translation, its pragmatic and rhetorical effect may not reach the target reader fully. It should also be noted that modulation was frequent in TL1 as well (12 instances, 4 accurate), so the difference between the two versions lies mainly in how often modulation was used rather than in its effect, which was similarly negative in both. TL2’s pattern may reflect a preference for natural-sounding Indonesian, but because acceptability and readability were not assessed in this study, this remains an interpretation.

Reduction, in contrast, yielded no accurate renderings in this corpus (0 of 4 instances, all in TL2). This differs from Irma and Ubaidillah (2023), who found that reduction in Arabic-Indonesian imperative translation does not necessarily result in inaccuracy. The two findings are compatible if the effect of reduction depends on the semantic load of the omitted element. Reduction is relatively harmless when the deleted element is redundant in the target language. In this corpus, however, the omitted elements, such as *kun* in *kun ḥaḏīran* (Table 5) and *iltazim* in Table 7, carried essential meaning: the process of becoming a cautious person and the obligation to commit oneself. Because these elements express the normative weight of the advice, omitting them does not merely shorten the sentence but removes part of the command itself. In *adab* texts, such elements are rarely redundant.

These findings align with Putri (2021) and Nisa (2021), both of whom found that established equivalence dominates Arabic-Indonesian translation and is associated with good translation quality. The comparison in Table 3 also shows that amplification, when grounded in context rather than assumption, can strengthen rather than compromise accuracy. The present study extends earlier findings to a classical *adab* text: it shows that in ethically instructive texts, the consequences of technique choice are not merely linguistic but also affect the normative force of the advice. When *fi'l al-amr* conveys religious guidance, even partial meaning loss, as in the modulation and reduction cases above, risks diluting the force the source author intended to deliver. This suggests that the stakes of technique choice may be higher in this genre than in purely informational texts, although this needs to be tested on other *adab* texts.

Several limitations should be acknowledged. First, the analysis is limited to *thulāthī mujarrad* and *thulāthī mazīd* forms, excluding *rubā'ī* forms which may exhibit different translation patterns. Second, while three raters were used to ensure inter-rater reliability, accuracy assessment remains inherently interpretive and subject to rater judgment. Third, this study foregrounds accuracy as one of three aspects in Nababan et al.'s (2012) quality framework alongside acceptability and readability and does not provide an in-depth analysis of the latter two. A fuller account of translation quality would require all three aspects to be examined in equal depth.

4. CONCLUSION

This study examined how translation technique choices shape the accuracy of *fi'l al-amr* renderings in two Indonesian translations of *Ḥilyah Ṭālib al-'Ilm*. Three conclusions emerge from the analysis. First, 88 *fi'l al-amr* instances were identified in the source text: 56 *mujarrad* forms (63.64%) and 32 *mazīd* forms (36.36%). The morphological form of *fi'l al-amr* does not predict translation technique or accuracy outcome. The same grammatical form can be rendered accurately by one translator and less accurately by another, depending entirely on the technique chosen. This finding redirects analytical attention from the source text's structure to the translator's decision-making process.

Second, established equivalent and amplification consistently produced accurate translations in both versions, while modulation and reduction, more heavily used in TL2, introduced meaning loss. TL1 achieved a higher mean accuracy score (2.81) than TL2 (2.67), with 80.68% of its data rated

accurate compared to 68.18% in TL2. TL1’s complete avoidance of reduction is particularly significant, as reduction proved to be the most accuracy-damaging technique in this corpus, yielding zero accurate instances across all four cases in TL2. It should be noted that accuracy is one of three aspects in Nababan et al.’s (2012) quality framework alongside acceptability and readability; this study focuses on accuracy specifically due to its direct relationship with technique choice.

Third, the findings carry practical implications for translators working with classical Islamic ethical texts. When *fi’l al-amr* carries normative moral weight, as it consistently does in *Ḥilyah Ṭālib al-’Ilm*, technique selection is not merely a stylistic decision but an ethical one. Choosing modulation or reduction for the sake of naturalness may produce more readable text, but at the cost of the moral directness the source author intended. Translators must therefore weigh fluency against fidelity with particular care in this genre. Future research may extend this analysis to other classical Islamic texts with high *fi’l al-amr* density, examine how acceptability and readability interact with accuracy across the full quality model, or investigate how target readers perceive the moral authority of accurate versus naturalized imperative translations.

DECLARATION OF AI-ASSISTED TECHNOLOGIES

The authors used Claude (Anthropic) for translating text into English and for brainstorming purposes. The authors take full responsibility for the content of this manuscript.

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AUTHOR CONTRIBUTIONS STATEMENT

Name of Author	C	M	So	Va	Fo	I	R	D	O	E	Vi	Su	P	Fu
Sofia Mazida	✓	✓			✓	✓			✓	✓			✓	
Muhammad Yunus Anis				✓						✓		✓		✓
C : Conceptualization	I : Investigation						Vi : Visualization							
M : Methodology	R : Resources						Su: Supervision							
So: Software	D : Data Curation						P : Project administration							
Va: Validation	O : Writing - Original Draft						Fu: Funding acquisition							
Fo: Formal analysis	E : Writing - Review & Editing													

CONFLICT OF INTEREST STATEMENT

The authors declare no conflict of interest with respect to the research, authorship, and publication of this article.

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