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Critical Discourse Analysis of Cultural Representation, Ideology, and Power in the Aspirasi English Textbook for Senior High School

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ABSTRACT

English language textbooks in Indonesia serve not only as sources of linguistic input but also as educational materials that communicate cultural values, ideological perspectives, and assumptions about social responsibility. This study examined how the Grade 12 Aspirasi English textbook represented cultural identities, conveyed ideological values, constructed power relations, and provided opportunities for developing students' critical thinking skills. A qualitative document analysis was conducted using Fairclough's three-dimensional critical discourse analysis (CDA) framework, encompassing textual analysis, discursive practice, and sociocultural practice. The analysis examined written texts, visual representations, and instructional activities to identify patterns of cultural representation, ideological positioning, and power relations. The findings revealed that Indonesian cultural contexts predominated, whereas global perspectives were primarily represented through environmental themes, particularly climate change and sustainability. Cultural representations associated with English-speaking countries were limited. The textbook conveyed ideological orientations toward environmentalism, collectivism, modernization, and implicit nationalism through prescriptive language, visual imagery, and learning activities emphasizing collective responsibility and community participation. Passive constructions occasionally obscured institutional agency, whereas active constructions positioned students as agents of environmental change. Gender representation was also uneven across certain sections, reflecting differences in the visibility and roles assigned to male and female figures. Furthermore, most instructional activities emphasized reading comprehension and information retrieval, offering limited opportunities for students to challenge underlying assumptions, examine competing perspectives, or critically evaluate ideological messages. Overall, the findings suggest that the textbook promotes locally relevant English language learning while simultaneously reproducing dominant sociocultural values and ideological perspectives. The study recommends expanding cultural diversity in textbook content and incorporating critically oriented learning activities that encourage students to compare perspectives, analyze linguistic representations of agency and responsibility, and critically examine the social values embedded in educational discourse.

INTRODUCTION

Textbooks play a significant role in English as a Foreign Language (EFL) teaching and learning, particularly in Indonesia, where the national curriculum provides a framework for instructional practices. Within this framework, schools and teachers have flexibility in selecting instructional materials that align with curriculum objectives and students' learning needs. Textbooks serve as essential resources for both teachers and students by structuring instructional content, organizing learning sequences, emphasizing specific language skills, and shaping classroom interactions. (McGrath, 2013) emphasized that textbooks constitute important sources of linguistic input, while (Nguyen et al., 2024) argued that textbooks frequently serve as the primary source of target-language exposure for teachers and students in classroom settings. These perspectives highlight the central role of textbooks in facilitating language acquisition and supporting instructional practices in EFL contexts.

Textbook analysis is essential in English language teaching (ELT) because instructional materials function not only as sources of linguistic input but also as vehicles for communicating cultural values, ideological perspectives, and social norms that may shape students' worldviews and identities. Recent research has emphasized the importance of critically examining how educational materials represent gender roles, cultural diversity, environmental awareness, social responsibility, and power relations (Sitio et al., 2023; Sulistiyo et al., 2020; Tyarakanita et al., 2021). These dimensions are particularly relevant because the selection and presentation of textbook content may implicitly communicate specific values, ideologies, and social conventions that influence students' attitudes toward language learning and broader sociocultural issues. Accordingly, systematic textbook analysis enables educators to evaluate the pedagogical relevance, cultural inclusivity, ideological implications, and alignment of instructional materials with contemporary educational objectives.

Cultural representation in educational materials involves the construction and communication of social realities through linguistic choices, visual imagery, and discursive structures. Hall, (1997) conceptualized representation not merely as a reflection of reality but as an active process of meaning-making through which cultural identities, values, and social understandings are constructed. From a social semiotic perspective, cultural meanings emerge through interactions among linguistic, visual, and other semiotic resources, whereas postcolonial perspectives examine how dominant cultural narratives may marginalize alternative identities and experiences. Critical discourse analysis (CDA) further emphasizes how representations embedded in educational discourse may reproduce, reinforce, or challenge prevailing ideologies and power relations. Consequently, cultural representation in textbooks should not be regarded as ideologically neutral but should be critically examined to identify the values, assumptions, and sociocultural perspectives conveyed through instructional content.

Ideology constitutes an important dimension of educational discourse because textbooks can communicate and normalize particular beliefs, values, and social expectations. According to (van Dijk, 2015), ideologies function as socially shared cognitive frameworks that influence group identities, interpretations, and social practices. Within educational settings, textbooks may contribute to the reproduction of dominant values by presenting particular perspectives as conventional, desirable, or authoritative. (Puspitasari et al., 2021)

highlighted the role of language textbooks in communicating moral values through their content and discursive practices. Without opportunities for critical reflection, students may accept these representations without questioning their underlying assumptions, potentially reinforcing dominant ideological positions and existing social inequalities. Therefore, examining ideological representations in textbooks is essential for understanding how educational discourse may influence students' critical consciousness and interpretations of social realities.

Power relations represent another central concern in textbook analysis because linguistic and visual representations can construct, legitimize, or challenge social hierarchies. (Fairclough, 2001) emphasized that power operates through discursive practices, including the selection of particular representations, the foregrounding of certain perspectives, and the omission or backgrounding of social actors. In the Indonesian EFL context, (Ariawan et al., 2022) identified limitations in cultural representation within English textbooks, particularly the tendency to emphasize surface-level cultural references without adequately integrating deeper sociocultural meanings. Such representational patterns may privilege certain cultural perspectives while limiting students' exposure to alternative identities and experiences. Accordingly, analyzing power relations in EFL textbooks provides insights into how educational discourse constructs social identities, distributes agency, and potentially legitimizes dominant cultural values and ideological positions.

Against this theoretical background, the present study focused on the Grade 12 Aspirasi English textbook (Bahasa Inggris Kelas XII) used in Indonesian senior high schools. The textbook addresses themes such as environmental sustainability, energy conservation, community empowerment, and responsible digital citizenship through various instructional materials, including narrative, argumentative, expository, and discussion texts, as well as multimodal learning activities. Drawing on Fairclough's three-dimensional CDA framework, this study aimed to examine how cultural identities, ideological orientations, and power relations were represented through the textbook's linguistic features, visual elements, and instructional tasks. Specifically, the analysis investigated how these representations constructed particular sociocultural meanings, positioned social actors, and provided opportunities for students to engage critically with the values and assumptions embedded in the learning materials. Through this examination, the study sought to contribute to a more comprehensive understanding of cultural representation and ideological discourse in Indonesian EFL textbooks while providing insights for developing more inclusive and critically oriented English language teaching materials.

METHOD

This study employed a qualitative approach based on critical discourse analysis (CDA), incorporating perspectives from cultural studies to examine how linguistic and visual elements in the Aspirasi English textbook constructed social meanings, represented cultural identities, and conveyed ideological messages. The analysis focused on identifying patterns of representation, ideological positioning, and power relations embedded in the textbook's instructional content (Fairclough, 1995).

The study adopted Fairclough's, (1995) three-dimensional CDA framework, comprising textual analysis, discursive practice, and sociocultural practice. Textual analysis

examined lexical choices, modality, evaluative expressions, and linguistic constructions used to represent events and social realities. Discursive practice analysis investigated how instructional texts, assignments, and learning activities structured opportunities for meaning-making and interpretation. Sociocultural practice analysis explored the underlying values, ideologies, and power relations reflected in the selection and presentation of instructional materials.

The analysis focused on four ideological categories: national identity, environmental ethics, community empowerment, and cultural diversity. National identity was examined through representations of Indonesian identity, cultural symbols, and collective narratives, drawing on (Anderson, 2020) conceptualization of national identity. Environmental ethics was analyzed through representations of human–environment relationships and sustainability values (Dryzek, 2013). Community empowerment was examined through representations of social agency, collective participation, and power distribution (Fairclough, 2015), while cultural diversity was analyzed through the inclusion, positioning, and negotiation of different cultural perspectives (Gray, 2010). These categories guided the identification and interpretation of ideological patterns within the textbook.

Cultural representations were further examined using the framework proposed by Cortazzi & Jin, (1999), which distinguishes among source culture, target culture, and international target cultures. This classification was used to identify the cultural perspectives emphasized or marginalized in the textbook. The analysis also incorporated CDA perspectives on representation, ideology, and cultural bias to examine how cultural content reflected underlying social values, assumptions, and power relations.

Previous studies identifying uneven cultural representation and dominant ideological perspectives in EFL textbooks informed the analytical framework (Mustikareni, 2026; Prihatiningsih et al., 2021; Pujiantono et al., 2025). These perspectives were integrated to examine the relationships among linguistic choices, cultural representations, and ideological meanings in the Aspirasi textbook, particularly their potential implications for students' sociocultural understanding and critical awareness.

Data analysis was conducted systematically following Fairclough's, (2015) three-dimensional CDA framework. Initially, the textbook's written passages, instructional directions, learning activities, and visual elements were examined to identify relevant units of analysis. The materials were then coded according to four predetermined ideological categories: national identity, environmental ethics, community empowerment, and cultural diversity. Textual analysis identified lexical choices, modality, evaluative expressions, and other linguistic features associated with representations of social reality. Discursive practice analysis examined how instructional activities and textual organization positioned learners and structured opportunities for interpretation. Finally, sociocultural practice analysis connected the identified discourse patterns with broader ideological orientations, cultural representations, and power relations within the Indonesian educational context.

RESULTS AND DISCUSSION

Cultural Representation in Textual, Visual, and Multimodal Materials

Cultural representation in textual, visual, and multimodal materials in the *"Environmental Awareness and Community Responsibility"* unit shows the construction of

complex and integrated discourses among language, values, and social contexts. Using the framework of Cortazzi & Jin, (1999), it can be identified that the most dominant culture is *Source Culture*, which is the local culture of Indonesia. Although the text does not explicitly mention specific geographical locations or traditions, references to rural areas adopting solar panels, environmental cleanup activities, tree planting, and school-based programs reflect social realities close to the lives of Indonesian people. In addition, issues, such as pollution, waste management, and environmental degradation further strengthen the text's linkage to the local context. Thus, texts build a sense of shared experience between the teaching material and students' lives, while placing local culture at the center of meaning-making.

On the other hand, *Target Culture*, which refers to the culture of the country native to English-speaking people, is not found in the materials analyzed. The absence of references to Western social practices, cultural celebrations, or lifestyles of English-speaking people suggests that the material orientation is no longer focused on the transfer of the target culture. On the contrary, the text emphasizes universal themes, especially those related to the environment. From the perspective of *Critical Discourse Analysis*, the absence of this target culture can be interpreted as an ideological shift in English teaching that increasingly prioritizes local relevance and contextual needs of students compared to the dominance of native speaker culture.

Meanwhile, *International Culture* is present through the raising of global issues, such as carbon emissions, climate change, industrial pollution, and sustainability practices. This discourse is constructed as universal statements, such as "Human activities such as burning fossil fuels, deforestation, and industrial waste...", which are not tied to a specific geographical context. This shows that the text seeks to connect students' local experiences with global discourse, thus creating awareness that environmental problems are cross-border. Thus, *International Culture* serves as a bridge between local and global contexts, although it remains under the dominance of local culture.

Although it does not explicitly feature cultural artifacts, such as food, clothing, or festivals, it still represents cultural values through the social practices depicted in the material. One of the most prominent values is the culture of environmental management, which is reflected in the call to reduce pollution, preserve nature, adopt clean energy, as well as participate in community-based activities. This can be seen in the statement "Students can participate in community clean-up programs, tree planting, and recycling campaigns...", which not only conveys information, but also forms normative awareness of the importance of environmental responsibility. In addition, the value of collectivism is evident in the emphasis on cooperation within the community, both in society and in schools. This representation implicitly reflects the value of *mutual cooperation* as an integral part of Indonesian culture, so the text functions as a medium for reproducing social values.

In addition, there is a representation of modern culture characterized by the adoption of environmentally friendly technologies, such as solar panels. In the quote "Solar panels change sunlight into electricity without producing harmful emissions...", the technology is positioned as an ideal and desirable practice, reflecting the integration between traditional and modern values. Thus, the text not only maintains local values but also encourages acceptance of innovation as part of the solution to environmental problems.

The cultural representation in this textbook is not limited to textual aspects; it is also reinforced through visual and multimodal elements. Although the documents analyzed were predominantly text-based, the format structure showed the integration of illustrations related to environmental issues, such as solar panels, renewable energy, and natural imagery, such as forests, rivers, and clean environments. In addition, there are also visuals that depict social activities, such as students participating in cleaning activities or planting trees. Functionally, these illustrations not only reinforce the message conveyed in the text, but also provide visual context that helps students understand concepts more concretely. Within the framework of the CDA, these visual choices are not neutral, but rather form a specific reality construct of what is considered important and valuable in society.

Furthermore, visuals that display community activities serve as normative representations that model ideal behaviors, such as participation, responsibility, and social care. Images of students engaged in environmental activities, for example, implicitly teach how one should act as a good citizen. On the other hand, the use of icons and symbols, such as arrows, checkmarks, and activity markers like *Tasks* and *Discussions,* serves as visual scaffolding that helps students understand the structure of the task. These elements reflect modern pedagogical practices that emphasize clarity, efficiency, and student active involvement in the learning process.

From a layout perspective, the worksheets are structured in a modular manner, with clear divisions between text, tasks, instructions, and follow-up questions. The strategic use of *white space* improves readability and reduces students' cognitive load, while also providing space for written responses. In addition, hierarchical typography, through variations in font size and text thickness, directs students' attention to important information, thus simplifying the process of meaning. From the perspective of the CDA, these elements are part of the system of semiosis that governs how meaning is produced and prioritized in the text.

The integration between text, visuals, and assignments shows that this textbook adopts a multimodal approach to learning. Images that complement texts on pollution, renewable energy, and community action help connect abstract concepts with concrete reality, thus reinforcing the *meaning-making* process. In addition, the presence of tasks such as comprehension questions, vocabulary exercises, reflections, and group discussions indicates continuity between reading and language production. In this context, students become not only passive readers but also active participants who interpret and reproduce meaning.

Overall, this analysis shows that the *Aspirasi* textbook constructs a cultural representation centered on the local Indonesian context, supported by relevant global issues, and that the target culture is underrepresented. Through the integration of text, visuals, and multimodal features, the book not only conveys language material but also shapes students' perspectives on cultural identity, social responsibility, and their role in society. From the perspective of *Critical Discourse Analysis*, this reflects that learning materials function as an ideological medium that reproduces certain values, while shaping students' consciousness as part of a local community that is connected to global dynamics.

Ideological Messages in Learning Materials

An analysis of the *"Environmental Awareness and Community Responsibility"* unit shows that the material in the *Aspirasi* textbook is not only informative, but also contains a strong ideological content. The ideology is represented through lexical choices, sentence

structures, and the types of activities offered to students. In general, there are several main ideologies that can be identified, namely environmentalism, collective social responsibility, modernization, and implicit nationalism.

One of the most dominant ideologies is environmentalism or environmental awareness. Text consistently encourages readers to adopt a sustainability-oriented perspective. This can be seen in statements, such as "We must decrease carbon emissions, conserve natural resources, and encourage sustainable practices to protect our planet...", which explicitly emphasizes the moral obligation of humans to protect the environment. The use of the *must* modality indicates a strong normative pressure, so that the act of protecting the environment is no longer positioned as an option, but as an ethical obligation. In addition, the concept of clean energy is also represented as a solution that is not only rational, but also morally charged, thus forming students' understanding that sustainability is part of civic responsibility.

In addition, the material also reflects on the ideology of social responsibility and collectivism. This can be seen from the repeated emphasis on student and community participation in various environmental activities, such as *community clean-up programs*, *tree planting*, and *recycling campaigns*. The use of collective subjects, such as *students*, *communities*, and *people* shows that solutions to environmental problems are positioned as the result of cooperation, not mere individual actions. This representation is in line with Indonesian cultural values that emphasize the principle of *mutual cooperation*, where common welfare takes precedence over individual interests. Thus, texts not only teach language, but also reproduce social values that place collectivity as the ideal norm.

On the other hand, there is also the ideology of modernization or developmentalism that emerges through the representation of technology, especially in the discussion of solar panels. In the quote "Solar panels change sunlight into electricity without producing harmful emissions...", technology is positioned as the main solution to environmental problems. This narrative implicitly links modernization to progress, as well as illustrating that rural areas need to adopt clean technologies to improve the quality of life. Thus, the text reproduces a development discourse that places technological innovation as an indicator of national progress. This ideology is in line with the development narrative in the Indonesian context which emphasizes the importance of technology adoption to achieve sustainability and economic growth.

In addition to these three ideologies, there is also a form of nationalism that is implicit (*soft nationalism*). Although it does not explicitly mention national identity, the context of the environmental problems raised is highly relevant to Indonesia's conditions, and the solutions offered focus on local community action. In addition, students are positioned as agents who contribute to environmental improvement, thereby indirectly advancing national development. Thus, the text builds a sense of environmental responsibility as part of civic identity, while strengthening pride in local contributions within the national context.

Furthermore, these ideologies not only exist separately but also interact to shape the material's overall message. One of the main influences is how students are positioned as agents of change. The text consistently presents the young generation as the party that has the responsibility to improve environmental conditions, as seen in the statement "*Students can participate in community clean-up programs...*". This representation encourages students to

not only understand environmental issues but also to be actively involved in solutions, thus forming an identity as socially and ecologically responsible individuals. This is in line with the character education approach that is part of the national curriculum.

In addition, the material also contributes to normalizing modernization as something that cannot be avoided. By presenting technologies, such as solar energy, as an effective and desirable solution, the text implicitly frames modernization as the right path in the face of environmental challenges. This representation has the potential to shape student attitudes that are in line with the national development agenda, where technological advancement is seen as the main key in achieving prosperity.

On the other hand, the emphasis on the use of collective terms such as *communities* and *students* reinforces the value of collectivism in learning. Students are encouraged to prioritize common interests, participate in social actions, as well as internalize responsibility as part of the community. This shows that texts serve as a medium for transmitting cultural values that place cooperation and solidarity as the main principles of social life.

Furthermore, the act of protecting the environment is also constructed as a moral obligation. Activities such as reducing pollution, preserving nature, and using clean energy are not only presented as practical actions, but also as something ethically "right." In contrast, behavior that harms the environment is implicitly portrayed as irresponsible. Thus, texts not only shape students' knowledge but also influence the way they judge right and wrong in the context of the environment.

Overall, these findings show that the *Aspirasi* textbook contains various layers of interrelated ideologies, namely environmentalism, collectivism, modernization, and implicit nationalism. These ideologies serve to form students as environmentally conscious, socially responsible, and in harmony with national development values. From the perspective of *Critical Discourse Analysis*, this shows that learning materials are not neutral, but play an active role in shaping students' views, values, and identities in a broader social context.

The findings of this study show that the *Aspirasi* textbook not only functions as a medium for language learning, but also as an arena for the production and reproduction of cultural discourse, ideology, and power relations. In general, there are four main patterns that can be synthesized from all findings, namely the dominance of local culture (*Source Culture*), the strengthening of certain ideological values, the construction of power relations through language, and limitations in the development of the dimension of critical thinking. These four findings are interrelated and form a framework of meaning that indirectly influences the way students understand their social world.

First, the dominance of *Source Culture* in the material shows a paradigm shift in English teaching that emphasizes local relevance rather than the transfer of the target culture. These findings are in line with recent research showing that EFL textbooks in Indonesia are increasingly integrating local contexts to improve students' connection with learning materials. However, this dominance also has implications for limited exposure to more diverse global cultures. In this context, research by Samawa & Jazadi (2025) suggests that textbooks in the *Kurikulum Merdeka* (Emancipated Curriculum) tend to prioritize local contexts, although they often still leave inequities in certain social representations. In a similar vein, Puspitasari et al. (2021) found that Indonesian EFL textbooks were predominantly oriented toward the source culture, with comparatively limited representation

of target and international cultures. Thus, although this contextual approach has high pedagogical value, the balance between the local and the global remains an issue that needs to be considered.

Second, ideologically, this textbook consistently reproduces dominant values, such as environmentalism, collectivism, and modernization. These values are presented as normative and unquestionable, thus forming a frame of mind for students who tend to accept without critical reflection. These findings are in line with the research of Hadi et al. (2024) who showed that EFL textbooks in Indonesia often contain certain value content, such as moral and social values that are conveyed implicitly through discourse. This confirms that learning materials function as an ideological tool that not only transmits knowledge, but also shapes students' character and value orientation.

Third, in the aspect of power relations construction, this study found that language plays an important role in distributing social positions between actors. The use of passive structures that obscure agents, combined with active structures that place students as the main actors, suggests a shift in responsibility from structural actors to individuals. In line with this, Pujiantono et al.'s (2025) research discovered that traditional power structures are reinforced in the Indonesian EFL textbooks analyzed in their study. In addition, gender analysis shows that although there is a quantitative equilibrium tendency, the distribution is not always consistent across chapters. These findings corroborate the results of previous research that showed that EFL textbooks still often reproduce gender biases, both in frequency and in the social roles assigned to each gender (Noor et al., 2024; Tyarakanita et al., 2021). In fact, in some cases, men are more often positioned as active actors, while women are in more limited roles (Tyarakanita et al., 2021). Thus, gender representation in textbooks is not only related to numbers, but also to the distribution of roles and levels of agency given.

Fourth, from the pedagogical dimension, the findings show that the structure of assignments in textbooks is still dominated by *comprehension-based activities*, with limited space for the development of critical thinking. Despite the discussion activities, the approach used has not explicitly encouraged students to question the discourse presented. This condition is in line with findings in various CDA studies that highlight that textbooks tend to reinforce dominant discourse rather than opening up spaces for critical dialogue for students (Hadi et al., 2024). In addition, a study conducted by Sukarno et al. (2025), has discovered that some Indonesian EFL textbooks lacked problem-solving tasks, which become an important element in critical thinking. In fact, in the context of 21st-century education, critical thinking skills are one of the main competencies that need to be developed.

Overall, the results of this study show that the *Aspirasi* textbook is in an ambivalent position. On the one hand, this book succeeds in presenting material that is contextual, relevant, and relatively inclusive, especially in an effort to represent local culture and encourage positive values such as environmental responsibility and social cooperation. However, on the other hand, this book still tends to reproduce the dominant discourse without providing enough space for students to do critical reflection. In the perspective of *Critical Discourse Analysis*, this shows that textbooks not only function as a learning resource, but also as an ideological instrument that shapes students' perspective on social reality. Therefore, further efforts are needed in the development of teaching materials that are not only informative and contextual, but also critical and reflective, so that students can become

learners who not only understand, but are also able to question and interpret the world around them in more depth.

CONCLUSION

The findings of this study demonstrated that the Aspirasi: English for SMA/MA/SMK/MAK (Phase F) Class XII textbook constructed cultural representations, ideological perspectives, and power relations through the integration of textual, visual, and multimodal elements. Regarding the first research question, the analysis revealed that cultural representation was predominantly characterized by source culture, particularly Indonesian cultural contexts, which were implicitly conveyed through familiar social settings and everyday experiences relevant to students' lives. International target cultures were represented primarily through global issues, including climate change and environmental sustainability, whereas representations of target cultures associated with English-speaking countries were limited. This pattern reflected a contextually relevant approach to English language teaching but also restricted students' exposure to diverse cultural perspectives associated with English-speaking communities. Regarding the second research question, the findings identified prominent ideological orientations toward environmentalism, collectivism, modernization, and implicit nationalism. These values were communicated through prescriptive language, visual representations, and instructional activities emphasizing social responsibility and community participation. Consequently, the textbook functioned not only as a resource for language learning but also as a medium for reinforcing particular social values and expectations concerning responsible citizenship. Regarding the third research question, the analysis demonstrated that linguistic choices contributed to the construction of social identities, agency, and power relations. Passive constructions occasionally obscured institutional responsibility, whereas active constructions, modality, and evaluative lexical choices frequently positioned students as agents of environmental and social change. Furthermore, although gender representation appeared relatively balanced across several chapters, uneven distributions of gender roles and visibility were identified in certain sections, suggesting the potential reproduction of implicit gender biases. Regarding the fourth research question, the findings indicated that instructional activities predominantly emphasized reading comprehension and information retrieval, providing limited opportunities for critical reflection, alternative interpretations, and ideological questioning. Although the textbook incorporated elements of cultural inclusivity and contextual relevance, its pedagogical approach generally reinforced dominant sociocultural values rather than encouraging students to critically examine the assumptions and power relations embedded in educational discourse. Overall, the study concluded that the Aspirasi textbook supported contextually relevant English language learning while simultaneously reproducing particular ideological orientations and offering limited opportunities for critical dialogue. These findings highlight the importance of expanding cultural representation, addressing implicit biases, and incorporating critically oriented instructional activities that encourage students to question dominant narratives, compare diverse perspectives, and develop greater awareness of the relationships among language, ideology, and power.

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The author declares that this research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

AUTHOR CONTRIBUTIONS

The author is responsible for all stages of the research, including conceptualization, methodology development, literature search and selection, data analysis, interpretation of results, manuscript drafting, and final revision of the article. The author has read and approved the final version of the manuscript for publication.

GENERATIVE AI STATEMENT

The author declares that generative artificial intelligence (AI) was not used to generate research data, perform scientific analysis, or replace the author's intellectual contribution to the preparation of this manuscript. If used during the manuscript preparation process, AI was employed only in a limited capacity to assist with refining the language and structure of the text. The author remains fully responsible for the accuracy, integrity, and final content of the manuscript.

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