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Business Names as Indexical Signs of Multicultural Inclusion in Sampit, Indonesia: A Linguistic Landscape Study Linked to SDGs 4, 10, 11, and 16

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ABSTRACT

Objective: *To examine how business names in the linguistic landscape of Sampit, Central Kalimantan, function as indexical signs of multicultural inclusion, and how these signs relate to the Sustainable Development Goals (SDGs) on quality education (SDG 4), reduced inequalities (SDG 10), sustainable cities (SDG 11), and peaceful and inclusive societies (SDG 16).* ***Method:*** *A qualitative design informed by critical ethnography was used. Photographs of 16 business signs, selected from a corpus of 81 collected in Sampit between February and May 2025, were complemented by interviews with 45 informants from eight community groups. Signs were analysed with Duranti's (2015) personal, temporal, spatial, and social indexicality and Barthes's (1964/1968) denotation-connotation distinction, and the indexes and values found were then mapped to SDG targets 4.7, 10.2, 11.4, and 16.* ***Results:*** *Business names index ethnic communities (Madura, Dayak, Javanese, Banjar, Minangkabau, Batak, Makassar), religious values, colonial memory, and global lifestyle, often several in one sign. Signs such as "Warung Pencok Madura Mama Andre" address their own community and the wider public at once. The signs correspond to SDG 10 (visible inclusion of communities), SDG 16 (coexistence in a post-conflict city), SDG 11 (living cultural heritage), and SDG 4 (material for learning about diversity). No sign type dominates the others.* ***Novelty:*** *The study treats everyday business names as local indicators of inclusive public space for the SDGs and proposes bifacial indexicality for signs that face two communities at once.*

INTRODUCTION

Cities are where the Sustainable Development Goals (SDGs) are lived every day. The 2030 Agenda calls for societies that are peaceful and inclusive (SDG 16), for the social inclusion of all people irrespective of ethnicity, origin, or religion (SDG 10, target 10.2), for inclusive and sustainable cities that safeguard cultural heritage (SDG 11, target 11.4), and for education that values cultural diversity (SDG 4, target 4.7) (United Nations, 2015). Progress on these goals is usually measured with institutional data, yet inclusion is also visible in the most ordinary places, namely the signs that businesses put in front of their doors.

These signs are the object of Linguistic Landscape (LL) research. The LL, defined as the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings (Landry & Bourhis, 1997), has been studied as evidence of language policy, ethnolinguistic vitality, and collective identity (Shohamy & Gorter, 2009). The field grew from the description of multilingualism in urban space (Backhaus, 2006; Cenoz & Gorter, 2006; Gorter, 2006, 2013) toward analyses of how language is commodified and made meaningful in place (Leeman & Modan, 2009). Signs placed by institutions (top-down) and signs placed by shop owners and residents (bottom-up) together construct what Ben-Rafael et al. (2006) call the symbolic construction of public space. Business names belong to the bottom-up kind, and they show how communities choose to appear in a shared city.

Recent LL studies increasingly read business names as social acts rather than simple labels. Kallen (2023) treats the LL as a sociolinguistic field in which language choice signals social positions. Sociopragmatic studies of Indonesian university students show in the same way that politeness strategies, address terms, and regional markers encode power, social distance, and ethnic background (Kamhar et al., 2026, 2027). A name such as Cak or Acil does comparable work on a shop sign. In Indonesia, Maghfiroh et al. (2025) examined language choice on shop signs in Semarang Old City, and Warman et al. (2026) analysed the commodification of language in culinary business names in Sedayu City, Kelapa Gading, where Indonesian acted as the informational anchor for most names. Outside Indonesia, He and Chen (2024) studied language visibility and vitality on café menus near Labrang Monastery, and Walters (2022) showed that the Nuosu script in Xichang carries more sociocultural subtext than linguistic message. Indonesian school and city settings have also been examined (Basya et al., 2026; Rohmah et al., 2024; Wahyuni et al., 2024; Zaman et al., 2023). Other Indonesian studies have looked at tourist and economic areas (Artawa, Mulyanah, et al., 2023; Atmawati et al., 2024) and at public space in Maluku, another region with a history of communal conflict (Iye et al., 2023).

Most of these studies count languages or classify functions, and few connect their findings to the SDGs. Fewer still ask what a sign points to beyond its literal words. Duranti (2015) describes indexicality as the property of signs that are existentially connected to what they refer to, and he distinguishes personal, spatial, temporal, and social indexicality. Silverstein (2003) adds that indexical meanings come in orders, so that a first-order link, such as a place of origin, can acquire a second-order social value. Applied to the LL, indexicality asks whom a name addresses, where and when it places its owner, and which social category or value it activates. These are the questions that matter for inclusion. Artawa, et al. (2023) found that hotel and restaurant signs in Bali move between local cultural resilience and global openness, and a recent review of LL studies in Indonesia concluded that the LL expresses ethnic, religious, and social identity (Lestari et al., 2024). What remains less explored is how ordinary business names index several communities at once in a city whose public life was shaped by ethnic conflict, and what this means for the SDGs.

Sampit, in Central Kalimantan, is such a city. Dayak, Madura, Javanese, Banjar, Chinese, and other communities' live side by side, and the city is widely remembered for the Dayak–Madura conflict of 2001 (Raharjo & Fitriyani, 2023). In this setting a name such as "Sate Madura" on a food stall is more than a menu description, because it announces the presence of a community that was once displaced. Comparative work suggests that LLs in multi-ethnic cities can be arenas of competition between groups (Ben-Rafael et al., 2006) or products of designed multicultural branding (Hassen & Giovanardi, 2018). It is not yet clear which of these, if either, describes Sampit's everyday business signs, or whether they can serve as a local indicator of the inclusion that SDG 10 and SDG 16 describe.

The objective of this study is to describe how business names in the LL of Sampit index multicultural identities and values, and to show how these indexes relate to SDGs 4, 10, 11, and 16. Three research questions guide the analysis: (1) To which communities, places, times, and social relations do business names in Sampit point? (2) Which social values do these indexical choices express? (3) How do these indexes and values relate to the targets of SDGs 4, 10, 11, and 16?

RESEARCH METHOD

This study used a qualitative design informed by critical ethnography. Critical ethnography treats signs as part of the social and historical complexity of a place, and it requires the researcher to describe the setting and her own position in it (Blommaert, 2013). The study is part of a larger project on performance, indexicality, and participation in the LL of Sampit; this article reports only the indexicality of business names and its relation to the SDGs.

Data and participants

The data are photographs of business signs, namely names of food stalls and restaurants, cafés, shops, and other enterprises. Sixteen signs were selected for individual analysis from a corpus of 81 signs documented in the city of Sampit between February and May 2025. Selection followed variety of communities indexed and richness of the indexical resources in the sign. Interviews were held with 45 informants from eight groups: Madura, Dayak, Javanese, Banjar and other migrant communities, Chinese, Muslim residents across ethnic lines, state and education institutions, young people, and academics (Table 1 lists the selected signs).

Researcher position

The researcher is a native of Sampit who lives in Malang. Familiarity with the city and its languages helped in gaining access to shop owners and in understanding the social background of names. Living outside the city gives the distance needed to treat familiar signs as data. To balance closeness and distance, interpretations were checked with informants and compared with interview and observation data.

Instruments and procedures

Photographs were taken with digital cameras and smartphones. Field notes recorded the location, the type of business, and the surrounding context. Semi-structured interviews, which were audio-recorded and transcribed, asked informants what a name meant to them and to whom they thought it spoke.

Data analysis

Each sign was transcribed, translated, and coded with Duranti's (2015) four types of indexicality: Personal (address terms and personal names), spatial (places of origin), temporal (history and memory), and social (groups, religion, status). Following Barthes (1964/1968), the literal meaning (denotation) and the cultural meaning (connotation) of each element were separated. In a second step the values indexed by the signs were interpreted with reference to the multicultural education framework of Banks and Banks (2016) and the typology of multiculturalism of Parekh (2000). In a third step the indexes and values were mapped to the SDG targets named above, using the wording of the 2030 Agenda (United Nations, 2015): a sign was treated as an indicator for a target only when its indexes and the informants' readings both pointed to the same value, for example visible recognition of a community (target 10.2) or the preservation of a local tradition (target 11.4). Credibility was supported by triangulating photographs, interviews, and observation, and by member checking.

RESULTS AND DISCUSSION

Results

Table 1 lists the business names discussed below with the codes they use, the main indexes they activate, and their SDG link. The analysis then moves from the Madura signs to hybrid and regional names, to religious, colonial, and global names, to the values indexed, and finally to the link between indexes and the SDGs (Table 2).

Table 1. Selected business names, the indexes they activate, and their SDG link

Business name	Code(s)	Main indexes	SDG link
Sate Madura Cak Nuzul	Indonesian, Javanese-Madurese address term	Ethnic (Madura); personal (*Cak*); temporal (conflict and recovery); social (egalitarian relation)	10, 16
Warung Sate Nafila Sate Ayam Madura	Indonesian, Arabic-origin personal name	Personal (*Nafila*); religious (halal through "*Sate Ayam*"); ethnic (Madura); gender	10, 16
Warung Suramadu Bebek Bumbu Hitam Khas Madura	Indonesian, Madurese culinary term	Spatial (Surabaya-Madura); temporal (inherited recipe); ethnic (Madura)	11 (11.4), 10
Warung Pencok Madura Mama Andre	Indonesian, Madurese culinary term, address term	Ethnic (*Pencok Madura*); social, outward-facing (*Mama*)	10, 16
Angkringan Acil Tina	Javanese, Banjar address term	Hybrid Javanese–Banjar; personal (*Acil*)	10, 16
Warung Makan Wong Jowo; Wong Cilik	Javanese	Ethnic (Javanese); spatial (Javanese diaspora); social (ordinary people)	10
RM. Bebek Goreng Pambelom Raya	Indonesian, Dayak Ngaju	Ethnic (Dayak); local identity in a food business	10, 11 (11.4)
Rumah Makan Sari Bundo Masakan Padang	Minangkabau, Indonesian	Ethnic (Minangkabau); spatial (West Sumatra); matrilineal values	11 (11.4), 10
Rumah Makan BPK Sumatera Borneo	Indonesian	Spatial and social (Sumatra and Borneo in one name)	10, 16
Warung Bakso La Tahzan	Arabic, Indonesian	Religious (Islamic value of not despairing), across ethnic lines	16, 10
La Poupee 焼肉 (Yakiniku)	French, Japanese	Global orientation; cosmopolitan taste	11
Kampoeng Kuliner Bruynzeel 48	Old Dutch-style spelling, Indonesian	Temporal (Dutch-era timber company; old spelling)	11 (11.4)

Note. Names are given as they appear on the signs. Meanings follow the analysis in this study.

Ethnic and culinary indexes: The Madura signs

Four business names carrying Madura identity were analyzed in depth. In "*Sate Madura Cak Nuzul*", the word Madura is an ethnic index, and in Sampit it also points to a community that experienced displacement and has returned to rebuild its life. The address term *Cak*, a Javanese-Madurese word for an older brother, is a personal index that places the owner and the customer in a close and egalitarian relation, as opposed to formal terms such as *Pak*. The sign therefore indexes ethnicity, culture, and persona in one short name. A temporal index is added because every reading of Madura in a post-conflict city can recall the conflict and the recovery. With respect to the SDGs, these signs

make the presence of a once-displaced community visible, which relates to SDG 10.2 and SDG 16.

"*Warung Sate Nafila Sate Ayam Madura*" works through three indexes. The personal name *Nafila*, of Arabic-Islamic origin, shows that a named woman is behind the collective label *Madura*. *Sate Ayam* (chicken satay) indexes halal food without the word *halal*, through shared cultural knowledge among Muslim residents of different ethnic groups. *Madura* remains explicit, but it appears next to a personal name and a cross-ethnic religious cue, so the ethnic index is presented in an inclusive frame. The name also shows a woman as an economic actor.

"*Warung Suramadu Bebek Bumbu Hitam Khas Madura*" is the densest sign among the four. *Suramadu*, a blend of Surabaya and Madura, is a spatial index of two places linked by a bridge. *Bumbu hitam* (black seasoning) denotes a dark spice mixture and connotes a coastal Madura culinary tradition passed down across generations, which is a temporal index. The phrase can identify Madura on its own, yet the owner adds *Khas Madura* (typical of Madura). In the post-conflict setting this explicit addition reads as a declaration of presence and not only as culinary information.

"*Warung Pencok Madura Mama Andre*" has two indexical faces. *Pencok Madura* is a specific culinary term known mainly to people familiar with Madura food, and it points inward to the Madura community. *Mama*, an address term familiar in Kalimantan, points outward to the wider local public and invites customers into a family-like relation. We call this bifacial indexicality: One sign address two communities simultaneously and presents the owner as both Madura and part of Sampit.

Hybrid, regional, and Nusantara indexes

Outside the Madura set, signs show a wide spread of communities (Table 1). "*Angkringan Acil Tina*" combines *angkringan*, a Javanese term for a traditional street food stall, with *Acil*, a Banjar address term for aunt. The name indexes a Javanese culinary tradition served by a Banjar woman in a Banjar way of addressing, and the analysis reads this blending as the result of long daily contact between the two communities. *Wong Cilik* (ordinary people) and *Wong Jowo* (Javanese people) are direct ethnic indexes in informal Javanese, and the presence of Javanese-named stalls also points to a Javanese diaspora that has settled in Kalimantan over generations. "*RM. Bebek Goreng Pambelom Raya"* uses a Dayak Ngaju word as a local identity marker in a food business. These names relate to SDG 10, because several communities occupy the same commercial street with their own names, and to SDG 11 where they keep regional culinary traditions visible.

A cluster of Nusantara culinary names, such as "*Sari Bundo Masakan Padang*", "*Warung Makan Coto Makassar*", and "*Rumah Makan BPK Sumatera Borneo*", index regional origin together with a specific culinary tradition. *Sari Bundo* denotes a woman, and it connotes the matrilineal value system of the Minangkabau in which women are central to family and community. "*BPK Sumatera Borneo*" brings Sumatra and Borneo into one business name and so becomes a small model of a plural society. "*Warung Makan Indra Lamongan*" shows how the origin of an owner can be a point of contact with customers of many ethnic backgrounds.

Religious, colonial, and global indexes

Arabic in "*Warung Bakso La Tahzan*" (do not be sad) works differently from ethnic labels. It does not index one ethnic group but the Muslim community as a whole, and it places a spiritual message in an everyday meatball stall. Temporal indexes appear in "*Kampoeng*

Kuliner Bruynzeel 48", where the Dutch-origin company name *Bruynzeel* recalls the colonial timber industry and the old spelling *Kampoeng* signals historical awareness, and in the retail name "*Mondrogoeno*", whose old spelling keeps the shop in the memory of the city. Names such as "*La Poupee 焼肉 (Yakiniku)*" and English-named cafés in the corpus, such as "HangOut", index a cosmopolitan outlook shared by younger residents, which sits alongside the local and regional indexes rather than replacing them. The religious index relates to SDG 16, because it offers a shared value across ethnic lines, and the colonial and old-spelling names relate to SDG 11.4 as local historical memory.

Values indexed by business names

The four Madura signs together index four values: courage through explicit identity ("*Sate Madura Cak Nuzul*"), inclusivity through accommodation of halal norms ("*Warung Sate Nafila*"), authenticity through specific culinary terms ("*Bumbu Hitam*"), and outreach through cross-cultural address ("*Mama Andre*"). These values describe how the Madura community positions itself in a post-conflict city: it is present, inclusive, faithful to its own traditions, and open to others. Signs from other communities add solidarity across ethnic lines and recognition of local wisdom. A government counterpart supports this reading: the public service mall named "*Habaring Hurung*", a Dayak Ngaju phrase for working together, indexes the value of mutual cooperation, which residents of all ethnic groups can share.

Linking the indexes to the SDGs

Table 2 summarizes how the indexical patterns correspond to the SDG targets. Ethnic identity indexes make inclusion visible (SDG 10), bifacial and cross-ethnic religious indexes show bridges between communities in a city with a conflict history (SDG 16), temporal and heritage indexes keep local culture in public view (SDG 11), and every sign can serve as learning material about diversity (SDG 4).

Table 2. Indexical patterns in Sampit business names mapped to the SDGs

Indexical pattern	Example signs	SDG target	What the sign shows
Ethnic identity indexes (Madura, Dayak, Javanese, Minangkabau)	*Cak Nuzul; Pambelom; Wong Jowo; Sari Bundo*	10.2	Communities of different ethnic origin are visible in the same public space
Bifacial and hybrid indexes	*Pencok Madura Mama Andre; Acil Tina*	16	Owners address their own and other communities at once, which bridges groups in a post-conflict city
Cross-ethnic religious indexes	*La Tahzan; Sate Ayam*	16, 10	Shared religious values and accommodation of halal norms across ethnic lines
Temporal and heritage indexes	*Bruynzeel; Mondrogoeno; Bumbu Hitam*	11.4	Local history and culinary tradition stay visible in the city
Institutional index of local wisdom	*Habaring Hurung*	16, 11	Dayak Ngaju language and the value of mutual cooperation are used in a public service facility
Use of signs as learning material	All signs above	4.7	Signs can be read as indexes to teach appreciation of cultural diversity

Note. SDG targets are quoted from the 2030 Agenda (United Nations, 2015). Mapping is interpretive.

Discussion

The findings show that business names in Sampit index multiculturalism through layered signs rather than through single ethnic labels. Duranti's (2015) distinction between personal, spatial, temporal, and social indexicality was useful because most signs combined at least two types. Barthes's (1964/1968) distinction between denotation and connotation explained why plain words, such as *bumbu hitam* or *Sari Bundo*, carry heavy cultural meaning for readers who share the relevant knowledge. For the SDG agenda, this means that the same sign can be read at the same time as evidence of identity (SDG 10), coexistence (SDG 16), heritage (SDG 11), and learning material (SDG 4).

A central question is whether the signs compete or coexist. Ben-Rafael et al. (2006) described Israeli signs as arenas in which groups assert claims over urban space. In Sampit the business signs we analyzed (Figure 1 and Figure 2) did not show systematic domination. Madura, Javanese, Banjar, and Dayak names appear at comparable visual scale, and each names its own community without denying the others. This pattern fits a logic of coexistence. It also differs from designed multicultural branding. Hassen and Giovanardi (2018) stressed that multicultural city strategies must include the voices of all communities. In Sampit, by contrast, inclusivity did not come from a branding campaign: owners chose their own names, and the sum of these choices produces a multicultural landscape from the bottom up.

The sign "*Warung Pencok Madura Mama Andre*" (Figure 1c) suggests a refinement of the notion of ethnic indexicality. Where earlier work treats an ethnic sign as pointing to one group, bifacial indexicality describes a sign that addresses its own community and the wider public together. This is close to the interactive multiculturalism described by Parekh (2000), in which different identities enrich rather than cancel each other, and to Banks and Banks's (2016) view that identity is the intersection of ethnic, cultural, personal, and social dimensions.



Figure 1. Madura business signs in Sampit: (a) "*Sate Madura Cak Nuzul*"; (b) "*Warung Sate Nafila Sate Ayam Madura*"; (c) "*Warung Pencok Madura Mama Andre*"
Source: author's documentation, Sampit, 2025

The results also extend earlier typologies. Artawa, et al. (2023) described a spectrum from local resilience to global openness for hotels and restaurants in Bali. Sampit signs include both ends, for example Madura and Dayak names on the local side and "*La Poupee*" and English-named cafés on the global side, but they add a further layer: indexes of social-harmony strengthening in a place with a conflict history. The word *Madura* in a Sampit business name indexes not only an ethnic group but also a past that is being overcome. This layer is not visible in reviews that cover LL studies in other settings

(Lestari et al., 2024). Like the Nuosu script described by Walters (2022), words such as *Pambelom* (Figure 2b) may not be understood by every resident, yet they still perform a symbolic function of cultural pride.



Figure 2. Hybrid, local, religious, and institutional signs in Sampit: (a) "Angkringan Acil Tina"; (b) "RM. Bebek Goreng Pambelom Raya"; (c) "Warung Bakso La Tahzan"; (d) "Mal Pelayanan Publik Habaring Hurung"
Source: author's documentation, Sampit, 2025

Kymlicka (2011) argued for citizenship that recognizes the languages and cultural identities of minorities in public space. The business names examined here show a form of such recognition that did not come from regulation alone but from everyday expression. Modood (2017) stressed that multiculturalism concerns several layers of identity at once, and the Arabic sign "*La Tahzan*" (Figure 2c), which indexes Muslims across ethnic lines, illustrate a religious layer that crosses ethnic labels.

Relevance to the sustainable development goals

The mapping in Table 2 shows that the findings connect with several goals of the 2030 Agenda for Sustainable Development (United Nations, 2015), which is the frame of this journal. First, the signs bear on SDG 16, which calls for peaceful and inclusive societies, and on SDG 10, whose target 10.2 asks for the social inclusion of all people irrespective of ethnicity, origin, or religion. In a city remembered for ethnic conflict, ordinary business names such as "*Sate Madura Cak Nuzul*" and "*Warung Pencok Madura Mama Andre*", and a government facility named "*Habaring Hurung*" (Figure 2d), show communities being visible in the same public space without competition. We do not claim that signs create peace. Reconciliation in Sampit after 2001 has been described as limited to conflict resolution, leaving a fragile negative peace (Raharjo & Fitriyani, 2023), which is a further reason to read the signs as indicators of coexistence and not as proof of reconciliation.

They are a daily, observable indicator of coexistence, and they show that inclusion is also lived through language choices made by small business owners.

Second, the signs relate to SDG 11, which aims at inclusive and sustainable cities, including target 11.4 on safeguarding cultural heritage. Names that keep old spellings and memories of the city, such as "*Kampoeng Kuliner Bruynzeel 48*" and "*Mondrogoeno*", and names that carry living culinary traditions, such as *bumbu hitam* and *Pencok*, keep local cultural heritage in public view. The LL of a city can therefore be treated as a form of intangible heritage that develops from the bottom up.

Third, the findings relate to SDG 4, specifically target 4.7, which includes education for the appreciation of cultural diversity and of culture's contribution to sustainable development. Business signs are accessible teaching material for multicultural education. Teachers can ask learners to read a sign as an index, asking whom it addresses, which place and time it recalls, and which value it expresses, which links language learning to the multicultural competence described by Banks and Banks (2016). Banks (2008) likewise argued that citizenship education should recognize group identities while building a shared civic culture. Work in this journal also links everyday politeness among students of different ethnic backgrounds to inclusive education under SDG 4 (Kamhar et al., 2027). For local governments, the same approach suggests simple indicators of inclusive public space, for example whether signs from different communities coexist in the same neighborhood without a dominant group, and it supports policies that protect rather than regulate away the language choices of small businesses.

Several limitations apply. The signs analyzed were selected for their indexical richness and cannot be taken as a statistical sample of all signs in Sampit. The interpretation of meaning relies on informants and on the researcher, who is a native of the city, so the readings of some signs may differ among other residents. Business names also reflect commercial motives, and the analysis did not measure how customers actually read the signs. The link to the SDGs is interpretive: signs are local indicators, not measures of SDG progress, and they should complement rather than replace official indicators. Future research could compare post-conflict cities such as Poso and Ambon, add systematic reception data, develop a simple indicator set for inclusive public space that can be reported with SDG 10, 11, and 16 data, and test bifacial indexicality on other corpora.

CONCLUSION

Fundamental finding: Business names in Sampit index several communities, places, times, and values within a single sign, without a dominant group, and they give a visible local indicator of the inclusion described in SDG 10, SDG 16, SDG 11, and SDG 4. The signs index social-harmony strengthening in a post-conflict city. **Implication:** For LL theory, the study supports reading names through personal, spatial, temporal, and social indexicality and introduces bifacial indexicality. For the SDGs, business names are a practical indicator of inclusive public space (SDG 10 and SDG 16), of living cultural heritage (SDG 11), and of material for education on cultural diversity (SDG 4, target 4.7). Local governments and educators can use them in policy and teaching. **Limitation:** The signs were purposively selected, the interpretation draws on informants and a researcher who is a native of the city, reception by customers was not measured, and the SDG link is interpretive. **Future research:** Comparative studies in other post-conflict cities, reception studies with customers, and the development of an indicator set for inclusive public space aligned with SDG 10, 11, and 16.

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AUTHOR CONTRIBUTIONS
Erma Lestari contributed to the conceptualization, research design, coordination of data collection, and drafting of the manuscript. **Kisyani Laksono** was responsible for methodology development, supervision of the field needs analysis, qualitative data analysis, and critical review of the manuscript. **Syamsul Sodiq** contributed to the theoretical framework, literature validation, data interpretation, and final revision of the manuscript. All listed authors have reviewed and approved the final version of this manuscript.

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The authors declare that no conflict of interest, either financial or personal in nature, exists that could have influenced the design, execution, interpretation, or reporting of this study. No funding was received from commercial entities with a direct stake in the findings, and no author holds institutional, professional, or personal relationships that could constitute a competing interest with respect to the content of this manuscript.

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This manuscript adheres fully to the principles of research and publication ethics. The study was conducted with academic integrity, and all data reported herein were collected, processed, and presented accurately and transparently. No data were fabricated, falsified, or selectively reported.

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The authors acknowledge the use of digital and AI-based tools as supplementary support during the research and writing processes of this article. Specifically, ChatGPT and Claude Ai was employed to assist with manuscript drafting, structural refinement, and language editing at selected stages of writing.

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