



Systematic, substantive and functional comparison between the holy Qur'an and Pancasila

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The Qur'an and Pancasila are two sources of Indonesian values that are existentially different from each other. Despite the difference, they both factually could walk in harmony, and it is important to seek the similarities and differences between them. This article presents the systematic, substantive, and functional reasons for how they could work altogether by looking at the similarities and differences in anatomy, taxonomy, substance, and function of each component of the Qur'an and Pancasila. Utilizing a naturalistic approach with content analysis genre, the writers collected the data from various documents, including; manuscripts of the Qur'an, Pancasila, speeches of the founding fathers of Indonesia, and the previous research results using document recording sheets. The collected data were analyzed through content analysis techniques and displayed in pictures and tables. The results showed: (1) the anatomy of the Qur'an consists of four components, namely: divinity, law, history, and story, while the anatomy of Pancasila only consists of a law component; (2) the taxonomy of the Qur'an is intersected with one another, while the taxonomy of Pancasila is stratified. The values in all components are generally the same, and the divine value is the primary value. The taxonomy of values in Pancasila is degraded and systemic, with the divine value as the main value / encompassing other values (prima causa); (3) the Qur'an's substance covers all life dimensions while the dimensions of Pancasila are limited to law. One of the essential points in this section is that Pancasila makes the Qur'an a source of value; (4) the Qur'an is partially or holistically functional while Pancasila is holistically functional. Therefore, componential and substantial, the Qur'an and Pancasila have similarities, while structurally and functionally, they are different.

Contribution: The results of this study described a systematic sequence, substantive relationships and functional pattern between the Qur'an and Pancasila. These research findings are expected to reduce misunderstandings among the Indonesian people about the Qur'an and Pancasila.

Keywords: The Qur'an; Pancasila; systematic sequence; substantive relationship; functional pattern.

Introduction

The Qur'an is one of the greatest holy books on earth besides the Bible, the Vedas, the Tripitaka and the Si Shu. Data released by Mastercard and Crescent Rating in 2022 shows the world's Muslim population is around 2 billion people. This amount is equivalent to 25% of the world's human population. Most of the Muslim population is in Asia, specifically Indonesia (Annur 2022). The large Muslim population is one of the reasons why the Qur'an is categorised as one of the greatest holy books. Moreover, the Qur'an is linguistically wonderful and has a very high accuracy of information. According to Pasya (2004:2), the editorial and content of the Qur'an are perfect, and the truth is in line with modern science. For instance, the cosmologists' research on the origin of the universe and the discovery of the Big Bang theory and the embryology scientists' research on the process of creating a baby in the womb have proven the truth of the Qur'an, as modern science's findings are aligned with the Qur'an's explanations (Moore, Dalley & Agur 2010:172; Uzan 2015).

In Islam, the holy book of the Qur'an is an absolute truth that every Muslim adherent must obey. Every Muslim will accept and follow its principles and laws wholeheartedly. In the belief of Muslims, the Qur'an's existence is equivalent to the presence of God, the angels, the apostles and the good and bad provisions. The Qur'an is included in a term called the 'pillars of faith'. It means that a

person is not categorised as a believer if he or she does not believe and follow the Qur'an. Not only used as a guide in religion, the Qur'an is also a guide and way of life for every believer in all aspects of life (Djamdjuri & Kamilah 2021). The Qur'an has become the initial manual and theoretical basis for developing contemporary science.

As stated above, most Muslims are in Asia, and Indonesia is the country with the largest Muslim population in the world. Today, Indonesia's population is 270 million, and 92% are Muslims (BPS RI 2022). Historically, Islam entered Indonesia long before the Indonesian state was formed. Islam entered Indonesia, which used to be called Nusantara, around the 7th century (Syafriuzal 2015), 13 centuries before Indonesia was born. At the beginning of its arrival, Islam was well received by the people, and along the way, it rapidly grew, and almost all Indonesian people embraced it. These historical and sociological facts confirm that the Indonesian way of life has long been based on, and guided by, theological values and norms in the Qur'an and the sunnah of the Prophet. It means that Islamic theological values have been rooted in the life of the Indonesian nation. This condition then experienced a shift since the establishment of the Unitary State of the Republic of Indonesia.

Indonesia's birth, which was proclaimed on 17 August 1945, brought consequences, one of which was the way of life in the nation and state. The Indonesian state establishment was followed by the beginning of new values, norms and life practices for the nation. These new values, norms and ways of life were crystallised in the ideology of Pancasila, formulated by the founding fathers of Indonesia and ratified on 18 August 1945. The existence of the ideology of Pancasila is equivalent to communist and liberal ideology (Sumardi 2020). Functionally, the Pancasila position is also equivalent to the Qur'an, where the two corpora are used as a source of the nation's values and beliefs. With Pancasila's presence, the source of the Indonesians' values, norms and way of life are not only derived from the Qur'an and its traditions. Since 1945, the two corpora, the Qur'an and Pancasila, have jointly become a source of values, norms and way of life for the nation. Logically, using the two different corpora simultaneously could create conflict or cause value disequilibrium. To this day, it has been more than seven decades since the Qur'an and Pancasila have become the source of values, norms and way of life of the Indonesians, and the two corpora could work at the same time. Thus, the Qur'an and Pancasila have the same fundamental values, arrangements and future orientation.

The harmony created by the equilibration between the Qur'an and Pancasila is fascinating to explore. Two different corpora from different sources coincide and simultaneously become a way of life. In one way, there are similarities, or at least both of them have the closeness of fundamental principles and values to one another. Generally, the existence of two ideologies at one time often creates conflicts. History proves that in the global context, the presence of liberal-capitalist and communist ideologies caused the Cold War

between countries with liberal-capitalist ideologies and countries with communist ideologies (Linantud 2008; Max 2014). In a narrower context, the ideological differences that occurred in Germany between liberal-capitalist and fascist ideologies caused the German state to be divided into East Germany and West Germany (Becker, Mergele & Woessmann 2020; Eder & Halla 2018). It demonstrates that different ideologies could fatally impact a nation. Such unfavourable facts do not occur in Indonesia, even though the two ideologies are applied all together. In the Indonesian social system, these two ideologies go hand in hand and complement each other.

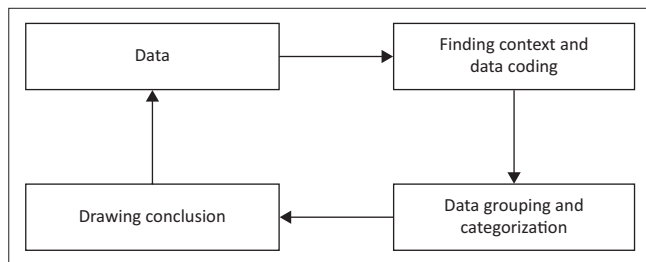
It is not easy to juxtapose two ideologies in one social system. An agreement will be created if there is a match between the two corpora. Based on Piaget's theory of cognitive development (Suparno 2021:23), such a condition is called equilibration. A state of balance will be formed when two corpora have the same principles and values. In this case, in the Qur'an and Pancasila, the balance is built because of the similarities between the two. Those similarities may exist in aspects of the corpora's structure, substance, value and function. Because of the similarity, the two different ideologies work together at the same time and in one social system. Therefore, it is intriguing to explore the similarities and differences between the holy book of the Qur'an and the ideology of Pancasila.

To explore this case, the principle of 'comparison to find equations' proposed by the structural-functional theory becomes the analytical tool in this study. The main focus of the approach used was to understand the existence of a phenomenon or object by using an analogy of an organism having its components, structures and functions (Jones, Boutillier & Bradbury 2003:52-53; Nugroho 2021). The Qur'an and Pancasila, as the objects of this study, meet the comparison requirements because they have similarities in all three aspects. They both have components, structures and functions that support their existence and fulfil the comparative research prerequisite. The similarities and differences between the two corpora are presented in four aspects: components, structure, content and function. By comparing these aspects, a comprehensive picture of systematic, substantive and functional similarities and differences between the Qur'an and the ideology of Pancasila was obtained. In addition, by comparing these aspects, the reason why the two corpora can be used simultaneously and run in harmony was discovered.

Based on the explanation above, this study explores aspects of the Qur'an and the ideology of Pancasila's anatomy, taxonomy, substance and function. From the findings, it is hoped that it could provide comprehensive knowledge about the similarities and differences between the Qur'an and the Pancasila and, at the same time, answer curiosity about how they can work together. The description of the similarities and differences between the Qur'an and Pancasila in terms of anatomy, taxonomy, substance and function is a novelty in this study.

Method

The naturalistic approach was used to explore the problem in this research. The data were taken from a natural research setting to describe the objective conditions of the research objects. The research revealed the nuances and meanings in the sentence and the structure of the corpora content through content analysis (Sumardi, Rohman & Wahyudiati 2020). The nuances and meanings in the two corpora were viewed from three contexts: the systematic aspect, the substance aspect and the function aspect. Hence, the similarities and connections between the two corpora were discovered. This study's data sources were collected from documents, including the Qur'an, Pancasila manuscripts, speeches from Indonesia's founding fathers, reference books and articles in accredited scientific journals. In collecting research data, the instrument used was a document recording sheet. The document recording sheet was made in a tabular format consisting of column numbers, problem formulation and research findings. With this instrument format, the collected data were recorded in a manner that was more focused, detailed, complete and easy to analyse.



Source: Adapted from (Sumardi, L., 2014, 'Telaah Rencana Program Pembelajaran Pendidikan Pancasila dan Kewarganegaraan Sekolah Dasar di Kota Mataram' [Studying the plan of teaching and learning program for Pancasila and citizenship education in elementary schools in Mataram City], *EL-HIKAM: Jurnal Pendidikan dan Kajian Keislaman* 7(2), 309–324).

FIGURE 1: Content analysis.

The collected data were then analysed using the content analysis technique, which consists of three stages, as stated by Burhan Bungin (Sumardi 2014): formulating context and coding, grouping and categorising data and drawing conclusions. The stages of data analysis are illustrated in Figure 1.

The first stage, finding the context and coding, was performed by reviewing the data manuscript and then underlining and placing the code in each section. The code used is 'R1' for the formulation of problem number one and 'R2' for problem number 2. The next stage was data grouping, and categorisation was carried out by grouping the data in a table format containing numbers, problems and research findings. This technique removed the data that did not match the problem formulation from the data group. The last stage was drawing a conclusion by abstracting the research findings according to the problem formulations. The data were displayed through images and tables. Thus, research findings can be presented comprehensively, clearly and ultimately more easily understood by the readers (Miles, Huberman & Saldana 2014:8–9).

Findings

As explained in the background, four aspects explored in this research were the anatomy, taxonomy, substance and function of the holy book of the Qur'an with the ideology of Pancasila. The four aspects will be displayed sequentially in the format of images, tables, and narratives to make it easier for everyone to understand the research findings. These aspects were compared to determine the two corpora's systematic sequence, substantive relationship, and functional pattern. Through the comparison, a picture of the similarities and differences between the two corpora could be obtained.

Firstly, the findings of this study related to the anatomy of the Qur'an and Pancasila are shown in Figure 2.

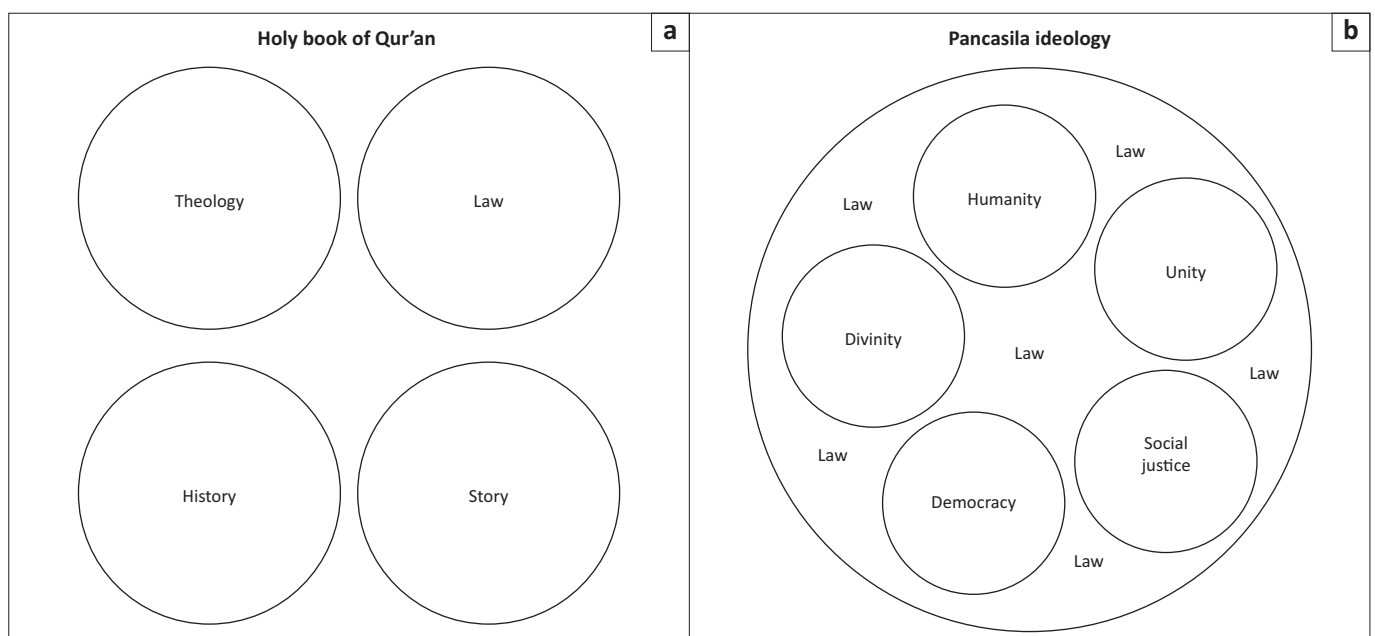


FIGURE 2: Anatomy of (a) the Qur'an and (b) Pancasila.

Figure 2 shows that the Qur'an and Pancasila anatomy were different since the Qur'an has four components, while Pancasila has only one component. That one component of Pancasila is similar to one of the Qur'an's components, law.

Secondly, the findings of this study related to the taxonomy of the Qur'an and Pancasila are presented in Figure 3.

Figure 3 illustrates that the values in the Qur'an do not show a hierarchical order. Existing values are autonomous and exist in more than one component. That means the values in the Qur'an do not form a taxonomy. Meanwhile, the values in Pancasila are arranged in a taxonomy that describes the order, priority and unity of values. The values in Pancasila are integral and cannot be separated from one another.

Thirdly, the findings of this study related to the content and substance relationship between the Qur'an and Pancasila are shown in Figure 4.

More specifically, the relationship between the substance of the Qur'an and Pancasila is illustrated in Table 1.

Figure 4 and Table 1 show that all the substances of Pancasila exist or are in line with some of the substances of the Qur'an. That is, the substance of the Qur'an is more comprehensive than the substance of Pancasila. In addition, they also display that the substance of Pancasila exists in various parts of the Qur'an, although not in a systematic way.

Fourthly, the findings of this study related to the functional pattern (how each element functions) of the Qur'an and Pancasila are illustrated in Figure 5.

Figure 5 shows that the functional pattern between the Qur'an and Pancasila is different from one another. The values in each component of the Qur'an can function independently and can also function together. On the contrary, the values in Pancasila can only function if they are implemented together. That means values in Pancasila are holistic-integral.

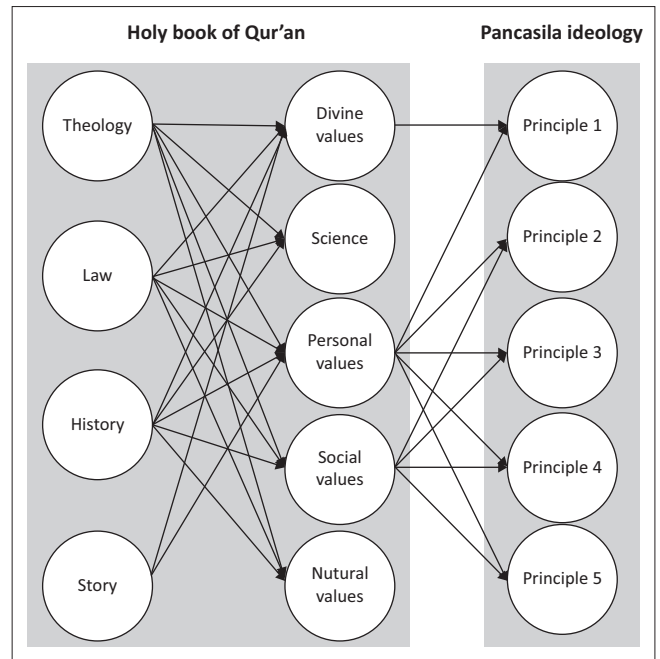


FIGURE 4: Substantive relationship of the Qur'an and Pancasila.

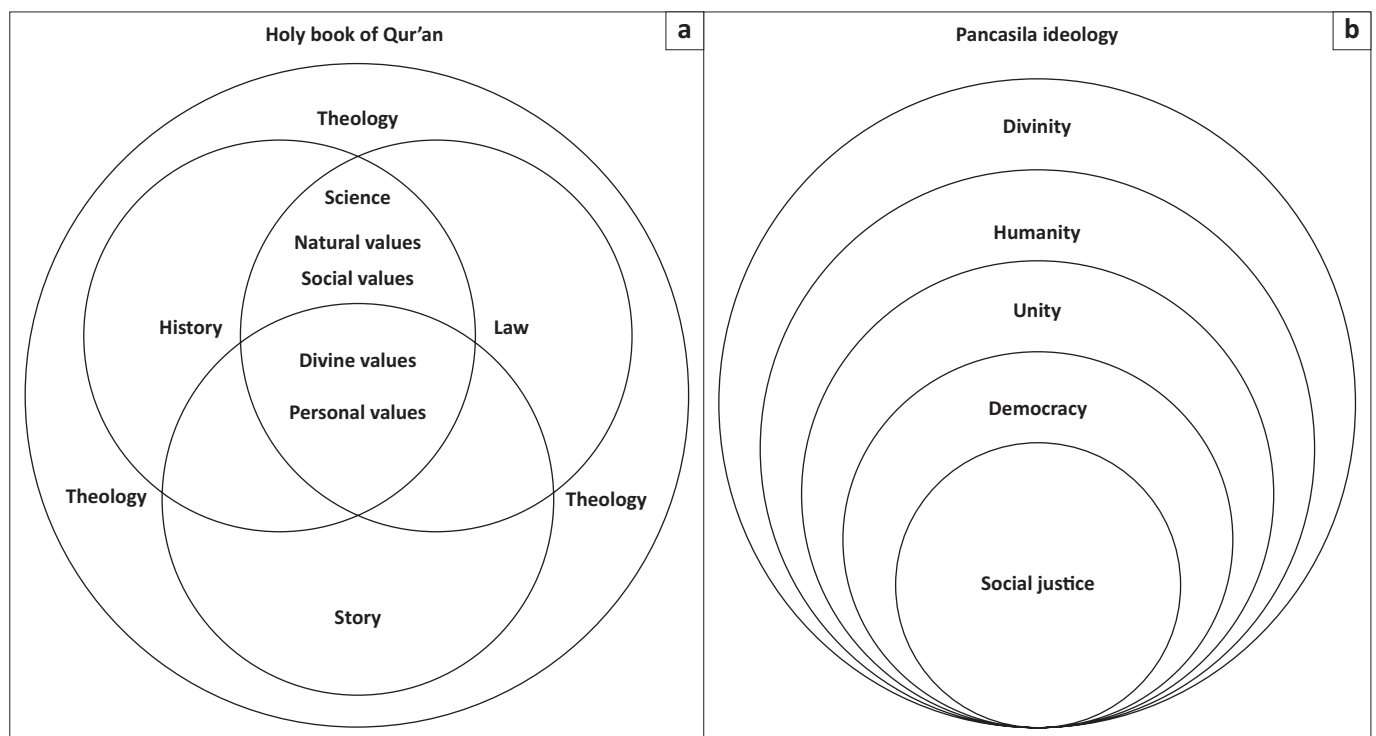
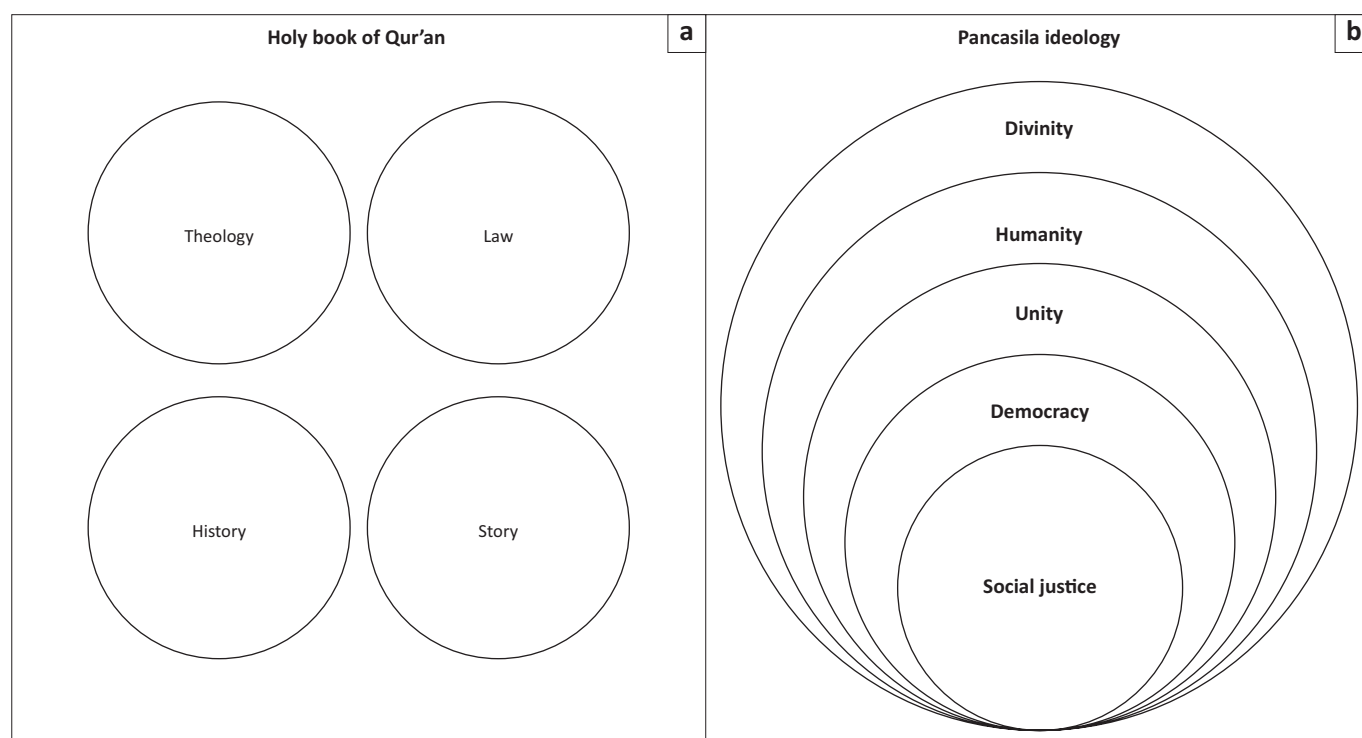


FIGURE 3: Taxonomy of (a) the Qur'an and (b) Pancasila.

TABLE 1: Substantive relationship between the Qur'an and Pancasila.

No	Pancasila ideology	Holy Book of Qur'an
1	Belief in the Almighty God	(1) QS. Al-Baqarah: 133, 163; (2) QS. An-Nisa': 171; (3) QS. Al-Maidah: 73; (4) QS. Al-An'am: 19, 102; (5) QS. Al-A'raf: 70; (6) QS. At-Taubah: 31; (7) QS. Ar-Ra'd: 16; (8) QS. Ibrahim: 48, 52; (9) QS. An-Nahl: 22, 51; (10) QS. Al-Kahfi: 110; (11) QS. An-Anbiya': 108; (12) QS. Al-Hajj: 34; (13) QS. Al-Ankabut: 46; (14) QS. Ash-Shaffat: 4; (15) QS. Shaad: 5, 65; (16) QS. Az-Zumar: 4, 45; (17) QS. Ghaafir: 12, 16, 84; (18) QS. Fushilat: 6; (19) QS. Al-Mumtahanah: 4; (20) QS. Al-Ikhlash: 1, 2, 3, 4.
2	Justice and civilised humanity	(1) QS. Al-Baqarah: 178, 195, 229, 236; (2) QS. Ali Imran: 134, 148; (3) QS. An-Nisa': 40, 125, 128; (4) QS. Al-Maidah: 13, 93; (5) QS. Al-A'raf: 56; (6) QS. At-Taubah: 120; (7) QS. QS. Yunus: 26; (8) QS. Hud: 115; (9) QS. Yusuf: 90; (10) QS. An-Nahl: 30; (11) QS. Al-Isra': 7; (12) QS. An-Naml: 89; (13) QS. Al-Qashash: 77; (14) QS. Al-Ankabut: 7, 69; (15) QS. Al-Ahzab: 29; (16) QS. Ash-Shaffat: 121, 131; (17) QS. Az-Zumar: 10; (18) QS. Adz-Dzariyat: 16; (19) QS. An-Najm: 31; (20) QS. Ar-Rahman: 60.
3	The unity of Indonesia	(1) QS. Ali Imran: 103, 105; (2) QS. Al-An'am: 153; (3) QS. Ar-Rum: 32; (4) QS. Asy-Syura: 13.
4	Democracy led by wisdom in deliberation and representation	(1) QS. Al-Baqarah: 233; (2) QS. Ali Imran: 159; (3) QS. Maryam: 29; (4) QS. Asy-Syura: 38.
5	Social justice for all Indonesian people	(1) QS. Al-Baqarah: 282; (2) QS. An-Nisa': 58, 135; (3) QS. Al-Maidah: 8, 95, 106; (4) QS. Al-An'am: 70, 152; QS. An-Nahl: 76, 90; (5) QS. An-Naml: 60; (6) QS. Ath-Thalaq: 2.

No, number.

**FIGURE 5:** Functional pattern of (a) the Qur'an and (b) Pancasila.

Discussion

This section comprehensively discusses the similarities and differences between the holy book of the Qur'an and the ideology of Pancasila. The exploration was completed by comparing aspects of anatomy, taxonomy, substance and function of the two. Consequently, the similarities and differences between the two corpora will be known in detail. The findings of this study confirmed the existence and relationship of the Qur'an and Pancasila and backed up the previous studies' results, which infer that the Qur'an is a source of Pancasila's inspiration and values (Ismail 2018; Mulyono 2016; Ridwan 2017).

Firstly, related to the anatomy of the Qur'an and Pancasila, the current study findings indicated that quantitatively, the elements that make up the torso of the two corpora are different. The Qur'an is composed of many elements: theology, law, history and story, while Pancasila consists of a component of law only (see Figure 2). In that element (law), the Qur'an and Pancasila have a point in common.

The coverage area and the aspects regulated simultaneously showed the different performances of the two corpora. It presented that the components of the Qur'an are far more comprehensive than Pancasila. The results agree with the explanation by Rahman et al. (2017) and Syukran (2019) that the Qur'an is a comprehensive holy book as a guide for humans. Substantively, the Qur'an consists of 77439 words, summarised in 6666 verses, then grouped into 114 letters and 30 *juz* [part] chapters (Ansharuddin 2016; Muslimin 2014). The order of the composition of the substance of the Qur'an is standard, so it cannot be changed (Ansharuddin 2016). Of the many letters and verses, the substance of the content contained in the Qur'an is grouped into three parts, namely *aqidah*, history and law (Djamdjuri & Kamilah 2021).

As described above, the anatomy of the Qur'an and Pancasila is analogous to living beings anatomically grouped into two categories: single-celled and multi-celled organisms. The Qur'an is similar to many-celled living things, such as mammals, while Pancasila is like single-celled creatures,

such as Monera, amoebae and others. Theoretically, the number of cells that make up the body of living things affects their performance. Multicellular organisms have more complex, extensive, effective and efficient performance. On the other hand, single-celled organisms have simple, limited, sluggish performance and require more time to complete an activity (Niklas & Newman 2013; Richards et al. 2019). Likewise with the Qur'an and Pancasila, the Qur'an, with its various components, has a broader coverage area and regulates aspects that are more comprehensive when compared to Pancasila. The Qur'an is a source of values and guidelines for humans in all aspects of life (Djamdjuri & Kamilah 2021; Rahman et al. 2017). The Qur'an is not only a guide in building relationships between humans but also in establishing multidirectional relationships, such as human relations with God, human relations with other humans, human relations with other beings and human relations with nature. On the other hand, Pancasila is a limited source of values and guidelines (Pesurnay 2018; Sumardi 2020).

Secondly, it is related to the taxonomy of the Qur'an and Pancasila. It is known that the Qur'an is multicellular while Pancasila is unicellular (see Figure 2). Therefore, the taxonomy compared here is not a taxonomy of components but a taxonomy of values contained in the components in each corpus. Based on the research findings, the two corpora have different systematic values. Figure 3 shows that the values contained in the components in the Qur'an intersect between one component and another. The law and history components contain the same values and include the values in the story component: scientific, natural, social, divine and personal. The story component only has divine and personal values. The theological component covers all the components and values that exist in the law, history and story. The theological component is an essential component compared to other components. Therefore, the values of the three components (law, history and story) become the values of the theological components. These findings align with Fazlur Rahman's statement (Ajahari 2018:8) that theology is the main content of the Qur'an. All of the discussions in the Qur'an begin with how humans know God and obey him (Djamdjuri & Kamilah 2021).

The findings also showed that the values in the Qur'an do not show an order of arrangement that describes each value's systematics and level of priority (see Figure 3). Each value stands alone and can be discussed and understood in parallel and partially. This finding supports Ajahari's statement (2018:7) that the Qur'an is not arranged in a logical or systematic manner. Still, the Qur'an is compiled based on the context of space and time to answer the problems faced. In contrast to the taxonomy of value in the Qur'an, the value taxonomy in Pancasila shows unanimity and the relationship between one value and another. It can be seen in Figure 3, which shows the order and level of values in the Pancasila. The figure indicates that the order and level of the most important value is the divinity value, which includes other values. The next order of value arrangement is humanity, unity, democracy and social justice. These values in the arrangement and discussion cannot

be separated from one another. These values are systematic and related to one another.

The finding above is supported by Soekarno's opinion (Latif 2013; Sulaiman 2015:28) that the values in Pancasila are one thing that is round, intact and cannot be separated from one another. The five values in the Pancasila are integrated and united. It means one precept cannot be separated from other precepts (Sulaiman 2015:28). Precept 1 is referred to as *prima causa* from precepts 2–5. *Prima causa* means principally, Precept 1 is the cause of Precepts 2–5 (Morfit 1981; Sumardi 2020). Precept 1 is the umbrella under which the other precepts stand and the corridor through which all the precepts walk. The other precepts must not conflict with Precept 1. Empirically and contextually, God is the main principle and foundation of the Indonesian nation and state. Whatever national and state policies and processes are, they must be under divine values.

Thirdly, regarding the substantive relationship, the findings indicate the material aspects of Pancasila are similar to those in the Qur'an. Figure 4 shows that divinity values are linear with Precept 1 of Pancasila, personal values are linear with Precepts 1–5 and linear social values with Precepts 2–5 Pancasila. This linearity is portrayed in more detail in Table 1, where 20 letters in the Qur'an explain Precept 1, 20 letters explain Precept 2, four letters explain Precepts 3 and 4 and six letters explain Precept 5 of Pancasila. Based on the description of the substantive relationship above, it is logical that many theorists say that the Qur'an is one of the sources of Pancasila values (Ridwan 2017).

The substantive relationship, as described in Figure 4 and Table 1, illustrates that the content of the Qur'an's substance is much broader than that of Pancasila. The Qur'an contains all aspects of life, ranging from the supernatural and transcendental to the natural and empirical aspects. Meanwhile, Pancasila includes aspects of divinity (how to maintain religious tolerance), personal (becoming a good citizen) and social (building social harmonisation in diversity). The explanation above clearly illustrates that the content of the Qur'an is extensive, such as ruling human relations with God, human relations with other humans, human connections with nature and the relationship between citizens and the state. Ajahari (2018:6) and Ichsan (2012) also explained that the Qur'an holistically sets all aspects of life. On the other hand, Pancasila only regulates three aspects: divinity, personal, and social. As for Pancasila, although normatively, it regulates the divine, personal and social aspects, and in principle, all these aspects rolled into one, have a way to build harmonious relationships between individuals in society and the state. Thus, the content of Pancasila is limited to human relations in a sociological and political context. It is reflected in Pancasila's function as the state basis, the way of life and the ideology of the Indonesian nation and state (Asmaroini 2017; Kaderi 2015:7; Sumardi 2022).

Fourthly, regarding the function of the Qur'an and Pancasila, the findings uncovered that the norms and values of each

element in the Qur'an could function independently. Each element is independent (see Figure 5). For example, the norms and values in the legal component can be used without having to trace or relate to the norms and values of the other components. As for the values in Pancasila, as shown in Figure 5, it is clear that the implementation of the value in the corpus cannot be applied separately. One value cannot be separated from another value. For example, the functionalisation of values in the second precept must refer to the values of Precept 1, and the application of the values of Precept 5 must be congruent with the values of Precepts 1–4. This condition is under the taxonomy of the two corpora as described previously.

The description of how to functionalise the norms and values in the Qur'an and Pancasila above illustrates that the Qur'an is more flexible, practical and easier to use than Pancasila. It is because each norm and value in the Qur'an can be used independently without looking for a common thread with norms and values from other elements. This corroborates Ajahari's opinion (2018:8), which says that the Qur'an can be understood chapter by chapter, even verse by verse. It is because every verse and chapter in the Qur'an contains a clear message and value. On the other hand, implementing Pancasila values requires a holistic understanding to implement them correctly. Since the Pancasila precepts are a unity whose parts cannot be separated from one another, applying one precept's value must refer to the value of the other precepts. Creating a synchronisation of values between these precepts is not easy. It takes a comprehensive understanding to do such. That is the reason why the implementation of Pancasila values is more challenging to do. It is also stated by Latif (2013) and Sulaiman (2015:28) that understanding the values in Pancasila cannot be engaged in partially; the discussion must be conducted holistically.

Conclusion

The study's findings and discussion derive the conclusions: firstly, the Qur'an is multicellular, while Pancasila is unicellular. The Pancasila organ is linear with one of the organs that make up the Qur'an, namely the law. Secondly, because the Pancasila organ is unicellular, it does not have a body taxonomy. On the other hand, although the Qur'an is multicellular, its components do not form a sequential and systematic arrangement pattern. Taxonomy differences are seen in the values of the two corpora. The arrangement of values in the Qur'an is random, while the arrangement of values in Pancasila is sequential and systematic. Thirdly, regarding the substance of the two, the content of the Qur'an is complete, that is, containing all aspects of life.

In contrast, Pancasila only includes aspects limited to regulating one's behaviour in social and political contexts. Pancasila only contains a small part of the aspects contained in the Qur'an. Fourthly, because of the characteristics of the value taxonomy of the two corpora, the Qur'an is more functional, practical and effective in its application than Pancasila. It takes a comprehensive and complete

understanding to guide Pancasila correctly and appropriately. Another important thing that became the findings of this research is that Pancasila as a way of life has substantive similarities with the Qur'an; therefore, Pancasila should not be contradicted with the Qur'an. Further research is needed to explore the relationship between the Qur'an and Pancasila in the real life of the nation and state in Indonesia.

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Competing interests

The authors have declared that no competing interest exists.

Authors' contributions

S.A.A. drafted the research design and collected and analysed the data. L.S. prepared research reports. Both compiled the article together.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The opinions expressed in this article are those of the authors and do not necessarily reflect the official policy of any affiliated agency of the authors.

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