

From Formal Instruction to Lived Values: Internalizing Muhammadiyah Educational Values in a Senior High School

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Abstract

This qualitative case study examines how Muhammadiyah educational values move from formal instruction toward lived practice at SMA Muhammadiyah 1 Padang. Data were collected through observation, interviews, and documentation involving school leaders, Muhammadiyah-subject teachers, students, and parents; the available record does not provide a reliable exact informant count. Findings show that value transmission is formally established through a dedicated Muhammadiyah subject, religious learning, extracurricular activities, and school routines. However, lecture-dominated teaching, uneven teacher capacity, limited learning resources, discontinuity between school and family reinforcement, and student conduct that does not consistently reflect institutional expectations create a gap between curriculum exposure and internalization. Using Parsons' AGIL scheme as a secondary interpretive lens, the study argues that internalization depends on the alignment of resources, institutional goals, actor coordination, and sustained cultural reinforcement. The contribution is a process model from exposure to habituation and appropriation, emphasizing active moral reasoning, role modelling, school culture, and realistic family partnership.

Keywords: character education; Muhammadiyah education; school culture; value internalization; qualitative study.

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Introduction

Values education is most demanding when a school expects students not only to know a set of principles but to embody them in everyday conduct. Muhammadiyah schools make this challenge explicit through Kemuhammadiyahan education, which introduces the history, commitments, and ethical orientation of the organization while seeking to cultivate religious, intellectual, social, and civic character. Formal instruction is necessary because students need a conceptual language for the values being taught. Yet internalization requires more than exposure to content. Values become educationally meaningful when students encounter them repeatedly in relationships, routines, decisions, extracurricular practices, and family life.

This study therefore distinguishes value transmission from value internalization. Transmission occurs when a value is explained, named, or assessed as curricular knowledge. Internalization involves a deeper process in which students recognize the value, interpret its relevance, practise it in social situations, receive feedback, and gradually appropriate it as a basis for judgment and action. Character-education research has long emphasized the importance of modelling, habituation, moral dialogue, opportunities for action, and institutional consistency rather than relying on direct instruction alone (Lickona, 1996; Sanderse, 2013). Islamic values education similarly links moral knowledge with the cultivation of dispositions and social practice (Halstead, 2007).

A whole-school perspective is especially relevant to Muhammadiyah education. Students receive messages about values from classroom teaching, teacher behaviour, peer norms, worship and religious activities, extracurricular organizations, school discipline, and family expectations. When these settings reinforce one another, students experience a coherent moral environment. When they conflict, values may remain attached to a subject rather than becoming part of lived conduct. Research on values education likewise shows that school culture and teacher practice can strengthen or weaken the credibility of formal moral instruction (Thornberg & Oğuz, 2013).

SMA Muhammadiyah 1 Padang provides a useful case because Kemuhammadiyah was institutionally present but its intended values were not consistently reflected in learning processes and student experience. The study draws on observations, interviews, and documentation involving school leadership, Kemuhammadiyah teachers, students, and parents. This multi-setting evidence makes it possible to examine how formal curriculum, pedagogical practice, facilities, school culture, and family continuity interacted.

The study asks: How are Muhammadiyah values communicated and practised across formal instruction and school life, what institutional and pedagogical barriers limit their internalization, and what forms of continuity are needed between school and family? Its contribution is to conceptualize internalization as a movement from exposure, through habituation and reflection, toward appropriation, supported by alignment across classroom, organizational, extracurricular, and family settings.

Method

This study used a qualitative case-study design to examine the internalization of Muhammadiyah values at SMA Muhammadiyah 1 Padang. The case was selected because value education in a Muhammadiyah school is not confined to a single lesson: it is distributed across the formal Muhammadiyah subject, religious learning, school routines, extracurricular activities, teacher–student relations, and family reinforcement. A case-study approach therefore allowed the analysis to follow how institutional expectations moved—or failed to move—across these settings.

Data were collected through observation, interviews, and documentation. Informants included school leaders, teachers responsible for Muhammadiyah learning, students, and parents. An exact informant count was not recorded with sufficient consistency to support a numerical claim. Interviews focused on how values were taught, modeled, reinforced, and experienced, as well as barriers to internalization. Observation examined classroom practice and student conduct, while documents and school activities provided evidence of the institutional arrangements through which Muhammadiyah identity was formally communicated.

Analysis followed the interactive sequence of data reduction, data display, and conclusion drawing. Material was organized around recurring settings and mechanisms of value transmission: formal instruction, teacher modeling, school culture and extracurricular activity, facilities and teacher capacity, student behavior, and family reinforcement. Comparisons across participant groups were used to identify where institutional intentions were consistent and where gaps appeared between formal expectations and lived practice.

Parsons' AGIL scheme was used as an interpretive lens after the empirical categories were established. Adaptation directed attention to the school's capacity to respond to resources and changing educational conditions; goal attainment to the clarity and pursuit of institutional value goals; integration to coordination among school actors and settings; and latency/pattern maintenance to the reproduction of values through routines, role models, and cultural practices. AGIL was not treated as a measurement instrument or as evidence that the school functioned harmoniously; it was used to identify where the institutional system supported or constrained internalization.

The study does not claim that exposure to Muhammadiyah teaching automatically changes student character. Internalization is interpreted as a gradual educational process in which values move from formal knowledge toward habituation, personal appropriation, and conduct. Because the evidence is qualitative and bounded to one school, the analysis explains mechanisms and tensions rather than estimating causal effects or the prevalence of particular behaviors across Muhammadiyah schools.

Results and Discussion

Formal value transmission was institutionally visible

Muhammadiyah values were formally communicated through a dedicated Muhammadiyah subject, religious learning, and school activities. Students encountered organizational history, religious commitments, expectations concerning character, and narratives of social responsibility. Extracurricular activities such as Tapak Suci and Qur'anic memorization extended this exposure beyond ordinary classroom explanation. The school therefore possessed recognizable institutional channels for value transmission.

(From Formal Instruction...)

Lecture-centered pedagogy limited active appropriation

The existence of a formal subject did not ensure that students actively interpreted the values being taught. The study documented substantial reliance on lecture-oriented instruction, including under the Merdeka Curriculum. Such instruction can communicate information efficiently, but it provides fewer opportunities for students to confront dilemmas, discuss reasons, connect values with lived situations, and articulate how a principle should guide conduct. The gap was therefore not the absence of curriculum content; it was the limited conversion of content into reflective value practice.

Teacher capacity and facilities shaped implementation

The study identified uneven teacher capacity and limited learning resources as constraints. These conditions affected the variety of learning experiences that could be organized and the degree to which values could be explored through active, contextual, or media-supported learning. The finding places internalization partly within the school's professional and material infrastructure. Teachers are key moral and pedagogical actors, but their work is enabled or constrained by access to learning resources, professional learning, and institutional support.

School and family reinforcement were not always continuous

Parents were expected to reinforce school values at home, yet economic demands and limited family time sometimes weakened continuity. This created a potential discontinuity between values presented at school and routines outside school. The finding does not imply that families were indifferent; rather, it shows that value education depends on repeated social reinforcement across settings and that such reinforcement is vulnerable to everyday constraints.

The central issue was the gap between exposure and lived conduct

The study was motivated by observations that student behavior did not always reflect the values formally emphasized by the institution, including concerns about respectful communication and peer relations. This makes internalization the key problem. Students could know the language of Muhammadiyah values without consistently enacting it. The empirical pattern therefore distinguishes formal transmission from lived appropriation and directs attention to the mechanisms that connect knowledge, habituation, modeling, reflection, and social reinforcement.

Research on Muhammadiyah and Islamic character education consistently emphasizes that value formation depends on more than the existence of a formal religious subject. Studies describe the importance of integrating Muhammadiyah values across teaching, school routines, teacher example, and institutional culture (Absani, 2021; Firmansyah & Wardati, 2022; Lubis et al., 2023). Broader Islamic-education scholarship similarly connects moral development with meaningful educational processes rather than information transmission alone (Hidayat et al., 2018; Kamal, 2023), while teacher implementation difficulties can weaken that translation in practice (Kadariah et al., 2020). Raihani's (2011) whole-school perspective further supports interpreting internalization as an institutional coherence problem.

Discussion

Internalization is more than curriculum exposure

The findings show why value education should not be equated with the presence of a dedicated subject. Formal instruction is indispensable because it provides vocabulary, history, concepts, and normative orientation. Yet knowing a value and living by it are different educational achievements. Character-education research has long distinguished between explicit teaching and the broader formation of dispositions through practice, relationships, and institutional culture (Lickona, 1996; Berkowitz & Bier, 2005). In the case, students were exposed to Muhammadiyah teachings, but the school still faced the challenge of converting exposure into stable patterns of judgment and conduct.

This distinction can be expressed as a progression from exposure to habituation and appropriation. Exposure means students encounter the value and can identify its meaning. Habituation occurs when routines repeatedly invite conduct consistent with the value. Appropriation is deeper: students can explain why the value matters, use it to interpret situations, and choose to act on it even when external supervision is limited. The data do not allow individual students to be placed on such stages, but the framework clarifies why lecture-centered coverage by itself is insufficient for internalization.

Role modelling gives values a social form

Teachers and school leaders do more than communicate rules; they embody ways of responding to disagreement, responsibility, discipline, and care. Sanderse (2013) argues that role modelling is central to moral and character education because students encounter virtues in persons, not only in propositions. This makes consistency particularly important. A value such as respect loses credibility when institutional interactions are

experienced as dismissive; responsibility becomes more meaningful when adults visibly accept responsibility for their own commitments. The social credibility of the message is therefore part of the curriculum.

Role modelling does not require presenting teachers as morally perfect. In fact, reflective modelling can include explaining difficult choices, acknowledging mistakes, and showing how principles are used to resolve tension. This approach can make value education less didactic and more intellectually serious. It also aligns with the teacher's role as facilitator and communicator rather than only transmitter of content (Arfandi & Samsudin, 2021). For Muhammadiyah education, teacher development should therefore include discussion of how institutional values appear in ordinary pedagogical interactions.

Active pedagogy can connect values with judgment

The study's concern about lecture dominance is not an argument against explanation. Students need explicit knowledge of Muhammadiyah history, principles, and organizational commitments. The problem is one-sided pedagogy. Values become educationally demanding when students must interpret them in situations where interests, obligations, or perspectives conflict. Case discussion, problem-based scenarios, service learning, reflective journals, role play, and student-led inquiry can create opportunities to move from remembering a principle to reasoning with it.

This is consistent with broader values-education research, which emphasizes that moral learning involves judgment, emotion, social experience, and practice rather than cognitive recall alone (Berkowitz, 2011; Nucci & Narvaez, 2008; Kristjánsson, 2015). In an Islamic educational setting, active pedagogy need not weaken normative commitment. It can deepen it by requiring students to articulate reasons, connect values with contemporary situations, and examine the consequences of action. Halstead (2007) similarly emphasizes the distinctive moral framework of Islamic education while recognizing the importance of translating values into educational practice.

School culture is a second curriculum

Formal lessons operate inside a wider institutional environment. Rules, ceremonies, extracurricular activities, peer norms, disciplinary practices, language used by adults, and opportunities for service all communicate what the school actually values. This "second curriculum" can reinforce formal instruction or undermine it. The presence of Tapak Suci, Qur'anic memorization, and other school activities in the case provides channels for reinforcement, but their educational value depends on whether students connect participation with the principles the activities are intended to embody.

A whole-school approach is useful because it asks whether classroom messages, institutional routines, and interpersonal norms point in the same direction. Raihani (2011) proposed a whole-school orientation for tolerance education in Indonesia; a similar logic applies to Muhammadiyah value internalization. Coherence does not mean uniformity of every activity. It means that different parts of the institution reinforce a recognizable moral language while providing varied contexts in which students can practice it.

Family continuity strengthens pattern maintenance

The study's finding about limited family time highlights a structural reality of value education: schools do not control the full ecology of students' moral learning. Parents and family members provide routines, expectations, narratives, and examples that can strengthen or compete with school messages. Economic and time pressures can reduce opportunities for explicit conversation even when families support the school's goals. The practical response should therefore avoid blaming parents and instead create realistic forms of partnership.

Short reflection prompts, periodic parent-school communication, family-linked service tasks, and accessible summaries of the values being emphasized can make reinforcement easier without demanding extensive additional time. The aim is continuity rather than surveillance. When students encounter similar principles across school and home while also being encouraged to reason about them, values are more likely to become part of an enduring identity rather than remain school-specific vocabulary.

An AGIL reading locates institutional misalignment

Parsons' AGIL scheme helps organize the institutional conditions identified in the case. Adaptation concerns how the school mobilizes teachers, facilities, learning resources, and pedagogical approaches in changing educational conditions. Goal attainment concerns whether the intended Muhammadiyah character outcomes are clear enough to guide teaching and assessment. Integration concerns coordination among teachers, leaders, extracurricular activities, students, and families. Latency or pattern maintenance concerns the routines and cultural practices through which values are reproduced over time.

The usefulness of AGIL here is diagnostic rather than celebratory. The framework makes it possible to ask where a value-education system becomes weak. Limited resources affect adaptation; lecture-dominated instruction can make goals cognitively narrow; inconsistent school-family reinforcement affects integration; and gaps between formal teaching and everyday conduct challenge pattern maintenance. The four functions therefore help explain why a school can possess strong formal commitments while still experiencing uneven internalization.

Teacher readiness includes moral-pedagogical competence

Teacher capacity emerged as an implementation condition. In value education, competence includes subject knowledge but extends beyond it. Teachers need pedagogical strategies for discussing sensitive moral issues, managing disagreement, connecting doctrine with social realities, and responding to student behavior without reducing every difficulty to punishment. They also need opportunities to reflect on their own role modelling. Professional learning should therefore integrate content, pedagogy, and institutional culture.

Revell and Arthur (2007) argue that character education has implications for teacher education itself because teachers' professional identities and moral judgments shape how values are enacted. Thornberg and Oğuz (2013) likewise show that teachers' understandings influence values education practice. For Muhammadiyah schools, professional development can build on this literature while remaining grounded in the movement's educational tradition. Workshops should move beyond slogans toward analysis of classroom dilemmas and concrete instructional design.

Facilities matter when they expand forms of participation

Limited facilities were reported as a barrier, but the educational issue is not simply whether technology is available. Resources matter when they allow teachers to diversify representation, discussion, inquiry, documentation, and reflection. A modest classroom can still support active value learning through cases, student narratives, structured dialogue, local community examples, and low-cost project work. Conversely, sophisticated technology will not deepen internalization if it merely delivers the same lecture in digital form.

This perspective keeps infrastructure connected to pedagogy. Fitri (2021) notes the growing role of science and technology in education, but innovation should remain subordinate to learning purposes. In Muhammadiyah value education, the key question is whether a resource helps students connect abstract commitments with lived problems, make reasoning visible, encounter multiple perspectives, or reflect on conduct. Resource planning should prioritize these functions.

Character claims require evidence beyond compliance

The study also raises a measurement problem. Schools may infer successful internalization from attendance, rule compliance, participation in religious activities, or completion of assignments. These indicators are useful but incomplete. Internalization involves meaning and judgment as well as behavior. A student may comply under supervision without appropriating a value, while another may be developing reflective commitment that is not visible in a simple checklist. More credible evaluation therefore combines observation, student reflection, teacher judgment, and evidence from authentic situations.

Bloom-oriented taxonomies can help distinguish remembering, understanding, and higher-order application, but moral education also requires attention to disposition and social practice (Mahmudi et al., 2022). Future research could examine how students explain value-based decisions, how they respond to peer conflict, and how school experiences are interpreted over time. Such evidence would allow claims about internalization to move beyond curriculum coverage and short-term compliance.

Implications and limits

For SMA Muhammadiyah 1 Padang, the findings suggest a coherent improvement agenda: retain explicit Muhammadiyah instruction, diversify pedagogy toward reflection and problem solving, strengthen teacher professional learning, align extracurricular activities with explicit value goals, create realistic family partnerships, and evaluate internalization through multiple forms of evidence. None of these measures requires abandoning established religious-educational commitments. Their purpose is to make those commitments more visible in how students think, interact, and act.

The study is a qualitative case from one school and the documentation does not provide a precise informant count, so it cannot estimate how common particular behaviors or perceptions were. It also captures a particular institutional period rather than longitudinal development. Future research should document participant sampling more fully, follow cohorts over time, compare Muhammadiyah schools with different institutional conditions, and examine how specific pedagogical practices contribute to students' reasoning and conduct. These steps would strengthen evidence about the transition from formal value transmission to lived internalization.

Muhammadiyah education is also institutional identity formation

The dedicated Muhammadiyah subject carries more than factual content about an organization. It introduces students to a tradition, a collective identity, and expectations about how religious commitment should be connected with education and social responsibility. Internalization therefore has an identity dimension: students are invited to understand what Muhammadiyah values mean and how those values position them in relation to school, community, and society. This helps explain why purely cognitive instruction can feel incomplete. Identity develops through participation and recognition as well as information.

Andinar et al. (2024) describe Muhammadiyah as a social movement, which underscores the importance of connecting school learning with the movement's wider social orientation. Students can examine how organizational values appear in education, health, charity, civic engagement, and everyday ethics. This connection can prevent Muhammadiyah learning from becoming an isolated historical subject and instead present it as a living framework for social action.

The hidden curriculum can strengthen or weaken formal messages

Students learn values from what schools repeatedly reward, tolerate, and model. If respectful communication is formally taught but sarcasm or humiliation is normalized in daily interaction, the hidden curriculum contradicts the formal curriculum. If responsibility is praised but students have few meaningful responsibilities, the value remains abstract. The case's concern with student conduct therefore invites a broader institutional audit: where do routines reinforce Muhammadiyah values, and where do they send mixed messages?

A values audit can examine disciplinary practices, teacher-student communication, peer conflict, leadership style, service activities, and recognition systems. Its purpose should be developmental rather than punitive. By identifying contradictions, schools can align ordinary routines with the values they explicitly teach. This is one practical way to strengthen the integration and pattern-maintenance dimensions highlighted by the AGIL interpretation.

Peer culture is an important site of internalization

The study mentions concerns about peer relations and respectful communication, which suggests that student culture deserves direct attention. Adolescents do not internalize values only through adults; peers provide approval, sanctions, identity, and models of conduct. Programs that rely solely on teacher explanation may therefore miss an important social mechanism. Peer mentoring, cooperative service, student leadership, and structured dialogue can create contexts in which students practice values with one another.

Peer-based approaches require careful facilitation so that they do not reproduce exclusion or hierarchy. The aim is to make prosocial norms visible and participatory. Students can help formulate examples of respectful disagreement, identify situations in which values are difficult to apply, and reflect on how peer pressure shapes behavior. Such activities convert moral expectations into social analysis and give students a language for examining their own group dynamics.

Student voice can deepen reflective appropriation

Value education becomes more credible when students are allowed to articulate questions and tensions. An overly didactic approach can create the appearance of agreement without revealing whether students understand, accept, or struggle with the values presented. Reflection prompts, anonymous questions, small-group dialogue, and student-generated cases can surface how young people interpret the relationship between religious values, school rules, social media, friendship, and contemporary social issues.

This dialogic space does not require moral relativism. A school can maintain clear normative commitments while still inviting students to reason about their application. In fact, the ability to explain why a value should guide action may indicate deeper appropriation than simple repetition. Thornberg and Oğuz (2013) show that teacher conceptions shape values education; student perspectives are the complementary side of that process.

Merdeka Curriculum creates an opportunity for contextual value learning

The study notes lecture-oriented practice even as the Merdeka Curriculum emphasizes more active and contextual learning. This tension creates an opportunity. Muhammadiyah values can be embedded in projects, social inquiry, community problems, or interdisciplinary themes that require students to apply principles to real decisions. Such activities can connect religious education with civic and social learning rather than confining values to one timetable slot.

Contextualization should remain academically disciplined. A project should specify which values are being examined, what evidence students will gather, what reasoning they must demonstrate, and how reflection will be assessed. Otherwise, activity can become symbolic participation without deeper learning. The same principle that applies to character education generally applies here: experiences become educational when students interpret them and connect them with explicit concepts.

School-family partnership should be low-burden and reciprocal

The finding that family reinforcement is constrained by time and economic demands suggests that schools should avoid partnership models that assume parents can attend frequent meetings or supervise extensive assignments. More sustainable approaches include concise communication, flexible digital or paper reflection prompts, periodic feedback, and opportunities for parents to share examples of value practice from family or community life. These strategies respect constraints while still signaling that moral learning extends beyond school.

Partnership should also be reciprocal. Families can provide information about how students respond outside school and which value issues are salient in daily life. Teachers can use this information to design more relevant cases and discussions. In this way, family involvement becomes a source of contextual knowledge rather than merely a channel for enforcing school rules.

Internalization can be assessed through trajectories rather than single indicators

Because internalization is gradual, evaluation should look for trajectories. Students might initially identify a value, later explain it in their own words, then apply it to a dilemma, and eventually demonstrate it more consistently in behavior. A portfolio of reflections, teacher observations, peer feedback, and authentic tasks can capture this development more effectively than a single test or behavior checklist. The goal is not to assign a simplistic moral score but to make educational progress discussable.

This approach aligns with character-education scholarship that treats virtues and values as learned through repeated reasoning and practice (Berkowitz, 2011; Kristjánsson, 2015; Nucci & Narvaez, 2008). It also provides richer evidence for school improvement because teachers can identify which values are well understood but weakly enacted, or which students need more opportunity to practice particular forms of responsibility.

Future inquiry should connect institutional and student-level evidence

The AGIL analysis is strongest when linked to evidence about students. Future research could examine how institutional adaptation, goal clarity, integration, and cultural reinforcement relate to student interpretations and behavior over time. For example, researchers might compare classes using lecture-centered and dilemma-based pedagogy, or follow students who participate in service and extracurricular programs to examine how they narrate the meaning of those experiences.

Such research should also improve documentation of participant sampling, consent, observation duration, and analytic coding. Comparative work across Muhammadiyah schools could identify which institutional arrangements are common and which are context-specific. The case provides a conceptual starting point: internalization is produced by relationships among formal instruction, pedagogy, role modelling, school culture, peer life, family reinforcement, and organizational capacity.

The strongest contribution is a coherence model of value education

Taken together, the findings support a coherence model: values are more likely to be internalized when formal teaching, teacher modelling, classroom pedagogy, school culture, extracurricular experience, peer norms, and family reinforcement point toward compatible expectations. Weakness in one setting does not automatically nullify the others, but repeated contradiction can reduce the credibility or continuity of the message. This model moves the analysis beyond asking whether Muhammadiyah content is present in the curriculum and toward asking whether the institution creates repeated, interpretable opportunities to know, practice, discuss, and appropriate those values.

Coherence should not be confused with total control over students' lives. Internalization ultimately involves agency. The educational aim is to create conditions in which students understand the tradition, encounter credible examples, practice responsible action, and develop reasons they can articulate for their choices. This is why reflection is essential: habituation without reflection can produce compliance, while reflection without practice can remain abstract. Combining both gives value education a stronger developmental logic.

For school improvement, the coherence model can guide periodic review. Teachers and leaders can map where each priority value is explicitly taught, where it is practiced, where students reflect on it, and where contradictory routines may exist. That map can identify concrete improvement priorities without reducing values to slogans or numerical targets.

This coherence perspective also clarifies why isolated remedial activities are unlikely to be sufficient: sustained value formation depends on repeated alignment across settings rather than one additional lesson. It therefore supports improvement without reducing value education to compliance across everyday school practice.

Conclusion

Muhammadiyah value education at SMA Muhammadiyah 1 Padang was institutionally established through formal subjects, religious learning, extracurricular activities, and school expectations, yet formal provision did not automatically produce lived internalization. Lecture-dominated pedagogy, uneven teacher capacity, limited resources, discontinuity between school and family reinforcement, and student conduct that did not always reflect expected values created a gap between curriculum exposure and everyday practice.

The study argues that internalization should be understood as a multi-setting process moving from exposure toward habituation and personal appropriation. A Parsons-inspired AGIL reading shows that this process depends on adaptation of resources and pedagogy, clarity of institutional goals, integration among school

and family actors, and sustained pattern maintenance through routines and role modelling. The practical priority is therefore coherence: explicit teaching should be connected with active moral reasoning, credible adult modelling, school culture, extracurricular experience, realistic family partnership, and evidence of how students interpret and enact values. Longitudinal and comparative research is needed to examine how these mechanisms develop over time.

Declarations

Author contribution

Author 1: developed the main research idea and objectives, designed the research methodology, conducted data collection and investigation, performed the data analysis, and prepared the first draft of the manuscript. Author 2: contributed to the development and implementation of the research methodology, supported the data collection and investigation process, and reviewed and revised the manuscript to improve its academic quality, clarity, and structure, provided input into the research concept and direction, supervised and guided the overall research process, reviewed and improved the manuscript, and contributed to obtaining financial support or research funding

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The authors declare that there is no conflict of interest related to the publication of this article.

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