

## Perception of Halal Cosmetics Consumers towards Halal Awareness in Online Social Network: Study in Malaysia and Indonesia

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**Abstract:** *The cosmetics and personal care industry has emerged as one of the most prominent and fastest-growing markets, especially among millennials worldwide. The halal cosmetics industry is also important to today's young generation. They and social media technology have become an important part of consumer research. This study explores the factors determining the millennial generation's choice of halal cosmetics. This study used the exploratory factor analysis (EFA) method with 202 millennial respondents from Indonesia and Malaysia. The Kaiser-Meyer-Olkin (KMO) test result is 0.723%, indicating a middling sampling. The Bartlett test result shows a value of 1848,828 with a significance level of  $0.0000 < 0.05$ , indicating a correlation between the variables. There are no statements with a score of less than 0.5 after the communalities checking. As a result, every statement can be used more thoroughly in this research. Based on the results, six main factors can increase the millennial generation's interest in making choices about halal cosmetics: social media campaign, influencer trustworthiness, halal awareness, brand curiosity in social media, cosmetics advertisement language, and brand trust and product quality.*

**Keywords:** *digital marketing, exploratory factor analysis, halal awareness, halal cosmetics, online social network*

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## 1. Introduction

Cosmetics is one of the secondary products most consumed by young people today (Irfany et al., 2024). Caring for beauty is part of the human instinct, especially for women. The tendency is to like something beautiful, an essential part of human life. Questions arise and even doubts about cosmetics are caused by a lack of information. The cause is a lack of specific details about cosmetics related to Islamic teachings. The religion of Islam does not reject every progress achieved by humankind (Wisudanto et al., 2023). However, as a religion that requires humankind to be safe in the afterlife, Islam provides principles that must be obeyed in every face of development in this life for the sake of the safety and benefit of humanity.

According to the Institute for the Study of Food, Drugs, and Cosmetics, Indonesian Ulema Council (LPPOM-MUI), what is meant by halal products are products that meet the requirements of halal Islamic law. First, they do not contain pork or products derived from pigs. Second, they do not contain forbidden materials, such as ingredients derived from human organs, blood, or excrement. Third, all ingredients come from animals slaughtered according to Islamic Sharia procedures (Nuryakin et al., 2023). Fourth, all storage places, places of sale, processing, and transportation may not be used for pigs. It must first be cleaned according to Islamic law if it has ever been used for pork or other non-halal goods. Fifth, all foods do not contain *khamr* (alcohol).

LPPOM-MUI revealed that the critical ingredients for halal cosmetics include: first, fats and their derivatives, which are usually used as ingredients in lipsticks, soaps, creams, and lotions, that come from animals. Second, collagen and elastin help maintain skin elasticity. This substance is often used as a moisturizing product and comes from animals. Third, placenta and amnion extract (amniotic fluid) are used for skin rejuvenation and obtained from animals or other animal substances (Wisudanto et al., 2023).

Indonesia is the largest halal target market in the world. This large market opportunity can be maximized by reaching various generations for halal products. The young Muslim generation in Indonesia has the most potential to become a large market in selling many halal products, especially in the cosmetics industry segment, which is growing rapidly in the world (Randeree, 2019). Based on Ishak et al. (2019) research, the factors influencing the millennial generation (Y) in consuming halal products are positive attitudes about halal, the social environment, such as family and friends, and being cautious about accepting halal products. It was explained that a positive attitude towards halal products is the most important behavior when consuming them. The attitude of younger generation consumers in choosing halal products has not been widely discussed and researched. Religion/beliefs, mass media, and the surrounding environment can influence the younger generation's positive attitude toward halal products.

Worldwide, Muslim consumers increasingly assert their sensibilities in the cosmetics product market. Muslim consumers globally spent billions on cosmetic consumption, which represented 5.7% of global spending. Halal cosmetic products are defined as those that do not contain alcohol, pork, pork-based gelatin, pork by-products, or any other animal by-products unless slaughter follows Islamic traditions. Halal cosmetic products with various derivative products ranging from shampoo, face cream, and face makeup to lipstick, which is part of the circle of halal cosmetic products (Kurniawati & Savitri, 2019). Muslim consumers prefer halal to non-halal products (Figure 1). In essence, if there is competition between non-halal and halal products in similar industry segments, Muslim consumers will choose halal ones (Hanafiah & Hamdan, 2021).

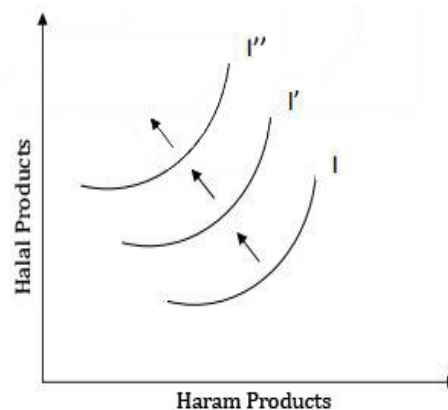


Figure 1. Muslim Product Consumption (Hanafiah & Hamdan, 2021)

Meanwhile, in the more specific youth segment, the millennial generation has unique characteristics in their consumption behavior. It includes consuming halal cosmetic products. This type of consumer always involves the internet, social media, and the influence of influencers in considering their purchasing decisions (Handriana et al., 2021). Previous studies and literature have shown that subjective norms, the behavior of accepting halal products, and religiosity influence the consumption of halal products (Widyanto & Sitohang, 2022). Muslims' attitudes about halal products may be influenced by Islamic halal standards, as well as the benefits of consuming halal products versus the downsides of ingesting non-halal products. Regarding purchasing decisions for halal products, Sholihin et al. (2023) explain that the health factor is dominant. Therefore, in this case, halal product producers must transparently explain the manufacturing process so consumers feel confident about the halal product.

Within the scope of conventional economics, consumption behavior is always associated with the use value (utility) contained in the goods consumed. Utility in economics means satisfaction or pleasure that someone consuming a product can obtain, whether goods or services. Conventional consumption behavior is only based on the level of satisfaction. Consumers will tend to continuously consume an item until the desired maximum level of satisfaction is met, so there are no norms or ethical boundaries in consuming; only satisfaction is the limit for someone consuming from a conventional economic approach (Moore-Berg et al., 2019). Far different from the conventional economic approach, consumption in Islam focuses more on the application of Islamic values contained in the Qur'an and Hadith in every consumption behavior that is carried out. It is the basic difference from conventional consumption principles, which only rely on the satisfaction level. Consumption in Islam is an activity carried out by a person to fulfill their needs by selecting, searching, and using it, which is always based on Islamic religious norms. One of the commands contained in the Qur'an is to consume halal food as the Word of Allah SWT in Al-Baqarah verse 168. Based on what is stated in Al-Baqarah verse 168, Allah commands all humans to consume halal and *thayyib* goods. Thus, as a Muslim consumer, it is obligatory to practice what Allah has commanded in consuming goods (Hanafiah & Hamdan, 2021).

In consumer behavior involving religious teachings, consciousness has been hypothesized to play an important role in determining buying intention (Usman et al., 2023). Bashir (2019) stated that awareness is the hope of Muslim consumers in Indonesia. High consumer awareness is hoped to encourage producers to care more about halal products/services. In the end, it is hoped that halal will become absolute for producers of all products aimed at Muslim consumers.

According to Azam (2016), halal awareness is the ability of consumers to form a pattern of awareness about the important factors of religious signs in consuming a product (Akin & Okumuş, 2021; Amer, 2024; Kristanto & Kurniawati, 2023; Mohammed et al., 2023; Mursid & Anoraga, 2022). For example, consider how well a Muslim can separate halal and non-halal products while preventing contamination during shipment and storage. Unfortunately, the concept of halal has been conventionally limited to food or anything related to food. In Islam, halal also covers larger aspects of life, such as the business and banking industries (Fauzi, 2023; Suandi et al., 2023). Muslims and non-Muslims around the world have become more receptive to the issue of halal. As a Muslim, halal is a prerequisite for all things, methods, and processes applied and consumed daily (Hassan & Ara, 2022; Ramdani et al., 2024). According to Bashir (2019), halal awareness is Muslims' understanding of problems related to the concept of halal. This knowledge includes understanding what is legal and how the production process for a product is in accordance with Islamic halal standards. Based on their research, halal awareness products are determined by positive attitudes. A positive attitude is a positive perception of halal awareness.

Awareness among consumers can be a major determining factor in the purchasing decision-making process (Kurniawati & Savitri, 2019). For that reason, Muslims need to have, understand, and know about halal in measuring halal awareness. As mentioned by Azam (2016), halal products are not only raw materials but also include other aspects such as safety and quality, handling, processing equipment, processing aids, packaging, storage, transportation, distribution, and retail.

In the digital era, consumer perception in the internet network is important to look for the strongest factors to determine a product's success (Hu & Basiglio, 2023; Jadhav et al., 2023; Tong & Chan, 2023). The consumers of halal cosmetics in several Muslim countries benefit from the growth of the halal industry, where the market is dynamic to generate many opportunities that lift the trend of halal cosmetics (Amiri et al., 2023; Liew & Karia, 2024). However, several factors make this a trend among Muslim consumers, especially in the digital world where many factors play a role (Ab Talib et al., 2020; Ashraf et al., 2023; Mostafa, 2023; Sen et al., 2020; Umar, 2020; Zaki & Elseidi, 2024). As a result, it is difficult to determine which focus factors are relevant. Therefore, this study explores, trims, and

determines the strongest factors in consumer perceptions of halal cosmetics. Based on several concepts, we have developed a list of statements (Table 1) that are research instruments related to halal cosmetics in the perception of the millennial generation.

This part reveals a method that explores factors that can provide a common thread connecting young people's perceptions, halal awareness, social media, and their relationship with the halal cosmetics industry. The Exploratory Factor Analysis (EFA) method can provide a complete picture and foundation. It is a quantitative method that is exploratory in nature; thus, it can be useful for achieving the objectives of writing this article.

Table 1. List of Statements

Label	Statements
X1	Halal logo awareness
X2	Awareness of halal concepts, halal processes, and halal principles
X3	Knowledge about the obligation to use halal cosmetics for every Muslim
X4	Feel safe using products with the halal logo
X5	Knowledge of the use of halal ingredients in the production process of halal cosmetics
X6	The language used in advertisements on social media is easy to understand
X7	Social media reminds you of the product being promoted
X8	Cosmetic ads on social media feature nice illustrations
X9	Product advertisements on social media provide clear information
X10	Cosmetic ads on social media foster a desire to buy
X11	The right duration of ads on social media
X12	Social media ads that are displayed are not boring
X13	Halal cosmetics can make you appear confident
X14	Halal cosmetics have superior quality
X15	Curiosity about halal cosmetic products
X16	Find out about halal cosmetic products from social media influencers
X17	Find out about halal cosmetic products from the social media accounts of people closest to you
X18	Affordable halal cosmetic prices based on influencer
X19	Attractive halal cosmetic packaging based on influencer
X20	Social media influencers are a lifestyle to follow

## 2. Materials and Methods

Factor analysis is one of the statistical techniques used to identify a structure (or factor or dimension) that underlies the relationship between observed variables. According to Hair et al. (2018), EFA is exploratory quantitative research. In EFA, factor analysis is a procedure for examining data and providing research with information on how many factors are needed to describe the data. All random factors are related by an estimate to form a group of factors (Hair et al., 2018). In several studies, it has also been stated that EFA can be used when the latent variable has unclear indicators. The reason is that indicators of one latent variable can overlap with indicators of other latent variables (Akomah & Ramani, 2024; Bagherian et al., 2023; Couto et al., 2022; Misiak et al., 2023; Saeed et al., 2021; Vasilakakis & Sdrali, 2023). This study took primary data from consumers of halal cosmetics in Malaysia and Indonesia in the form of a questionnaire distribution. In this study, all datasets were processed with SPSS software.

The initial population based on data provided by millennial halal consumers is 400 respondents. We selected all populations to be respondents. The sample used consisted of 224 respondents, 124 of whom came from Indonesia and 100 from Malaysia. Sapnas and Zeller (2002) explained that a sample size of 50-100 was sufficient to reach adequate data levels. The selection of respondents was determined by using the non-probability sampling method – purposive sampling – with a minimum of one of the criteria being fulfilled, namely: (a) Millennial age, (b) Internet daily usage, or (c) Experience purchasing cosmetics from online. Of the 400 questionnaires distributed, 224 were returned to the research team. Based on 224 questionnaires, only 202 questionnaires could be used in this study.

## 3. Results and Discussion

In Table 2, the result of the Kaiser-Meyer-Olkin (KMO) value is 0.723. A KMO value of 0.70 to 0.79 indicates that the sampling is middling. Bartlett's test result shows a value of 1848.828 with a significance level of  $0.000 < 0.05$ , indicating a correlation between the variables. KMO and Bartlett's test are important stages that must be passed before starting factor analysis.

Table 2. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy	0.723
Bartlett's Test of Sphericity	Approx. Chi-Square
	Df
	Sig.
	1848.828
	190
	0.000

The next step is to check the communalities part. Based on Table 3, no statement has a score <0.5. It means that all statements can be used further in this study.

Table 3. Communalities

Label	Statements	Score
X1	Halal logo awareness	0.693
X2	Awareness of halal concepts, halal processes and halal principles	0.650
X3	Knowledge about the obligation to use halal cosmetics for every Muslim	0.762
X4	Feel safe using products with the halal logo	0.767
X5	Knowledge of the use of halal ingredients in the production process of halal cosmetics	0.668
X6	The language used in advertisements on social media is easy to understand	0.619
X7	Social media reminds you of the product being promoted	0.583
X8	Cosmetic ads on social media feature nice illustrations	0.557
X9	Product advertisements on social media provide clear information	0.777
X10	Cosmetic ads on social media foster a desire to buy	0.715
X11	The right duration of ads on social media	0.708
X12	Social media ads that are displayed are not boring	0.696
X13	Halal cosmetics can make you appear confident	0.786
X14	Halal cosmetics have superior quality	0.632
X15	Curiosity about halal cosmetic products	0.602
X16	Find out about halal cosmetic products from social media influencers	0.714
X17	Find out about halal cosmetic products from the social media accounts of people closest to you	0.702
X18	Affordable halal cosmetic prices based on influencer	0.714
X19	Attractive halal cosmetic packaging based on influencer	0.671
X20	Social media influencers are a lifestyle to follow	0.631

Table 4 shows Eigen value results that help discover the elements influencing why millennials prefer halal cosmetics based on social media.

Table 4. Factor Analysis for Overall Sample

Factors	Name of Dimension	Label	Statement	Factor Scores
F1	Social media campaign	X9	Product advertisements on social media provide clear information	0.840
		X17	Find out about halal cosmetic products from the social media accounts of people closest to you	0.807
		X10	Cosmetic ads on social media foster a desire to buy	0.802
		X18	Affordable halal cosmetic prices based on influencer	0.791
		X19	Attractive halal cosmetic packaging based on influencer	0.663
		X11	The right duration of ads on social media	0.630
F2	Influencer trustworthiness	X12	Social media ads that are displayed are not boring	0.787
		X20	Social media influencers are a lifestyle to follow	0.764
		X4	Feel safe using products with the halal logo	0.717
F3	Halal awareness	X1	Halal logo awareness	0.685
		X3	Knowledge about the obligation to use halal cosmetics for every Muslim	0.659
		X2	Awareness of halal concepts, halal processes, and halal principles	0.637
F4	Brand curiosity in social media	X16	Find out about halal cosmetic products from social media influencers	0.710
		X15	Curiosity about halal cosmetic products	0.665
		X7	Social media reminds you of the product being promoted	0.652
		X8	Cosmetic ads on social media feature nice illustrations	0.598
F5	Cosmetics advertisement language	X14	Halal cosmetics have superior quality	0.738
		X6	The language used in advertisements on social media is easy to understand	0.736
F6	Brand trust and product quality	X5	Knowledge of the use of halal ingredients in the production process of halal cosmetics	0.763
		X13	Halal cosmetics can make you appear confident	0.580

Table 5. Percentage of Variance

Factors	% of Variance
F1: Social media campaign	28.004
F2: Influencer trustworthiness	13.152
F3: Halal awareness	8.738
F4: Brand curiosity in social media	6.814
F5: Cosmetics advertisement language	6.148
F6: Brand trust and product quality	5.381

Based on the factor analysis result (Table 5), from 20 indicators, six factors are significant: (F1) Social media campaign; (F2) Influencer trustworthiness; (F3) Halal awareness; (F4) Brand curiosity in social media; (F5) Cosmetics advertisement language; and (F6) Brand trust and product quality. There are six equations (1–6) for each factor and their interpretation.

$$F1 = 0.840_{X9} + 0.807_{X17} + 0.802_{X10} + 0.791_{X18} + 0.663_{X19} + 0.630_{X11} \quad (1)$$

The social media campaign is the most important part, as shown in Table 5, with 28.004%. It is the first key in binding millennial consumers. They rely heavily on social media campaigns to determine their chosen products. Marketers in halal cosmetics companies must be fully prepared to develop social media campaigns that provoke millennials to choose halal cosmetics. The most important aspect of this factor is how halal cosmetic companies can deliver messages about the importance of halal aspects in lifestyle. Regarding the duration of social media campaigns, halal cosmetic companies must choose the

effective placement of time because the duration of advertising campaigns, such as long videos, seems ineffective in the eyes of the millennial generation in making choices.

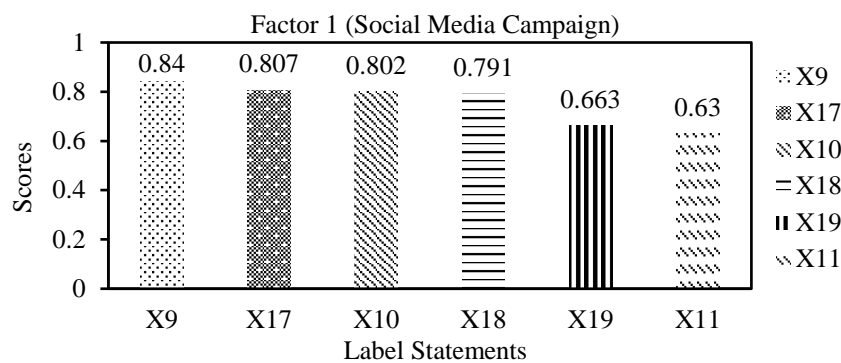


Figure 2. Factor 1 (Social Media Campaign)

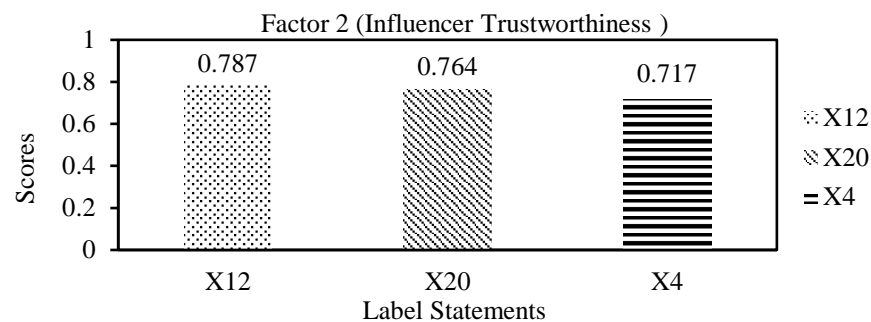


Figure 3. Factor 2 (Influencer Trustworthiness)

Based on Figure 2, X9 (product advertisements on social media provide clear information) is the highest score in Factor 1. In this context, the pharmaceutical industry must prioritize marketing related to product information. Consumers have the right to know clearly from the start what cosmetics they will use; moreover, communication about halal aspects must be clear from the start of advertising. It is in line with Kamassi (2021), who created a map of consumer perceptions of halal products in advertising. Clear information in advertising halal products is the main pillar in building consumer trust. The majority of halal consumers form perceptions by placing trust as the biggest incentive to consume something.

$$F2 = 0.787_{X12} + 0.764_{X20} + 0.717_{X4} \quad (2)$$

The second factor is influencer trustworthiness. This factor has the second-highest score, with 13.152%. On the side of digital content, the role of an influencer is important, as these influencers represent part of the lifestyle followed by the millennial generation in their lives. In the current digital era, influencers are like creators who provide content and offer solutions to a problem, thus stimulating the emotions of the millennial generation audience in choosing halal cosmetics. Influencer marketing will promote the brand of a halal cosmetic product every day on their various social media channels. Content created by influencers can reach more consumers because these halal cosmetic products are becoming increasingly popular due to their content, which influences lifestyle.

In Figure 3, X12 (displayed social media ads are not boring) is the highest score in Factor 2. As mentioned by Phillips et al. (2020), creativity is the breath of social media, especially for those related to halal products. After halal product campaigns with clear information about their halal status and production processes, halal cosmetics producers must be able to build creativity on social media that involves influencers who match the halal image and represent the young and creative side of Muslims.

$$F3 = 0.685_{X1} + 0.659_{X3} + 0.637_{X2} \quad (3)$$

The third factor is related to halal awareness. The millennial generation considers halal products by including the halal logo on the product packaging. That is the highest indicator of this factor. Their tendency is not to really need a complex explanation about a halal product, and they are simple in making choices regarding halal awareness, namely the existence of a halal logo on product packaging.

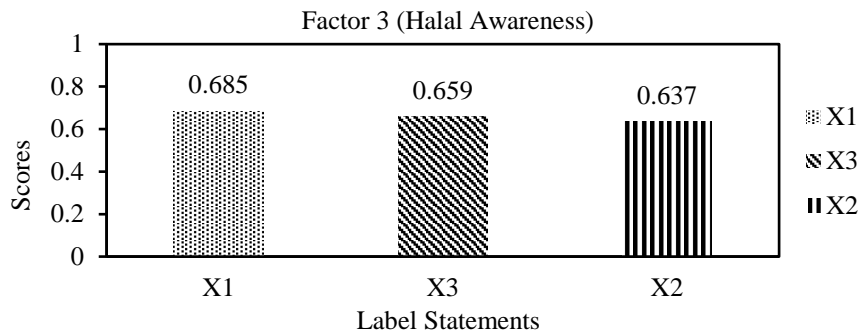


Figure 4. Factor 3 (Halal Awareness)

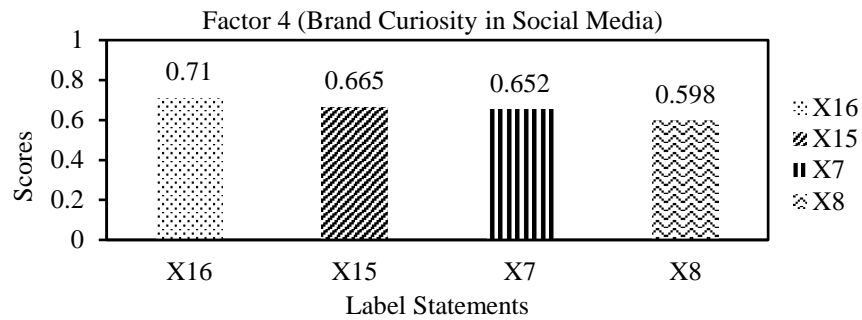


Figure 5. Factor 4 (Brand Curiosity in Social Media)

In this finding, X1 (halal logo awareness), as shown in Figure 4, is the highest score in Factor 3. Regarding consumer behavior, Al-Kwifl et al. (2021) reveal consumer behavior in consuming halal products. Consumers will spontaneously check the halal logo on the packaging before purchasing the product. It means that the position of the halal logo is important in building halal awareness among consumers. The halal logo is also a symbol of halal guarantee for consumers. Consumers have the right to be protected from non-halal products. Its meaning is not just a logo but an important guarantee for consumers' consumption activities.

$$F4 = 0.710X_{16} + 0.665X_{15} + 0.652X_7 + 0.598X_8 \quad (4)$$

The fourth factor is related to brand curiosity in social media. The millennial generation is highly curious about many things, including halal cosmetic products. Producers of halal cosmetics must prepare content that arouses the curiosity of the millennial generation to make product choices for their halal cosmetics. Brand-forming advertisements with knowledge transfer packaging are highly recommended to achieve this factor. Features such as infographics or short videos explaining the experts or testimonials on the importance of halal aspects in cosmetics can be done by marketers in halal cosmetic products.

In Factor 4, based on Figure 5, the highest score is X16 (find out about halal cosmetic products from social media influencers). These findings indicate that appropriate social media influencers can control brand curiosity. Akin and Okumuş (2021) found that the role of influencers on social media influences consumers' tendencies to consume halal products. Reading the younger generation's interests is a complex matter and relies heavily on internet trends.

$$F5 = 0.738X_{14} + 0.736X_6 \quad (5)$$

The fifth factor is related to cosmetics advertisement language. The millennial generation tends not to like formal, rigid languages; instead, they prefer non-formal languages that are widely used in daily interactions. Producers and marketers of halal cosmetics must be able to place their advertisements in simple language related to the advantages of using halal cosmetics.

In Figure 6, Factor 5 indicates X14 (halal cosmetics have superior quality) is the highest score in this factor. In the findings of this research, consumers tend to want to see that the quality of halal cosmetics has advantages over ordinary cosmetics. Halal cosmetics must be able to have content or explanations in advertisements that can convey that the quality of halal cosmetics also has advantages in the technical aspect of cosmetic quality. Halal cosmetics are superior in halal considerations and quality, allowing consumers to be confident in the product. Araújo (2021) conducted a research study on Halal food production in Brazil and New Zealand. These two countries are predominantly non-Muslim but can excel in marketing halal food products in the Muslim world because they not only offer



halal guarantees but also ensure the superiority of their food products compared to production from other countries. It can also be compared with halal cosmetic products—consumers must know they have superior features over ordinary cosmetics.

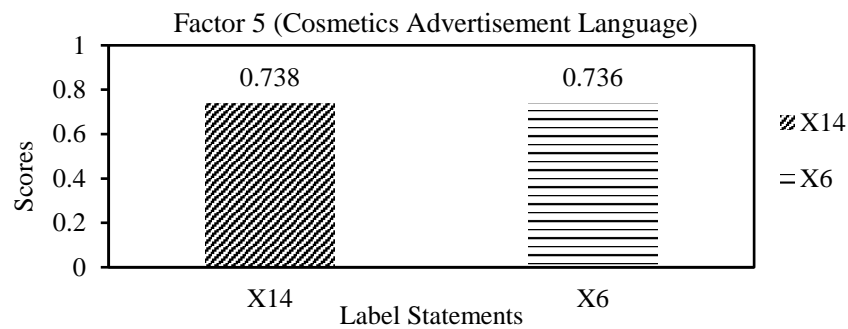


Figure 6. Factor 5 (Cosmetics Advertisement Language)

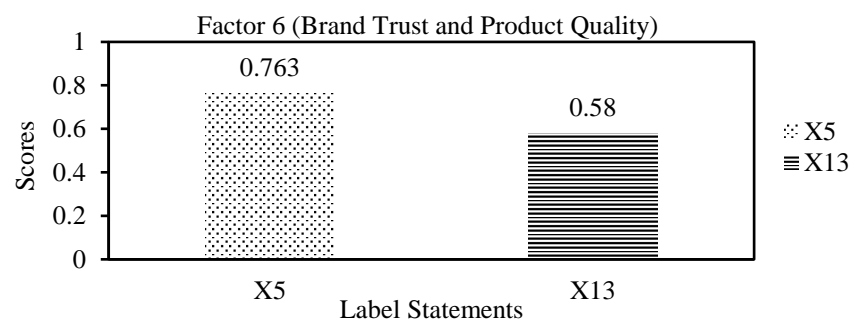


Figure 7. Factor 6 (Brand Trust and Product Quality)

$$F6 = 0.763X5 + 0.580X13 \quad (6)$$

Lastly, the sixth factor is related to brand trust and product quality. In the end, millennials will also consider the quality of the products they choose. They choose a cosmetic product that is influential on their health with a trusted choice. It means that manufacturers and marketers must be able to deliver messages to the millennial generation to encourage them to believe in the quality of their products by performing a series of product reliability tests for cosmetics.

In Factor 6 (Figure 7), the highest score is X5 (knowledge of the use of halal ingredients in the production process of halal cosmetics). These findings indicate that consumers desire to know details about cosmetic ingredients and production processes with halal guarantees. It contrasts with X14, which has the highest score on Factor 5, which focuses more on communicating quality in advertising, so this target is consumer behavior before purchasing. Meanwhile, X5 emphasizes their satisfaction with the truth of the halal quality stated on the product and their experience of consuming halal cosmetics. It means that it is a form of consumer behavior after purchasing. Quoquab et al. (2019) found that the experience after purchasing and using certain halal products can directly impact customer loyalty. The experience of using halal cosmetics with guaranteed ingredients and production processes can create loyal consumers, even if competition with regular cosmetics enters the realm of price. Most halal consumers do not regard low pricing as the most important advantage; quality assurance is more important to them. If these elements are fulfilled, the bridge to customer loyalty will naturally form.

#### 4. Conclusion

Producers and marketers of halal cosmetics must be able to match the expectations of the millennial generation, the majority of whom make purchasing decisions based on social media recommendations. The internet and social media are the main impetus for the millennial generation to make choices for a product, especially halal cosmetics. Based on the results of this study, six main factors can increase the interest of the millennial generation in making choices about halal cosmetics: (Factor 1) Social media campaign; (Factor 2) Influencer trustworthiness; (Factor 3) Halal awareness; (Factor 4) Brand curiosity in social media; (Factor 5) Cosmetics advertisement language; and (Factor 6) Brand trust and product quality. These factors determine which halal cosmetic products can win the competition and gain the millennial generation's interest in being with them. Based on the analysis of the findings in this study, market influence is one of the important things in supporting the halal cosmetics industry. Every

producer in the halal cosmetics industry must pay attention to market demand before carrying out innovation and production to achieve a cosmetics industry that can survive the competition. The previous mistake was starting innovation and developing new products without being balanced by in-depth market knowledge, making it difficult for the halal cosmetics industry in Indonesia to maximize market control. This study is limited to assessing surface factors, and the findings do not thoroughly grasp the complicated elements. The EFA study is an initial stage that can open many doors to different types of research. Advanced quantitative research using the Structural Equation Modeling method can be carried out by linking purchase intention with many variables. The results of this EFA study can also be followed up with qualitative research to provide an in-depth analysis of the phenomenon. As for practical implications, this study is expected to be a simple model factor for halal cosmetics products to reach the millennial generation as their customers.

### CRedit Authorship Contribution Statement

**Titik Respati:** Conceptualization, Resources Writing – Original Draft. **Lina Jamilah:** Writing – Original Draft, Resources. **Indra Fajar Alamsyah:** Writing – Original Draft, Formal Analysis, Methodology. **Abdulrazak Abdulhadi:** Writing – Review & Editing, Formal Analysis.

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