

Unveiling the Meaning and Factors of Marriage Happiness: A Phenomenological Study of Toba Batak Couples

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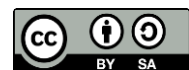
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Abstract

Marital happiness can be influenced by culture because there are cultural values that play a role in encouraging individual happiness. The purpose of this study is to explore the meaning of marital happiness for Toba Batak couples and determine what factors influence marital happiness for Toba Batak couples. The method used in this study is a qualitative method with a phenomenological approach. This research was conducted in Marindal I village, Patumbak District, Deli Serdang Regency, North Sumatra, which was conducted from March to April 2024. This study took four Toba Batak couples. The data collection procedure used in-depth interviews with a semi-structured form. The data analysis technique used was reading the data that had been obtained, organizing the data, and determining the theme. The results found that the meaning of marital happiness for the Toba Batak tribe when having children is increasingly complete with the presence of grandchildren so that they can perfect the lineage. It was also found that the factors that influence marital happiness for the Toba Batak tribe are internal factors consisting of communication and economics, while external factors consist of neighborly harmony and activeness in the community. Each culture influences marital happiness, so the meaning of marital happiness in each region will be different from one another.

Keywords: Family dynamics, Marital happiness, Marriage factors



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INTRODUCTION

Each stage of human development has developmental tasks that must be completed. One of the developmental tasks that must be completed upon entering adulthood is establishing a marital relationship. When an individual decides to marry, the tasks include establishing a household, managing the household, and raising and educating children (Jannah et al., 2021). According to Bucket (2021) Marriage is a socially recognized sexual and economic union, considered permanent and encompassing obligations and rights between partners. There are many reasons why people marry, including legal, social, economic, or to continue the lineage (Fatima & Ajmal, 2012). According to Law Article 1 Number 1 of 1974 that the purpose of marriage is to build a happy and eternal family based on the One Almighty God. This is also supported by the results of research conducted by Fatma & Sakdiyah (2015) namely achieving happiness is the goal of marriage.

Not everyone who is married finds happiness in their marriage (Falah & Iriani, 2019). Achieving happiness in a household is not easy, especially when you have high expectations before marriage that are not met after marriage. The cause of conflict in marriage is generally due to high expectations of your partner and the marriage. These expectations lead to disturbed illusions about the marital status and lead to marital unhappiness (Fatma & Sakdiyah, 2015). Many couples who appear to be in good health and love each other in their marriage, but do not necessarily feel happy in their marriage, but still remain in their marriage (Fatma & Sakdiyah, 2015; Nurhayati, 2021).

Based on existing data in the field, domestic violence data in Indonesia in 2021 reached 7,435 cases, while in North Sumatra Province it reached 837 cases of domestic violence, making it the province with the highest number of domestic violence cases in Indonesia ((Databoks), 2022). Meanwhile, the divorce rate in Indonesia reached 516,334 cases in 2022, representing a spike compared to 2021's 447,743 cases, representing an increase of approximately 15.31 percent ((Databoks), 2023). Meanwhile, data on divorce cases in North Sumatra Province reached 20,029 in 2021, placing North Sumatra Province as the fourth-highest province in Indonesia for divorce rates (Edisi.co, 2023).

The number of marriages in Indonesia has decreased from 2012 to 2022. Data on the number of marriages in 2012 was 2.3 million marriages, while in 2022 the number of marriages was 1.7 million ((Databoks), 2023). Meanwhile, the number of marriages in North Sumatra Province reached 84,202 in 2021, 80,004 in 2022, and 70,630 in 2023 (Central Statistics Agency, 2024). So it can be concluded that there has been a decline in the marriage rate over the last three years. This shows the decline in people's interest in marriage (Ningtias, 2022).

Marital happiness can be influenced by culture because there are cultural values that play a role in encouraging happiness when faced with pressing and stressful situations (Mitchell, 2010; Rajkumar, 2023). Positive experiences (happiness) and negative experiences (stress) are closely related to cultural values, which influence one's own values. These cultural values require time, compromise, and adaptation, depending on history, so that these positive values can bring happiness to an individual (Rajkumar, 2023).

The Toba Batak are an indigenous people from North Sumatra, possessing their own unique culture and characteristics. For the Toba Batak, marriage involves more than just the bride and groom, but also involves both families, aided by the *dalihan natolu* system. Each family has its own duties and responsibilities, commensurate with their social standing (Rumapea & Simanungkalit, 2015). The marriage of the Toba Batak tribe is a cultural structure

that represents the rules, outlook on life, cultural values of the Toba Batak tribe and certain principles within it (Ewaldo, 2019) Marriage for the Toba Batak tribe is very important because it determines the rights and obligations of the Toba Batak tribe's customs and as a continuation of the lineage (Sihombing, 2020).

Many studies have been conducted on the Toba Batak culture, such as the communication patterns of the marhata sinamot procession at Toba Batak traditional weddings in forming the cultural identity of the Toba Batak Tribe in Bandung (Naibaho & P. Putri, 2016), The Process of Pinning Ulos (Mangulosi) (SU Sihombing, 2020), Analysis of Islamic Law and Customary Law in Marriage of the Same Clan in the Toba Ika Batak Tribe (Butar-Butar, 2021), the meaning of mangulosi at the traditional wedding ceremony of the Toba Batak tribe in Duri (Kristina & Yusuf, 2019), the wedding customs of the Toba Batak tribe in South Tangerang seen from the contents of the Bible (Rusli et al., 2021). The results of the study discuss the traditional wedding procession carried out by Toba Batak couples starting from before marriage, such as marhata sinamot, to the traditional events that will be carried out to be legally valid according to the Toba Batak tribe, but do not discuss the happiness of marriage according to Toba Batak couples.

Other research related to marital happiness has been widely studied both abroad, such as Black Marriages Matter: Wisdom and Advice From Happily Married Black Couples (Skipper et al., 2021), The determinants of marital happiness (Elmslie & Tebaldi, 2014), Happy marriages: A qualitative study (Fatima & Ajmal, 2012). As well as research related to marital happiness in Indonesia, such as Factors Influencing Couple Happiness in Madurese Society (Herawati, 2012), Wife's Marital Happiness in the Concept of the Javanese Ideal Woman (Ajrin, 2017) The Meaning of Happiness for Men Who Perform Nyentana in Gianyar Regency, Bali (Sutha & Yuwono, 2022) In general, the research findings examine marital happiness from a cultural perspective, which naturally results in varying degrees of happiness due to the influence of local cultural values.

None of these studies have addressed the marital happiness experienced by Toba Batak couples, but rather focused on the wedding ceremonies or customs that Toba Batak couples must follow to be legally married. Numerous studies have been conducted on marital happiness, both internationally and domestically, but no research has yet been found that explores marital happiness from the Toba Batak perspective. This is considered important to investigate because we want to understand the picture of marital happiness among Toba Batak couples. This is what makes researchers interested in examining the meaning of marital happiness among Toba Batak couples.

Based on the results of the review above, the aim of this study was to explore the meaning of marital happiness for Toba Batak couples and to find out what factors influence marital happiness for Toba Batak couples.

RESEARCH METHOD

Research Design

This research uses a qualitative approach with a phenomenological approach. Qualitative research with a phenomenological approach aims to explore the general meaning experienced by individuals based on their personal experiences regarding a phenomenon, which is then reduced and similarities are sought among each informant (Creswell, 2013)

Research Target/Subject

The selection of informants in this study used purposive sampling which was done intentionally due to several existing considerations. The number of participants in this study was 4 couples of the Toba Batak tribe who had been determined with several criteria, including: a) participants domiciled in Marindal I Village, Patumbak District, Deli Serdang Regency, North Sumatra Province, b) participants were couples of the Toba Batak tribe, c) participants in this study had been married for more than five years because divorce in Indonesia generally occurs under the first five years of marriage (Ministry of Religion of the Republic of Indonesia, 2011), d) participants in this study consciously admitted that their marriage was happy.

Research Procedure

Data collection used in-depth, semi-structured interviews. An interview guide was provided. The interview guide contained open-ended questions that were limited by a flow and theme relevant to the research. The interview guide was previously assessed by a panel of examiners who ensured that the research questions were formulated within the interview guide.

Data Collection Techniques

The main data was collected through in-depth interviews, which aimed to comprehensively explore the meaning of happiness in marriage and the factors that influence it from the perspective of Batak Toba couples. The interviews were semi-structured, so that the researchers had a set of guiding questions but still allowed the interviewees to express their experiences and views openly. In addition to interviews, supporting data was also obtained through participatory observation to observe the dynamics of daily interactions between couples, as well as documentation such as traditional marriage archives, photos, and relevant family documents.

Data Analysis Technique

The data technique used in this study uses the theory according to Patton in Lexy J. Moleong (Moleong, 2018) which consists of three stages, including reading the data that has been obtained, organizing the data, and determining the right theme related to the meaning and factors of marital happiness in Toba Batak couples.

RESULTS

The meaning of marital happiness for Toba Batak couples

Research conducted on four Toba Batak couples found that Toba Batak couples felt happy when they had children. According to the study, descendants have special meanings for them, including:

- a. Having offspring means having a regeneration of successors

A Toba Batak couple feels happy when they have children because they have the next generation of the clan, which can be passed down to their grandchildren. The joy is even greater when they have both sons and daughters, as each child, both boys and girls, has a distinct role within the family.

The Toba Batak people adhere to patrilineal descent, which is passed down through the father's side of the family, manifested in the clan name. Each clan has its own number, ensuring that the clan name cannot be lost or broken. Patrilineal descent gives sons an advantage over daughters, as sons will inherit the family's wealth.

However, daughters also have rights and obligations within the Toba Batak family, but they cannot inherit the clan or its assets. Therefore, they will receive rights or inheritance from their husbands. However, daughters can receive rights or inheritance based on the wishes of their sons, or their hula-hula or ito, who are willing to share their inheritance with their sisters.

What might happen if you don't have a son is that the assets you own will be taken by the man's family (husband) so that the assets you own don't fall into different hands.

The role of daughters in Toba Batak families is quite important, even though they don't receive an inheritance. Their role in Batak families is to assist their brothers, or to perform hula-hula or ito, during traditional celebrations, to be the front guard, and to help care for their parents in their old age.

- b. The cultural values of the Toba Batak tribe that influence the meaning of having descendants

Several Toba Batak cultural values influence the process of having children, including hagabeon or gabe, which means having children. A family can achieve this when a couple has a son and a daughter.

Having grandchildren is considered to enhance a family's lineage, conferring a high status in Toba Batak customs, as they are considered to have achieved a complete and perfect life. The presence of grandchildren in a Toba Batak family is considered to be the next generation of the clan (tarombo) and the family's wealth, while also adding to the happiness of the couple who have grandchildren.

Besides the value of hagabeon or gabe, another value that supports Toba Batak couples in having children is the value of hamoraon. Hamoraon refers to the wealth they possess. The most valuable thing is their offspring. There is a Toba Batak proverb, "Anaknon Hi Do Hamoraon Di Au," which translates to "my children are my most precious treasure." Children are considered the most valuable treasure, priceless, surpassing any material possessions.

Another value is hasangapon, which refers to the community's assessment of a family, but this assessment is relative. For example, a child who has a good job and has grandchildren will likely have a positive societal assessment of the family.

In addition to the values of hamoraon, hagabeon, and hasangapon, there is a kinship system called dalihan natolu. Literally, dalihan natolu means a three-legged stove used for cooking. Therefore, dalihan natolu can be interpreted as a kinship system that regulates relationships between families and clans. Dalihan natolu consists of sombah marhula-hula, which can be interpreted as respect for one's brother from one's wife's side. Then, manat mardongan tubu, which means being careful with brothers from the same clan. Finally, elek marboru, which means loving one's sister. Having sons and daughters each has its own role and will facilitate the dalihan natolu system within the family.

- c. Having offspring to raise the family's social status

The presence of children in a Toba Batak family can enhance the family's reputation. Especially if these children secure good jobs or become office holders and hold positions of power, the family's reputation can be elevated and viewed positively by the community.

Besides children getting good jobs, another factor that can elevate a family's reputation is children who marry, have children, and develop positively, thus building a happy family.

Parents feel proud and happy to see their children's positive progress, and they can serve as role models in the community.

Furthermore, the presence of grandchildren can enhance a family's reputation. For the Toba Batak people, a family line is considered complete when it reaches the stage of having grandchildren. For the Toba Batak, the presence of grandchildren is considered a generation that brings positive change, and individuals who have grandchildren hold a high position in Toba Batak customs. The presence of grandchildren can be the successor to both the clan and the wealth.

- d. Children will be the mainstay of their parents in their old age.

Another meaning of having children apart from being the successor to the family name or lineage is that the presence of children is expected to help their parents in their old age by being a place for them to rely on.

- e. Descendants determine the hierarchy when an individual dies.

In Toba Batak customs, lineage plays a crucial role in funeral ceremonies. Generally, the Toba Batak recognize three hierarchies of funeral ceremonies: mangido tangiang, sari matua, and saur matua. Before performing a funeral ceremony, descendants, both male and female, are first identified, allowing for the use of these terms.

The Mangido Tangiang traditional ceremony can be performed if the deceased individual was married and had children, both male and female, but the children were not yet married, so the Mangido Tangiang traditional ceremony can be performed.

Next, there is a traditional ceremony called sari matua which can be performed if the deceased individual already has children, whether sons or daughters, and some of these children are married or not, so the sari matua traditional ceremony can be performed.

Furthermore, the traditional Saur Matua ceremony can be performed if the deceased individual has sons or daughters who are all married and have children so that the traditional Saur Matua ceremony can be performed.

In addition, there is a traditional ceremony called mauli bulung. This mauli bulung traditional ceremony can be performed with several criteria, including: first, having children, both sons and daughters, and all children are married and have children. Second, none of the descendants have died first, including children, in-laws, and grandchildren. Third, all descendants have good and sufficient economic means because in the mauli bulung procession there is no such thing as mangido tuppak or giving donations to the bereaved family, so all costs of the traditional ceremony are borne by family members. Also, during the mauli bulung traditional ceremony, the family will give money to guests who attend the traditional event. So the mauli bulung traditional ceremony

Therefore, the presence of offspring is extremely important and necessary in Toba Batak families. The absence of offspring can become a topic of conversation within the community and a recurring topic within the family. This is especially true for highly traditional families, where the absence of offspring can be difficult to accept.

Factors that influence marital happiness in Toba Batak couples

Based on the research results, it was found that the factors that influence the marital happiness of Toba Batak couples consist of two, namely internal factors and external factors.

- a. Internal factors

Internal factors that influence the marital happiness of Toba Batak couples consist of communication and economic factors.

1. Communication

Positive communication between partners is essential for building a happy marriage. Lack of adaptive communication with a partner can negatively impact family members. Adaptive communication can strengthen relationships with both partners and family members. However, poor communication can lead to conflict, both within the partner and between family members.

In everyday communication, it's important to recognize that your partner and family members are equal partners in life, just like you. Therefore, you don't need to be egotistical when communicating. When communicating, choose the right words and sentences, combined with a moderate tone or intonation, to minimize hurtful words or sentences.

Additionally, discussing and informing your partner about your plans can foster positive communication. This way, your partner knows what to expect, minimizing suspicion.

In addition to adaptive communication with your partner, adaptive communication with children and other family members is also necessary. Equal, two-way communication between parents and children is crucial so that children can communicate openly with their parents.

When faced with marital problems, the informants in this study chose to discuss and remain silent for a while to calm themselves. They discussed the matter to find the right solution without involving emotions and selfishness. Some informants chose to calm down for a moment to think calmly, so that when communicating, they would not involve heated emotions and hurt their partner. Resolving problems as quickly as possible to avoid protracted problems and harboring emotions or disappointment towards their partner.

Informants try to discuss their problems and find the right solution. However, if they can't find a solution, they'll seek help from parents, friends, groups, organizations, or even professionals to ensure a successful resolution.

2. Economy

Economics plays a crucial role in households. The informants in this study built their households from scratch and built them together, starting with small savings, to ensure healthy family economic growth.

Economic growth allows for the fulfillment of primary, secondary, and tertiary needs without shortages. For example, this includes food, children's education, and various other amenities.

Financial adjustments are essential. This ensures a balance between income and expenses and allows for savings in areas deemed necessary. Savings are achieved to cover all living expenses. The Toba Batak people, in particular, spend a significant amount on traditional ceremonies and ceremonies, necessitating a substantial amount of funds for attending them.

Another point raised by the informant was financial transparency. This is crucial so that couples know their income and expenses, so they can avoid suspicion and manage their finances together. Furthermore, partners need to be aware of this when borrowing or lending money.

The informants in this study felt very happy with whatever they earned. They felt grateful for their growing and stable economic achievements. They appreciated whatever they earned as a gift from God, managed well to meet their family's needs. There was no need to complain about the blessings they received; they simply felt grateful and strived for the best, which would lead to even greater economic growth. Furthermore, they continued to share with others, especially those in need.

In financial management, the wife's role is crucial as treasurer, overseeing all family finances, including incoming and outgoing money. The husband or father's role in managing finances is to provide a forum for discussion and guidance regarding spending. For example, the wife will allocate funds for daily needs.

Furthermore, wives are expected to be wise in managing their finances. For example, wives who are smart in choosing where to shop can save money. Furthermore, the role of working wives also contributes to family economic growth. Therefore, both husband and wife who work can pool their earnings to meet the family's living expenses.

Informants in this study, in addition to their main jobs, also had side jobs that could help supplement their income. They realized that their main job alone wasn't enough to meet their living expenses. When they received additional income, their husbands would hand over the money they earned to their wives to manage and utilize wisely.

Informants in this study recognized the need for a balance between economics and communication within a household. A stable economy fosters good communication between partners.

b. External factors

External factors that influence the marital happiness of Toba Batak couples include harmony with neighbors and activity in church.

1. Neighborhood harmony

Building good relationships with neighbors is crucial for a happy marriage. Neighbors become friends or family members in the neighborhood, so good communication is crucial to maintaining relationships and mutual respect. Good communication with neighbors can ensure a safe and comfortable home and neighborhood.

Building good relationships with neighbors can have positive impacts, such as working together to maintain the neighborhood, creating a clean, beautiful, and safe environment that is cohesive, beautiful, and empowering, and that fosters mutual support. This ensures that the neighborhood, natural environment, and social environment are well-maintained.

Another positive impact of maintaining good relationships with neighbors is that they can help out when living far from family. Neighbors become familiar with each other's daily activities and routines. Therefore, if something unexpected happens, neighbors will be the first to help.

Efforts to build good relationships with neighbors include respecting and appreciating neighbors of different faiths. For example, when a neighbor celebrates a religious holiday, they flock to greet their neighbors.

Another thing we do is help neighbors in need. This assistance can take many forms, such as helping neighbors with events, whether they're mourning or happy, so that the celebration can run smoothly.

Another way to maintain good relations is by sharing food or crops with neighbors. For example, during religious celebrations, neighbors send parcels as a sign of respect and appreciation for their neighbors. Furthermore, remaining uninvolved in neighbors' affairs is a way to maintain good relations. Finally, being grateful for your neighbors' accomplishments and avoiding envy can foster good relationships.

2. Activeness in society

The forms of community activity undertaken by informants in this study are divided into two, namely

a) Activeness in customs

A common form of community involvement is attending traditional events, both happy and sad, in accordance with one's duties and roles. One informant stated that when attending traditional events organized by the wife's family, she contributes more in the kitchen, such as cooking and washing dishes. These duties and responsibilities align with the adage "dalihan natolu."

However, when attending a traditional event, you don't just have to be present, but you also have to mingle and socialize with the guests and follow the course of the traditional event or you can convey things that you feel are not quite right to be corrected to the traditional event guide so that the traditional event can run smoothly and appropriately.

b) Activity in church

In addition to being active in the community, the informants in this study were also active in church activities. This active participation included serving as church officials or assisting with worship services when given tasks and responsibilities.

Serving in the church is a form of devotion and gratitude for the blessings bestowed upon the four informants by Almighty God. Serving in the church with sincerity, without expecting anything in return, and without expecting anything in return is the most important thing one can do.

Informants in this study realized that apart from communication and economic factors, they also need things outside of that, namely the factor of harmony among neighbors which can help them become happier with their marriage.

DISCUSSION

The presence of children in a marriage will bring happiness to the couple who have them. The presence of children is something that brings happiness to the couple, which is a characteristic of pro-natalist cultures, one of which is the Toba Batak tribe (Patnani et al., 2021). The Toba Batak tribe adheres to a patriarchal system influenced by the cultural values of the Toba Batak tribe, thus enabling fathers or adult males in Batak families to gain more benefits compared to daughters, for example in terms of decision-making and roles in customs (Andini & Syahminan, 2024). A similar situation occurs in Nigeria, where men tend to prefer sons due to the influence of local culture. The stronger the patriarchal culture, the more likely they are to desire sons (Raji et al., 2016).

The presence of son preference also applies in some Indian cultures that sons will inherit wealth than daughters (Klaus & Tipandjan, 2014). However, the presence of daughters is also expected to be able to help the hula-hula and parents when facing old age and become a place for parents to depend on because daughters have a higher level of concern (Aninda, 2013; Rigitta, 2021). There are several values that are adhered to by the Toba Batak tribe, including hagabeon (having descendants), hamoraon (having wealth), and hasangapon (good social standing in the eyes of society) which are ideals that they want to realize in order to achieve an ideal life according to the Toba Batak tribe (Pangaribuan, 2018). In addition, there is the value of anakkon hi do hamoraon di au which means my child is a very valuable treasure so that parents will try anything for their children, prioritize children above anything so that parents will work hard for their children, be responsible, and pray for the best for their children.

Another important aspect of having children is that they can make parents feel complete, happy, and add social value to society. Grown-up children who work in good, strategic positions can elevate the family's reputation. It's hoped that these children will serve as a source of support and support for their parents in their old age, for example, by caring for them and sending them goods or money (Fahmi & Pinem, 2018). Factors influencing marital happiness include internal factors such as communication and economics, while external factors include neighborhood harmony and community involvement. Regarding economic factors, Toba Batak couples save when they can. This finding is further supported by research. Muzdalifah et al (2021) Saving on necessities, especially at the beginning of a marriage, can help economic growth and resilience. Furthermore, proper and wise financial management can lead to economic stability, leading to happiness and a lasting marriage due to fewer arguments and fights (Haris, 2022). In addition, the wife's role is very important in helping the family's economic resilience and still having duties and responsibilities within the home (Muzdalifah et al., 2021).

The next factor is communication. In marriage, communication is a crucial factor in marital satisfaction, as marital satisfaction reflects marital happiness. Therefore, smooth communication can lead to marital happiness, along with quality communication (Arifah, 2021). In addition, trust is needed to be able to build and be the key to communication (Nyarks, A. Hipe, 2021). When facing problems, couples will engage in discussions as a form of communication to resolve them. Addressing them promptly can help resolve issues and prevent them from protracting. Furthermore, open communication with your partner allows couples to avoid hiding or lying, and to share their feelings with their partner (Skipper et al., 2021).

The next factor is neighborly relations. This is considered important because neighbors are the closest relatives who live side by side in the neighborhood (Maidin, 2018). Positive support is often received from neighbors, especially when living far from family, so they will help each other (Lismayana & Akib, 2019). Closeness with neighbors can be built by doing many activities together with neighbors (Widodo & Faturochman, 2019). In addition, it can also be done by respecting and appreciating differences in beliefs with neighbors (Maidin, 2018).

Another thing that can be done is by visiting a neighbor who is sick, and this can be a form of support for the family who is caring for a sick neighbor (Lismayana & Akib, 2019). The final thing that can be done is to maintain communication and use appropriate language when communicating with neighbors, thereby reducing the possibility of arguments with neighbors and delivering messages better (Mijianti & Tamami, 2023). The final factor is

community involvement. Individuals who are active in society can strengthen social bonds and strengthen relationships within the community (Riyanto & Kovalenko, 2023).

CONCLUSION

The conclusion of this study is that each culture influences marital happiness and results in different meanings. According to Toba Batak couples, marital happiness means having offspring consisting of sons and daughters, which is further enhanced by having grandchildren, enabling them to continue the family line and wealth. Factors influencing marital happiness among Toba Batak couples include internal and external factors. Internal factors include communication between partners and economic well-being. External factors include relationships with neighbors and church involvement. Future research is expected to conduct similar studies, but with more participants to gather more data and use an ethnographic approach to deepen the understanding of cultural values that influence marital happiness. In addition to increasing the number of participants, it is hoped that each region in Indonesia can conduct similar research based on its own culture to enrich the reference base for marital happiness based on local culture, which can later be used as a theory of marital happiness in Indonesia.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Writing - review and editing; Methodology; Writing - original draft; Formal analysis; Investigation; Data curation.

Author 2: Conceptualization; Data curation; Validation; Supervision; Writing - original draft

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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