

Key Sociocultural Determinants of Fathers' Involvement in Adolescent Parenting

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Abstract:

This study aimed to explore the dominant sociocultural factors that influence paternal involvement in adolescent parenting in Kudus Regency. A cross-sectional design with correlation analysis and binary logistic regression was employed. There were 332 high school students in the sample selected using purposive sampling. Religion, ethnicity, the application of Javanese cultural values, and patriarchal family culture were independent variables, while the dependent variable was the level of paternal involvement. Findings showed that the application of Javanese cultural values in parenting was the most dominant sociocultural factor positively influencing father involvement (OR = 8.165, $p < 0.05$). In contrast, religion appeared to have a negative effect on paternal involvement (OR = 0.162, $p < 0.05$), whereas ethnicity and patriarchal culture showed no significant influence. The study underlines the need to consider cultural context to enhance father engagement in parenting, with possible ramifications for family health initiatives and nursing practice.

Keywords: Fathers' involvement, adolescent parenting, sociocultural factors

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INTRODUCTION

In an attempt to promote father involvement in raising children, Indonesia has formally recognized November 12th as Father's Day since 2016. In support of this, the national initiative Fatherhood Emergency in Indonesia was launched to increase awareness and encourage fathers to take a more active role in raising their children ([Hidayah et al., 2023](#)). About 3.17% of the 700,000 married males in the nation are adolescent fathers, which means they assumed paternal duties while they were quite young, frequently while still in school and at a time when they needed parental supervision. Developmental immaturity is often associated with this lack of preparedness to become a father. In 2017, only roughly 3.94% of men assumed the job of sole head of household after divorce, while 13.35% of women did so after separation, either as a result of widowhood or divorce. This discrepancy implies that children are much more likely to grow up without a mother than without a father ([Sri Wahyuni et al., 2023](#)).

Cultural, religious, and patriarchal constraints have limited Indonesia's traditional understanding of fatherhood. Indonesia still faces significant obstacles in encouraging more active and involved paternal involvement as compared to nations that have recognized the crucial role that fathers play in raising children ([Yunianti et al., 2023](#)). Because patriarchal cultural beliefs are still prevalent, father are traditionally seen as the primary breadwinners, family leaders, and decision-makers in Javanese communities. The paternal role in parenting is frequently exhibited as a disciplinarian and as an example in the application of societal norms, cultural customs, and religious teachings ([Mashar et al., 2024](#)).

Previous research among high school adolescents in Java revealed that 43.8% of respondents reported low levels of paternal involvement in parenting. The extent to which families provide emotional warmth and support is commonly described as family presence, within which the active participation of both parents is regarded as crucial for a child's overall development and success. ([Rahmawati et al., 2024](#)). Prior studies demonstrated that 57.1% of teenagers with limited presence of the father reported lack confidence in oneself, 61.7% experienced difficulties in emotional regulation, and 50.0% engaged in negative sexual behaviors ([Rahmawati et al., 2024](#)).

Fathers hold an equally vital role as mothers in supporting the development of children and adolescents. As parents, fathers exert a significant influence on multiple domains of adolescent development, encompassing cognitive and intellectual growth, behavioral patterns, gender role formation, and religious orientation ([Yi & Nel, 2020](#)). Adolescents raised without a father are more likely to experience adverse behavioral outcomes, poorer mental health, and diminished overall well-being. They often demonstrate lower self-esteem than their peers and frequently express uncertainty regarding their father's lack of involvement. In addition to a higher risk of suicide and other types of self-harm, these adolescents are also more vulnerable to various psychological problems, including anxiety, hopelessness, and social alienation ([Brewer, 2022](#)).

These impacts are multifaceted and warrant thorough examination to better determine what makes paternal involvement unique and how it can be promoted ([Harrington, 2022](#)). Considering the high frequency of low paternal involvements in Indonesia and its significant effects on teenagers, further investigation is required to identify the factors contributing to low paternal involvement in adolescent caregiving, particularly those shaped by cultural norms, religious values, and patriarchal traditions. As key providers of family-centered care, nurses also need to assess these sociocultural determinants of paternal involvement in parenting as a foundation for developing appropriate and culturally sensitive interventions.

The role and behavior of participation fathers in parenting have been the subject of several studies conducted in Indonesia; however, the majority of these studies have used qualitative methodologies, which limit the generalizability and precision of measurements ([Astria et al., 2023](#); [Ngewa, 2019](#); [Nurjanah et al., 2023](#)). The main causes of the lack of parental involvement in adolescent parenting have not yet been quantitatively evaluated in any study. This kind of research is crucial because it offers a solid evidence base for promoting the development of adolescent health. This study primarily aims to discover important sociocultural factors that contribute to limited father engagement in adolescents' lives, such as religion, patriarchal norms, the use of Javanese cultural values in parenting, and ethnicity.

Prior studies have not explicitly identified the sociocultural elements that have the greatest impact on paternal absence or looked at how these factors relate to one another when taken into account in a single statistical model. The majority of past research has concentrated on subjective experiences or descriptive descriptions of fathers' roles, without assessing the degree to which sociocultural factors are linked to low levels of parental participation. By employing a quantitative approach and multivariate analysis to determine the primary factors of low paternal involvement among adolescents, this study offers a fresh viewpoint. By calculating the probability of minimal parental participation and concurrently adjusting for a number of sociocultural factors. By identifying the most significant predictors and providing adjusted effect estimates, this method produces more thorough, impartial, and broadly applicable data about the sociocultural mechanisms driving low paternal involvement.

METHODS

This study employed a cross-sectional methodology and a correlational design. Paternal involvement was the dependent variable, whereas religion, ethnicity, the use of Javanese cultural values in parenting, and patriarchal family culture were the independent variables. The Committee on Health Research Ethics of Universitas Muhammadiyah Kudus granted ethical approval, with clearance number 333/Z-7/KEPK/UMKU/VI/2025.

The study population comprised 8,880 people, every students at Kudus Regency High School. Slovin's formula was applied to determine a sample of 332 students. With the following inclusion criteria; having a living father, having a student identity number, and being enrolled full-time at Kudus Regency high school. Purposive sampling was used. Students who did not finish the research process from start to finish or who were absent during data collection were excluded. Recruitment of respondents took place in July 2025. Following an explanation of the study's goals and methods, the students filled out an informed consent form indicating their interest in taking part in the research. Questionnaires were distributed as part of the data collection process, which were completed directly by the respondents.

A questionnaire about respondent characteristics, including age, birth order, ethnicity, and religion, made up the study tool. Three primary components of parental involvement were measured using the Father Presence Questionnaire (FPQ): the father-child interaction, fatherhood beliefs, and intergenerational family influences. 71 items on a 5-point Likert scale with response possibilities ranging from "never" to "always" made up this questionnaire, including 13 items on feelings toward the father, 14 items on maternal support for the father-child relationship, 14 items on perceptions of paternal involvement, 9 items on physical relationship with the father, 13 items on the parental relationship, and 8 items on the perceived influence of the father. The range of score was 71-355. A cut-off point was used to categorize paternal participation; a high category was assigned if the total score was greater than 283, and a low category was awarded if the total score was less than 283. The questionnaire's reliability coefficient was 0.89, and its validity ranged from 0.424 to 0.909 ([Krampe & Newton, 2006](#)).

The application of Javanese cultural values in parenting was measured using the Javanese Culture-Based Parenting Instrument developed by Etikawati (2019). This instrument was constructed based on the Javanese parenting concept, which is grounded in seven core values: respect, harmony, control of behavioral, discipline, acceptance, honesty, and affection (*tresno*), consisting of 36 items. The response format employed a Likert-type frequency scale, with options ranging from "never" (score 1), "sometimes" (score 2), "often" (score 3), and "always" (score 4). The score range was 36-144. The categorization of the application of Javanese cultural values in parenting was determined using a cut-off point, with a strong category (total score $\geq$ 130.5) and a weak category (total score $<$ 130.5). The model of measurement demonstrated that the parenting of Javanese construct was not only valid (RMSEA of 0.063; SRMR of 0.068), but also reliable with Cronbach's alpha of 0.925 ([Etikawati et al., 2019](#)).

Patriarchy was measured using the Gender Role Attitude Scale (GRAS). The GRAS consists of 17 items measured on a 5-point Likert scale, with response options ranging from 1 ("strongly disagree") to 5 ("strongly agree"). The scale has a Cronbach's alpha of 0.99. Higher scores explain more stereotypical attitudes, while lower scores reflect more transcendent attitudes. The score range was 17-85. The categorization of patriarchal culture was determined using a cut-off point, with a high category assigned when the total score was $\geq$ 51 and a low category assigned when the total score was $<$ 51. Traditional family stereotypes are considered the most modifiable, whereas social stereotypes are regarded as the least modifiable. Previous findings suggest that men tend to endorse more traditional attitudes compared to women ([García-Cueto et al., 2015](#); [Sánchez et al., 2021](#)).

The accuracy and completeness of the research instruments filled out by the respondents were verified prior to data analysis. The questionnaires were fully completed by 332 respondents in total. No data was missing, and no participants were disqualified from the research. The relationship between variables was investigated using the Chi-square test. The p-value was used to establish statistical significance; a statistically significant association was defined as $p < 0.05$. Binary logistic regression was used in multivariate analysis to determine the most important factors linked to paternal participation. The stepwise backward procedure was used to make sure the dominating factors remained constant.

RESULTS

Based on the questionnaires distributed by the researchers, 332 students were identified as potentially eligible. After the eligibility screening, 332 students met the inclusion criteria and were invited to

participate. As many as 332 students completed the questionnaires in full and were included in the final analysis.

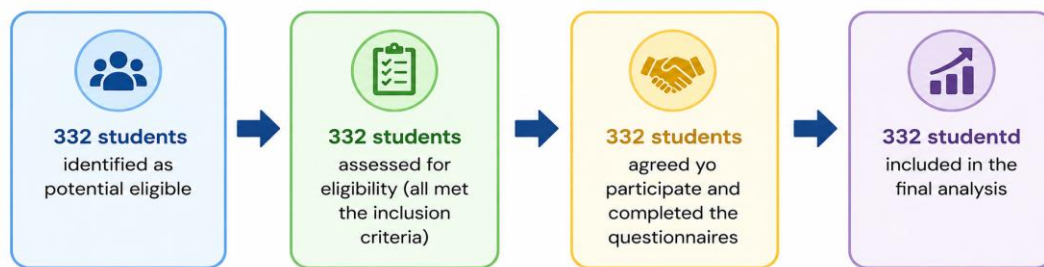


Figure 1. Flow Diagram of Respondent Recruitment

The data from 332 respondents: 225 (67.8%) were 16 years old, most respondents were female, accounting for 182 students (54.8%). In terms of birth order, the largest proportion of respondents were first-born children, with 146 students (44%).

Table 1. Respondent's Characteristic (N=332)

Variable	f	%
Age		
14	3	0.9
15	51	15.4
16	225	67.8
17	47	14.2
> 17	6	1.8
Gender		
Male	150	45.2
Female	182	54.8
Birth Order		
First-born	146	44.0
Second-born	123	37.0
Third-born	45	13.6
Beyond	18	5.4
Total	332	100

The questionnaire data provided information on the distribution of both independent and dependent variables (paternal involvement) of 332 students. The majority of respondents were Moslem (317 students, 95.5%) and of Javanese ethnicity (322 students, 97.0%). Half of the respondents reported equal application of Javanese cultural values in parenting (166 students, 50.0%), and 193 respondents (58.1%) indicated high levels of patriarchal culture. For the dependent variable, 168 respondents (50.6%) reported high levels of paternal involvement, while 164 respondents (49.4%) reported low levels of paternal involvement.

Table 2. Frequency and Distribution of Study Variables (N=332)

Variable	f	%
Religion		
Moslem	317	95.5
Non-moslem	15	4.5
Ethnicity		
Javanese	322	97.0
Non-javanese	10	3.0
Javanese cultural values in parenting		
Strong (≥ 130.5)	166	50.0
Weak (< 130.5)	166	50.0
Patriarchal Culture		
High (≥ 51)	193	58.1
Low (< 51)	139	41.9
Paternal Involvement		
High (≥ 283)	168	50.6
Low (< 283)	164	49.4
Total	332	100

The Relationship of Ethnicity, Religion, Patriarchal Culture, and Application of Javanese Cultural Values in Parenting with Paternal Involvement in Adolescent Care

Table 3 showed that religion ($p = 0.031$) and the application of Javanese cultural values in parenting ($p = 0.000$) were significantly associated with paternal involvement at the $p < 0.05$ level. Therefore, these variables were included in the subsequent multivariate analysis. In contrast, ethnicity ($p = 0.750$) and patriarchal culture ($p = 0.505$) did not demonstrate statistically significant associations and were thus excluded from the multivariate logistic regression model. These results suggest that, at the bivariate level, only religion and Javanese cultural values in parenting met the statistical criteria for further analysis as potential predictors of paternal involvement.

Table 3. The Relationship of Ethnicity, Religion, Patriarchal Culture, and the Use of Javanese Cultural Values in Parenting with Paternal Involvement in Adolescent Care

Independent Variable	p-value	Note
Religion	0.031	Proceed to Multivariate Analysis
Ethnicity	0.750	Not Included in Multivariate Analysis
Javanese cultural values in parenting	0.001	Proceed to Multivariate Analysis
Patriarchal Culture	0.505	Not Included in Multivariate Analysis

Sociocultural Determinants of Paternal Involvement in Adolescent Parenting

Based on the chi-square test, only religion and the application of Javanese cultural values were included in the multivariate analysis after meeting the $p < 0.25$ threshold. The backward stepwise method of binary logistic regression revealed that both variables were still statistically significant. While the application of Javanese cultural values was positively associated ($B = 2.100$, $p < 0.001$; $OR = 8.165$, 95% CI: 4.964–13.430), indicating that respondents who applied these values were approximately eight times more likely to be involved in parenting, religion was negatively associated with paternal involvement ($B = -1.821$, $p = 0.010$; $OR = 0.162$, 95% CI: 0.041–0.642), indicating lower odds of involvement in the comparison group compared to the reference. With Cox & Snell $R^2 = 0.224$ and Nagelkerke $R^2 = 0.299$, the model fit was good ($\chi^2(1) = 0.092$, $p = 0.761$), explaining 22.4–29.9% of the variance in parental participation and achieving a classification accuracy of 74.1%.

Table 4. Binary Logistic Regression Result Using the Backwards Stepwise Method

B	S.E.	Wald	df	Sig.	Exp(B)	95% C.I. for EXP(B)
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							Lower	Upper
Religion	-1.821	.703	6.715	1	.010	.162	.041	.642
Javanese cultural values	2.100	.254	68.405	1	.000	8.165	4.964	13.430
Constant	.726	.687	1.117	1	.291	2.067		

Model Fit Statistics

- Chi-square ($df\ 1$) = 0.092, $p = 0.761$
- Cox & Snell $R^2 = 0.224$
- Nagelke $R^2 = 0.299$
- Classification accuracy = 74.1%
-

DISCUSSION**Student's Characteristic**

The majority of students were 16 years old, according to the results shown in Table 1. This outcome is in line with statistics that currently indicate that high school students in Kudus Regency are typically between the ages of 16 and 18 ([Kemendikbudristek, 2023](#)). The adolescent developmental stage, which spans from 10 to less than 18 years of age, includes this age range ([Kemenkes RI, 2024](#)). A crucial phase in life's developmental process, adolescence is a time of transition during which people experience profound changes in their bodies, minds, and hormones ([Hegde et al., 2022](#)).

The results showed that 182 responders, or 54.8% of the total, were female students. This is consistent with data showing that women make up the majority of high school students in Kudus Regency (62.96%) ([Kemendikbudristek, 2022](#)). Compared to boys, girls typically suffer more negative consequences from the lack of paternal participation. Because fathers provide girls with a benchmark for judging what behaviors are appropriate and inappropriate in men, the lack of a father can interfere with the formation of gender roles. It has been demonstrated that a father's presence has a major impact on daughters' psychological health far into adulthood ([Wandansari et al., 2021](#)). A girl is more likely to participate in healthy sexual practices if her biological father is more involved in her life ([Delpriore et al., 2020](#); [Pusparatri, Rahmawati, Jauhar, et al., 2025](#)).

According to the study's findings, 146 students, or 44% of the total respondents, were second-born children. According to earlier studies, firstborn children are more likely to be close to their fathers, be more disciplined in their homemaking, and grow up to be more dominating than their younger siblings. Children in the middle are often happy, self-sufficient, and commonly encouraged to finish chores independently. The youngest children, on the other hand, are frequently characterized as lively and spoiled ([Untariana & Sugito, 2022](#)).

The Relationship between Ethnicity and Paternal Involvement in Adolescent Parenting

Paternal involvement in adolescent parenting and ethnicity do not statistically significantly correlate ($p = 0.750$), according to Table 3. This implies that, rather than being the result of systematic differences, variances across ethnic groups are probably due to chance. Although earlier research in Indonesia has documented ethnic variations in parenting styles, this sample did not exhibit similar trends. Ethnicity may not be as important in determining paternal engagement in Kudus Regency due to shared community norms, interethnic contact, and broader cultural values. Rather, through processes such as internalizing values, parenting philosophies, and family dynamics, ethnicity appears to have an indirect impact on father engagement ([Ir et al., 2020](#)). Other sociocultural elements that are more complicated than ethnicity alone, like gender norms, the role of the father in the family, and larger community dynamics, probably have an impact on paternal engagement ([Alfaeni & Rachmawati, 2023](#)). While prior studies have demonstrated variations in paternal participation levels across racial and ethnic groups, several characteristics of father involvement did not show statistically significant differences between these groups ([Ellerbe et al., 2019](#); [Pusparatri, Rahmawati, Khoirunnisa, et al., 2025](#)).

The Relationship between Religion and Paternal Involvement in Adolescent Parenting

The results show a negative correlation between religion and parental involvement ($B = -1.821$, $p = 0.010$; $OR = 0.162$). Given that 95.5% of respondents identified as Muslim and relatively few participants from other religious groups, this conclusion should be regarded with caution. Restricted variability reduces the statistical power to detect significant changes and may make regression estimates less stable, potentially leading to overestimation or underestimation of the underlying effect. Therefore, rather than representing fundamental doctrinal distinctions between religions, this link should be seen as a contextual finding within a group that is primarily Muslim.

The model indicates a negative correlation, but this does not prove that any religion necessarily lowers parental participation. Rather, religion might reflect broader social norms, such as expectations around gender roles and family dynamics. According to earlier research, differing perspectives on gender roles in the family are frequently a cause of variation in paternal engagement across religious contexts ([Afrooz et al., 2022](#)). Fathers' direct involvement in day-to-day caregiving may be limited in certain circumstances when they are primarily viewed as financial contributors. On the other hand, greater levels of father involvement are associated with religious or communal contexts that prioritize parental role equality ([Petts, 2018](#)). This argument should be viewed as a theoretical contextualization rather than conclusive proof of interreligious differences, given the limited religious diversity in the current group. The study's findings on religion may reflect broader societal norms regarding gender roles and family dynamics, which in turn affect paternal involvement ([Novianti et al., 2023](#)).

The Relationship between Patriarchal Culture in the Family and Paternal Involvement in Adolescent Parenting

There is no statistically significant correlation ($p = 0.505$) between father involvement in parenting and family patriarchal culture, according to Table 3. This implies that fathers' involvement in adolescent care in this sample is not significantly predicted by differences in patriarchal inclination. While traditional role expectations may be shaped by patriarchal norms, empirical evidence suggests that factors like educational background, socioeconomic status, work demands, marital relationship quality, parenting self-efficacy, and broader sociocultural changes have a greater impact on paternal involvement. In order to encourage active involvement in child-rearing, fathers' views on parental roles and maternal gate-opening are equally crucial ([Liu et al., 2022](#); [Zhang & Razza, 2022](#)). According to other studies, conventional father roles such as provider and authority figure remain prevalent in many patriarchal or collectivist countries, but there is a trend toward more active fathering, which includes direct caregiving and emotional participation. These results imply that vigorous father engagement is not always prohibited by patriarchal standards ([Novianti et al., 2023](#)).

The Relationship between the Application of Javanese Cultural Values in Parenting and Paternal Involvement in Adolescent Parenting

[Tables 3](#) and [4](#) demonstrate a statistically significant positive correlation between paternal involvement in adolescent care and the use of Javanese cultural values in family parenting ($B = 2.100$, $p < 0.001$). Fathers are much more likely to participate actively in raising adolescents if they internalize and apply these cultural values more deeply. In Javanese culture, dads continue to enforce patriarchal standards by serving as family leaders, decision-makers, and providers of income. The most obvious responsibilities they play in parenting are those of disciplinarians, religious role models, and keepers of social and cultural traditions ([Mashar et al., 2024](#)).

In Javanese households, the socialization process is focused on upholding communal social ideals, harmony, and order. This is demonstrated by values like *hayuning memayu bawana* (supporting the well-being of the world), *rame ing gawe* (actively participating to communal work), and *alon-alon waton kelakon* (advance slowly but certainly). The idea of selflessness highlights how people are urged to set aside their own ambitions and put the good of the group above their own. According to this viewpoint, moral consciousness and self-control serve as a framework for avoiding behaviors that could endanger oneself, other people, or the environment. Selflessness demonstrates moral responsibility, social harmony, and a deliberate attempt to strike a balance between one's own goals

and the greater welfare of the community and the environment rather than encouraging passivity (Hu et al., 2024; Wijayanti & Saliman, 2024).

Dominant Sociocultural Determinants of Paternal Involvement in Adolescent Parenting

According to Table 4, the most common sociocultural predictor of paternal involvement in adolescent care is the use of Javanese cultural values in parenting. In comparison to other sociocultural variables in the model, this suggests both statistical significance and a stronger explanatory power. Beyond structural determinants like education or financial status, the findings imply that culturally rooted parenting norms are crucial in determining fathers' engagement. This is corroborated by earlier phenomenological research, which demonstrates that Javanese single fathers may successfully fulfill their parental responsibilities while maintaining cultural values, even as they adjust to modern life. In this situation, men's responsibilities go beyond providing for their families financially to include culturally appropriate parenting techniques (Waroka et al., 2024). Fathers are crucial in Javanese parenting because they inculcate ideals like *nrima* (acceptance) and *prihatin* (concern), which influence children's outlook on life and encourage self-control and respect via nurturing methods. They instill local cultural values in social interactions by enforcing educational consequences and establishing behavioral limits. Along with providing for their children's basic and financial requirements, fathers also participate in leisure activities with them, support their goals based on their skills and interests, and offer guidance based on cultural values, all while acting as examples of responsible behavior (Nisa et al., 2022).

According to earlier studies, parents who practice Javanese cultural parenting prioritize a calm atmosphere and typically resolve disputes by being quiet or compromising. To keep things peaceful, balanced, and conflict-free, they place a strong emphasis on respect and harmony (Trismayangsari et al., 2023). According to other research, millennial Javanese men have been adopting an egalitarian parenting style in place of the patriarchal one in recent years. Increased participation in household duties and child-rearing, together with a rising understanding that parenting is a shared family obligation, are characteristics of this change (Aini, 2023).

There are various restrictions on this study. The causal relationship between father participation and sociocultural factors cannot be interpreted due to the cross-sectional methodology. Self-reported questionnaires were used to collect the data, which could induce bias in perception and memory. The results might not be representative of other cultural or regional contexts because the sample was restricted to teenagers in Kudus Regency. Furthermore, only certain sociocultural elements were looked at, excluding other potential implications like socioeconomic or educational ones. To improve generalizability and causal inference, larger sample sizes and longitudinal approaches should be used in future research.

CONCLUSION

The dominant sociocultural elements affecting paternal involvement in adolescent parenting in Kudus, Indonesia, were investigated in this study. The results demonstrate how cultural norms, traditions, and values influence parenting practices by showing that the strongest predictor of father engagement is the application of Javanese cultural values. Additionally, there was a strong but negative correlation with religion, indicating that some interpretations might restrict dads' active involvement in raising their children. On the other hand, patriarchal family culture and ethnicity did not significantly predict outcomes. Overall, the findings highlight the importance of taking sociocultural contexts into account when encouraging fathers to participate actively and when creating treatments that enhance adolescent development.

To improve parent participation and promote adolescents' psychological and social well-being, nurses and other healthcare providers should develop culturally appropriate interventions that incorporate Javanese cultural values. For example, family education can include concepts such as *gotong royong* (mutual collaboration), *tanggung jawab* (responsibility), and *rukun* (family harmony), emphasizing that active father involvement is a shared responsibility that supports family balance. Counseling that is

culturally appropriate may present parental involvement as both financial support and emotional guidance that promotes teenage growth. Through prenatal, postnatal, and adolescent health services, nurses are essential to education for fathers and promoting their involvement in conversations about mental health, communication, and child development.

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AUTHOR CONTRIBUTION

Author 1 conceptualized the research idea, prepared the background/introduction, collected the research data, contributed to the discussion, prepared the manuscript, submitted the manuscript to the journal, and carried out the manuscript revisions. Author 2 developed the research instruments, collected the research data, analyzed the data, contributed to the discussion, prepared the manuscript, and carried out the manuscript revisions. Author 3 prepared the background/introduction, collected the research data, and contributed to the discussion and manuscript preparation. Author 4 developed the research methodology, analyzed the data, presented the data, and contributed to the manuscript preparation. The author developed the research instruments, collected the research data, and presented the data.

ETHICAL APPROVAL AND CONSENT

The Committee on Health Research Ethics of Universitas Muhammadiyah Kudus granted ethical approval, with clearance number 333/Z-7/KEPK/UMKU/VI/2025. The objectives and procedures of this study were explained to the respondents, and the respondents were able to leave the research process. All respondents voluntarily participated in this research and signed the informed consent.

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CONFLICT OF INTEREST

The authors hereby declare that there's no conflict of interest in this study.

DATA AVAILABILITY STATEMENT

The data that support the findings of this study are not publicly available due to privacy or ethical restrictions. However, they are available from the corresponding author on reasonable request and with permission from Universitas Muhammadiyah Kudus.

PROTOCOL REGISTRATION

This study was not registered.

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