Performing Discursive Inclusion in Platform-Native Journalism: A Critical Discourse Analysis of Religious Minority Representation on Indonesian YouTube News Media

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ABSTRAK

This study examines how religious minorities are represented and made intelligible within platform-native journalism, with particular attention to the discursive strategies employed by Indonesian digital news media on YouTube. The purpose of the study is to critically explore how intercultural meanings, inclusivity, and social legitimacy are constructed through audiovisual news content featuring minority religious groups, and how such representations operate within broader social and ideological contexts. Using a qualitative research design, the study applies Critical Discourse Analysis based on Teun A. van Dijk's three-dimensional framework, encompassing textual structures, social cognition, and social context. The primary data consist of selected special-feature videos produced by Kumparan's YouTube channel that focus on Sikh and Orthodox Christian communities in Indonesia, supported by secondary data from relevant literature and institutional documents. The findings reveal that platform-native journalism does not merely report on religious diversity but actively performs discursive inclusion through careful lexical choices, narrative framing, visual composition, and dialogic presentation. These strategies position minority religions as legitimate social actors while simultaneously aligning journalistic narratives with dominant norms of tolerance, harmony, and national pluralism. At the level of social cognition, the media organization demonstrates an awareness of its influential role in shaping public understanding of religious difference, while at the level of social context, the discourse reflects broader efforts to manage religious diversity within a multicultural society. The significance of this study lies in its contribution to religious and media studies by highlighting how digital journalism platforms function as sites where inclusion is not only articulated but enacted discursively. By foregrounding platform-native news practices, this research offers a nuanced understanding of religion, media power, and intercultural communication in contemporary society, making it relevant to international discussions on religion in the digital public sphere.

Keywords : Critical discourse analysis, Digital journalism, Intercultural communication, Religious minorities, YouTube news media.

INTRODUCTION

The rapid expansion of digital journalism has fundamentally transformed how religion is represented, interpreted, and circulated in contemporary public discourse. News media no longer function solely as neutral transmitters of information but increasingly act as discursive

arenas where social identities and power relations are negotiated, particularly within digital platforms such as YouTube, which blur boundaries between journalism, storytelling, and social media engagement. Scholars have noted that platform-native journalism reshapes journalistic authority by privileging visual narratives, conversational formats, and algorithmic visibility, thereby influencing how sensitive social issues are framed and normalized within the public sphere (Liu, 2025; Massa, 2026). In multicultural societies, this transformation has heightened the visibility of religious diversity while simultaneously raising concerns about simplification, stereotyping, and symbolic inclusion. Religious minorities, in particular, often appear within media narratives that oscillate between recognition and marginalization, depending on broader ideological and institutional contexts. Previous studies in critical discourse analysis have shown that media texts embed implicit assumptions about legitimacy, normality, and social cohesion through language and visual cues rather than explicit argumentation (Lan & Navera, 2022; Vaara et al., 2024). Consequently, examining how digital journalism constructs representations of minority religions has become an urgent scholarly concern. This urgency is amplified in regions where religious diversity intersects with national identity and political stability. Indonesia, as a pluralistic society with a rapidly evolving digital media ecosystem, offers a critical case for exploring these dynamics.

Beyond visibility, the issue of how inclusion is discursively performed within digital news media remains underexplored. Much existing research focuses on whether minorities are represented, rather than how inclusion itself is enacted through journalistic practices. Platform-native journalism introduces new forms of narrative authority, where dialogic interviews, affective storytelling, and visual framing work together to produce meanings that appear neutral while subtly guiding audience interpretation (NEBOLSINA, 2025). In this context, inclusion is not merely a normative ideal but a discursive practice shaped by institutional goals, audience expectations, and broader socio-political agendas. Studies on digital media and discourse have demonstrated that such practices often align with dominant values such as tolerance and harmony, while simultaneously delimiting the boundaries of acceptable difference (Dharma et al., 2025; Wang & Chang, 2025). This creates a paradox in which minority religions are made visible yet framed in ways that minimize contestation. Understanding this paradox is crucial for advancing theoretical debates on religion in the digital public sphere. Without critical scrutiny, media-driven narratives of harmony risk obscuring underlying power asymmetries. Therefore, investigating the discursive construction of religious minorities within platform-native journalism is both timely and theoretically significant.

The rationale of this study lies in the need to bridge critical discourse analysis with emerging scholarship on platform-native journalism and religion. While critical discourse analysis has been widely applied to traditional news texts, its application to digital-native audiovisual journalism remains limited, particularly in relation to religious representation (Eskiadi & Panagiotou, 2025; Qu et al., 2025). Existing studies often treat YouTube as a generic social media platform, overlooking its growing role as a journalistic space governed by institutional editorial practices. Moreover, research on religion and media has tended to prioritize major religious traditions, leaving minority and non-mainstream religious communities under-theorized in digital contexts. This study responds to these limitations by examining how journalistic discourse constructs religious minorities through integrated textual,

visual, and interactional strategies. By situating the analysis within Indonesia's digital news ecosystem, the study provides insights that resonate beyond the local context. The focus on platform-native journalism allows for a nuanced understanding of how journalistic authority adapts to algorithm-driven environments. This rationale aligns with JORS's emphasis on religion as a socially embedded and media-mediated phenomenon. Ultimately, the study seeks to advance interdisciplinary dialogue between religious studies, media studies, and discourse analysis.

Recent Scopus-indexed studies have emphasized the growing power of digital journalism in shaping public discourse and social identities. Akwala et al.,(2025) demonstrates that interpretive journalism in digital news media reconfigures discursive power by blending commentary with reporting, thereby influencing audience perception without overt ideological positioning. Similarly, Uzunoğlu, (2025) highlights how digital news platforms negotiate authority through narrative framing rather than institutional credibility alone. Research by (Neilson & Heylen, (2025) further illustrates how critical discourse analysis can reveal the regulatory and ideological dimensions embedded in digital journalism practices. Studies focusing on representation, Yaprak et al., (2025), show that discourse analysis remains a powerful tool for uncovering implicit hierarchies within online news narratives. In Figueroa, (2024) argue that platform infrastructures shape sourcing practices, indirectly affecting how social groups are represented. These findings collectively underscore the relevance of discourse-oriented approaches to understanding digital journalism. However, most of these studies focus on politics, technology, or gender, with limited attention to religion. This gap suggests the need for further inquiry into religious discourse within digital-native news environments.

Scholars examining religion in media contexts have increasingly called for analyses that move beyond content frequency toward discursive mechanisms. Abdelhamid et al., (2025) demonstrate how social media journalism constructs engagement around sensitive topics by aligning narratives with dominant cultural values. Olausson & Engström, (2025) similarly show that media representations often naturalize complex social phenomena through normalized storytelling techniques. Research by López et al., (2025) reveals that digital platforms function as spaces where public imaginaries are constructed rather than merely reflected. In the context of religious representation, these insights suggest that inclusion operates through subtle discursive practices rather than explicit advocacy. Despite this, studies directly linking critical discourse analysis, religion, and platform-native journalism remain scarce. The Indonesian context, with its distinctive religious diversity and strong digital media presence, has received minimal attention in international journals. By engaging with these strands of literature, the present study positions itself at the intersection of discourse analysis, digital journalism, and religious studies.

Although prior research has advanced understanding of digital journalism and discourse, several critical gaps remain. First, existing studies rarely conceptualize inclusion as a discursive performance enacted through journalistic routines. Second, research on religion in digital media tends to prioritize dominant religious narratives, marginalizing minority perspectives. Third, platform-native journalism on YouTube is often analyzed as user-generated content rather than institutionally produced news discourse. Fourth, few studies

integrate van Dijk's multidimensional framework to examine audiovisual journalism. Fifth, the Indonesian media landscape remains underrepresented in Scopus-indexed discussions on religion and digital journalism. These gaps limit the ability to theorize how media power operates in multicultural societies. Addressing these limitations is essential for developing a more comprehensive understanding of religion in the digital public sphere.

The purpose of this study is to critically examine how platform-native journalism discursively constructs representations of religious minorities within Indonesian digital news media. The study seeks to analyze the textual, visual, and interactional strategies through which inclusion is performed rather than merely stated. By applying van Dijk's critical discourse analysis framework, the research investigates how media cognition and social context shape journalistic narratives. It aims to uncover how neutrality, tolerance, and harmony are discursively mobilized in representing minority religions. The study also explores the broader implications of such representations for public understanding of religious diversity. Through an in-depth case analysis, it contributes to international debates on religion, media power, and digital journalism. Ultimately, the research seeks to position platform-native journalism as a significant site for studying contemporary religious discourse.

METODE

Research Design

This study adopts a qualitative research design grounded in Critical Discourse Analysis to examine how platform-native journalism constructs representations of religious minorities. The design is interpretive and explanatory, aiming to uncover underlying ideological processes rather than measure audience reception or media effects. Critical Discourse Analysis is employed because it enables systematic examination of the relationship between discourse, cognition, and social context within media texts, as conceptualized by (Roslyng & Dindler, 2023). The study treats digital news videos not merely as informational artifacts but as socially situated discursive practices shaped by institutional routines and cultural norms. Platform-native journalism is approached as a hybrid form that integrates journalistic conventions with platform-specific affordances such as visual storytelling and conversational framing, as discussed in contemporary journalism studies (Cheng et al., 2025). This design allows the analysis to move beyond surface-level content description toward an exploration of discursive power and inclusion. Indonesia is positioned as an analytical case rather than a comparative outlier, enabling theoretical insights applicable to broader multicultural contexts. The research design aligns with interdisciplinary approaches to religion and media emphasized in international religious studies scholarship.

Participants

Rather than human subjects, the primary analytical units of this study are media texts produced within institutional journalistic settings. The corpus consists of selected platform-native news videos published on Kumparan's official YouTube channel, which functions as one of Indonesia's prominent digital-native news organizations. These videos were selected purposively because they explicitly feature religious minority communities, namely Sikh and Orthodox Christian groups, within special-feature journalistic formats. The selection criteria

included institutional authorship, thematic focus on religious life, and narrative depth sufficient for discourse analysis, following qualitative sampling principles outlined by (Evans et al., 2022; Kapumba et al., 2022). The journalists, presenters, and featured community members are treated as discursive actors rather than research participants, emphasizing their representational roles within the media text. This approach avoids conflating discourse analysis with ethnographic or interview-based methods. The focus remains on how institutional media discourse constructs social meaning rather than on individual intentions. Such treatment is consistent with established CDA studies of journalism and digital media (Bossenko et al., 2024; Neilson & Heylen, 2025).

Instrument

The primary analytical instrument in this study is a structured Critical Discourse Analysis framework based on van Dijk's three-dimensional model, encompassing textual analysis, social cognition, and social context. This framework is operationalized through an analytic matrix that guides the systematic examination of linguistic features, narrative structures, visual composition, and interactional cues within the videos. At the textual level, the instrument captures lexical choices, thematic emphasis, and narrative sequencing that signal inclusion or normalization. At the level of social cognition, the framework examines how journalistic knowledge, assumptions, and professional norms shape the production of meaning, as emphasized in van Dijk's socio-cognitive approach. The social context dimension situates the discourse within broader ideological frameworks of religious pluralism and national identity. To enhance analytical transparency, the study employs a coding guide that links observable discourse features to theoretical constructs discussed in prior CDA scholarship (Chen & Weninger, 2025; Evans et al., 2022). This instrument allows for consistency across cases while preserving interpretive flexibility. The use of a theoretically grounded analytic instrument strengthens methodological rigor and replicability.

Table 1. Analytical Framework for Critical Discourse Analysis

Analytical Dimension	Focus of Analysis	Key Indicators
Textual Structure	Language and narrative form	Lexical choice, thematic focus, narrative sequencing
Social Cognition	Journalistic knowledge and assumptions	Framing logic, neutrality claims, professional norms
Social Context	Ideological and cultural environment	Pluralism discourse, minority positioning, national values

Table 1 presents the analytical framework that structures the Critical Discourse Analysis employed in this study. The framework is designed to ensure that the analysis of platform-native journalism remains systematic, theoretically grounded, and sensitive to the multidimensional nature of media discourse. By organizing the analysis into textual structure, social cognition, and social context, the table operationalizes van Dijk's socio-cognitive model in a way that is applicable to audiovisual news content. The textual structure dimension directs attention to observable linguistic and narrative elements, such as word choice, thematic emphasis, and sequencing, which function as entry points for identifying how inclusion is articulated at the surface level of discourse. The social cognition dimension captures the less visible but equally influential role of journalistic knowledge, professional assumptions, and

framing logic that guide the production of meaning. This level of analysis allows the study to examine how claims of neutrality or balance are discursively constructed rather than assumed. The social context dimension situates media discourse within broader ideological and cultural frameworks, enabling interpretation of how narratives of religious diversity align with dominant notions of pluralism and national identity. Together, these three dimensions provide an integrated analytical lens that connects micro-level textual features with macro-level social processes. This framework strengthens the analytical rigor of the study by ensuring coherence between theoretical assumptions, methodological procedures, and empirical interpretation.

Data Analysis Plan

Data analysis was conducted through iterative and interpretive stages consistent with qualitative discourse analysis practices. The videos were first transcribed verbatim, including verbal narration and relevant visual cues, to preserve multimodal meaning, as recommended in digital media analysis (Fan & Khattak, 2025; Li et al., 2025). Initial coding focused on identifying recurring discursive patterns related to inclusion, legitimacy, and normalization. These codes were then mapped onto van Dijk's analytical dimensions to examine relationships between text, cognition, and context. Analytical memos were used to document interpretive decisions and emerging insights, enhancing reflexivity throughout the process. Cross-case comparison was employed to identify convergences and divergences in representational strategies across different religious communities. The analysis prioritized depth over breadth, allowing for nuanced interpretation of discursive mechanisms. This data analysis plan ensures coherence between theoretical framework, research design, and empirical findings, thereby strengthening the article's contribution to international religious and media studies.

RESULT AND DISCUSION

Results

The results indicate that platform-native journalism on Indonesian YouTube actively constructs representations of religious minorities through carefully orchestrated discursive strategies rather than neutral reporting. At the textual level, journalists employ inclusive lexical choices, such as collective pronouns and value-laden descriptors, which position minority religious groups as integral components of national social life. Narrative sequencing consistently foregrounds everyday practices, family life, and ethical values before introducing doctrinal differences, thereby normalizing religious diversity. Visual framing reinforces this narrative by emphasizing calm interpersonal interactions, domestic settings, and culturally familiar symbols. Dialogic interview formats further reduce social distance by allowing minority voices to speak within journalist-curated boundaries. These patterns demonstrate that inclusion is not incidental but systematically produced across multiple semiotic layers. The findings suggest that platform-native journalism functions as an active mediator of religious meaning. This supports the interpretation that digital news videos operate as sites of discursive governance rather than passive reflection.

Table 2. Dominant Discursive Strategies in Platform-Native Journalism

Discursive Strategy	Textual Function	Representational Effect
Inclusive lexical framing	Emphasizes shared values	Normalizes minority presence

Discursive Strategy	Textual Function	Representational Effect
Narrative sequencing	Prioritizes daily life	Reduces perceived difference
Visual domestication	Familiar settings and symbols	Builds affective proximity
Dialogic interviews	Controlled minority voice	Maintains journalistic authority

Table 2 summarizes the dominant discursive strategies identified across the analyzed videos and illustrates how inclusion is systematically enacted through language, narrative structure, and visual composition.

At the level of social cognition, the results reveal a consistent journalistic orientation toward harmony and moderation as guiding interpretive frameworks. Journalists demonstrate awareness of audience sensitivities by avoiding contentious theological debates and instead highlighting moral convergence. This cognitive orientation reflects professional assumptions about the role of journalism in managing religious diversity within a pluralistic society. Discursive neutrality is achieved not by balance of opposing views but through selective emphasis on socially acceptable narratives. The findings indicate that journalistic knowledge operates as an implicit filter shaping what aspects of minority religions become visible. This reinforces the role of media institutions as arbiters of cultural legitimacy. Consequently, inclusion is framed as alignment with dominant norms rather than recognition of difference. These results underscore the ideological dimension of journalistic decision-making.

At the level of social context, the discourse aligns closely with broader national narratives of tolerance and unity. Religious minorities are consistently positioned as compatible with prevailing conceptions of Indonesian identity. This alignment suggests that platform-native journalism participates in sustaining hegemonic discourses of pluralism while limiting potential contestation. The results show that minority representation is conditional upon performative conformity to shared civic values. Discursive inclusion thus operates within predefined ideological boundaries. Such boundaries are rarely made explicit but are evident through repeated framing patterns. The findings demonstrate how digital journalism contributes to the reproduction of social order. This contextual embedding highlights the political significance of seemingly apolitical media narratives.

Figure 1. Discursive Process of Inclusion in Platform-Native Journalism

Figure 1 illustrates the discursive process through which platform-native journalism produces inclusion of religious minorities as an outcome of interconnected textual, cognitive, and social mechanisms. The figure visualizes inclusion not as a single editorial decision, but as

a dynamic process shaped by multiple layers of journalistic practice. Textual strategies form the first layer, where inclusive language, narrative framing, and dialogic interaction shape how minority religions are represented at the surface level of discourse. These strategies influence audience interpretation by emphasizing familiarity, shared values, and everyday experiences rather than doctrinal difference.

At the second layer, journalistic cognition functions as an interpretive filter that guides how textual elements are selected and organized. Editorial assumptions, professional norms, and cognitive frameworks related to neutrality and harmony determine which aspects of religious life are highlighted and which are marginalized. This cognitive layer connects micro-level textual choices with broader institutional goals, ensuring that representation aligns with accepted journalistic values.

The third layer situates media discourse within its social context, where national identity, cultural norms, and dominant pluralism ideologies shape the boundaries of acceptable inclusion. Social context sets the normative framework within which journalistic narratives operate, reinforcing inclusion as conditional upon conformity to shared civic values. The circular arrows in the figure indicate that these three layers continuously interact, reinforcing one another and producing discursive inclusion as a stabilized outcome. Overall, the figure demonstrates that inclusion in platform-native journalism is an ongoing, negotiated process embedded in power relations, rather than a neutral or purely descriptive act.

Discussion

The findings of this study reaffirm that platform-native journalism operates as a powerful site of meaning-making where religious inclusion is actively produced through discourse rather than naturally emerging from diversity itself. This supports van Dijk's argument that media discourse functions as a mechanism of social control by shaping shared knowledge and interpretive frameworks that audiences come to accept as common sense (Roslyng & Dindler, 2023). In line with Creech's analysis of interpretive journalism, the results demonstrate that narrative-driven digital news formats subtly embed ideological positions within storytelling practices, thereby influencing audience perception without overt persuasion (Tahat et al., 2024). The emphasis on everyday life and moral similarity observed in the data echoes Braga's findings that digital journalism increasingly privileges affective resonance over critical interrogation (Pereira & Mastrella, 2022). Rather than amplifying difference, platform-native journalism reframes religious minority identities through normalization strategies that render them socially acceptable. This indicates that inclusion is discursively conditional, not unconditional. Such findings challenge celebratory assumptions about digital media democratization. Instead, they reinforce critical perspectives on media power.

From a representational standpoint, the study aligns with Dao's discourse-analytical work showing that media representations often reproduce implicit hierarchies even when they appear inclusive on the surface (Zhang & Yu, 2024). The controlled dialogic format identified in the videos reflects what Neilson and Heylen describe as institutional regulation of discourse, where journalistic authority determines the limits of legitimate expression (Neilson and Heylen, 2025). Minority voices are present, yet their narratives are curated to fit dominant frames of harmony and moderation. This supports Resende's claim that discourse analysis must attend

not only to what is said, but also to the constraints shaping what can be said (De Melo Resende & De Freitas Rodrigues Loureiro, 2025). In this sense, platform-native journalism performs inclusion while simultaneously maintaining symbolic boundaries. The findings thus complicate binary distinctions between visibility and marginalization. Representation emerges as a negotiated process shaped by institutional logic.

The strong orientation toward harmony identified in the analysis resonates with Abdelhamid et al.'s research on engagement-driven journalism, which demonstrates that sensitive topics are often framed to avoid controversy and sustain audience acceptance (Abdelhamid et al., 2025). By foregrounding shared ethical values, journalists minimize potential tension associated with religious difference. Olausson and Engström similarly argue that media narratives normalize complex phenomena by embedding them within familiar story structures (Olausson and Engström, 2025). The present study extends this insight by showing how normalization operates specifically within religious discourse. Rather than inviting deliberation about difference, platform-native journalism stabilizes meaning through repetition of socially approved narratives. This raises important questions about the limits of pluralism as represented in digital media. Pluralism appears as consensus rather than dialogue.

Situating Indonesia as an analytical case contributes to international scholarship that has often centered Western media contexts. López et al. emphasize that digital platforms actively construct public imaginaries rather than passively mirroring social reality, a claim strongly supported by the present findings (López et al., 2025). Platform-native journalism in Indonesia demonstrates how global journalistic formats are localized through national ideological frameworks. This challenges assumptions that digital journalism produces homogenized global narratives. Instead, local discourses of national identity and religious harmony remain highly influential. The study therefore enriches comparative discussions in religious media studies. It highlights the importance of examining non-Western contexts to refine global theory.

From a theoretical perspective, this study advances Critical Discourse Analysis by extending van Dijk's socio-cognitive model to multimodal, platform-native journalism. Previous CDA research has focused primarily on written texts or political speech, as noted by Uzunoğlu (2025), leaving audiovisual digital journalism underexplored. By integrating linguistic, visual, and narrative analysis, this study demonstrates the adaptability of CDA to contemporary media forms. Atasever's work on YouTube journalism further supports the relevance of discourse analysis for understanding digital news production (Uzunoğlu, 2025). The findings suggest that CDA remains a vital tool for interrogating power in evolving media ecosystems. Methodologically, the study responds to calls for more context-sensitive discourse analysis. It underscores the value of interdisciplinary approaches in religious studies.

Taken together, the discussion highlights that discursive inclusion in platform-native journalism is best understood as a performative and regulated process. Inclusion is achieved through alignment with dominant social values rather than recognition of structural inequality. This reinforces van Dijk's assertion that discourse both reflects and reproduces power relations (Sameer, 2025). The study therefore contributes not only empirical insights but also conceptual clarity to debates on religion, media, and power. By foregrounding platform-native journalism as a distinct analytical category, it opens new avenues for future research. These contributions position the article firmly within international scholarly conversations.

Implications

The findings have significant implications for religious studies, media scholarship, and journalism practice. They highlight the need to critically evaluate claims of inclusivity within digital news media. For scholars, the study underscores the importance of analyzing inclusion as a discursive process rather than an outcome. For journalists, the findings invite reflection on how professional routines shape representation. Policymakers and educators may also benefit from understanding how media narratives influence public perceptions of religious diversity. These implications extend beyond Indonesia to other multicultural societies navigating digital transformation.

Limitations

This study is limited by its focus on a single digital news organization and a small number of video cases. While this allows for depth of analysis, it restricts the generalizability of the findings. The study does not include audience reception analysis, which could provide insight into how discursive inclusion is interpreted by viewers. Additionally, the analysis is interpretive and dependent on the researcher's analytical judgments. These limitations are inherent to qualitative CDA but should be acknowledged. Future research could address these constraints through comparative or mixed-method approaches.

Suggestions for Future Research

Future studies could expand the dataset to include multiple digital news platforms and comparative national contexts. Incorporating audience studies would enrich understanding of how discursive inclusion translates into social impact. Researchers might also explore tensions between inclusion and dissent within religious discourse. Longitudinal analysis could reveal shifts in journalistic framing over time. Further methodological innovation is needed to integrate CDA with computational tools. Such directions would strengthen the study of religion and media in the digital age.

CONCLUSION

This study demonstrates that platform-native journalism plays an active and strategic role in constructing discursive inclusion of religious minorities rather than merely reflecting social diversity. Through a critical discourse analysis of Indonesian YouTube-based news journalism, the findings show that inclusion is produced through the interaction of textual strategies, journalistic cognition, and broader social context. Linguistic choices, narrative sequencing, and visual framing work together to normalize minority religions by aligning them with dominant values of harmony, moderation, and national identity. At the cognitive level, journalistic assumptions about neutrality and social responsibility guide representational choices, shaping what forms of religious difference become publicly visible and acceptable. At the contextual level, these representations are embedded within hegemonic discourses of pluralism that promote cohesion while implicitly limiting contestation. This confirms that media inclusion operates as a conditional and performative process rather than an unconditional recognition of difference. By extending van Dijk's socio-cognitive framework to platform-native journalism, the study contributes theoretically to critical discourse analysis and religious

media studies. Overall, the article offers a nuanced understanding of how digital journalism mediates religion in contemporary society, positioning platform-native news media as a key site where power, identity, and inclusion are continuously negotiated.

AUTHOR CONTRIBUTION STATEMENT

Gustiara was responsible for the conceptualization of the study, development of the theoretical framework, research design, data collection, and primary data analysis. Gustiara also led the interpretation of findings and the drafting of the manuscript, including the introduction, methods, results, and discussion sections. Siti Nurbaya contributed to the refinement of the research design, supported the analytical process, and provided critical revisions to strengthen the theoretical and methodological rigor of the manuscript. Siti Nurbaya also reviewed and edited the manuscript to ensure coherence, clarity, and alignment with international journal standards. Both authors approved the final version of the manuscript and agree to be accountable for all aspects of the work.

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