



Between Faith and Fashion: Factors Influencing Muslim Women's Compliance with Syar'i Hijab Practices

Ahmad Amri*, Khomsahrial Romli, Fitri Yanti, Shoni Rahmatullah Amrozi
Universitas Islam Negeri Raden Intan Lampung
Email: ahmad.amrizaki@gmail.com

ABSTRAK

The hijab is an Islamic religious obligation clearly stipulated in the Qur'an and Hadith. This study aims to describe the practice of wearing the hijab in accordance with Islamic law and to identify the factors influencing this practice. The research method employed is a descriptive-analytical qualitative approach, with data collected through semi-structured interviews, observation, and a literature review. The results indicate that hijab compliance with Islamic law must meet the criteria of fully covering the aurat, being loose-fitting, non-transparent, and not conspicuous. Internal factors such as religious understanding, self-awareness, and spiritual motivation, as well as external factors such as family influence, social environment, and media, also influence an individual's decision to wear the hijab. Major challenges in hijab implementation include social stigma, cultural pressure, and a lack of education regarding Sharia-compliant hijab. Therefore, comprehensive educational and outreach efforts are needed to support the practice of wearing the hijab in accordance with Sharia.

Keywords : *Education, Internal Factors, External Factors, Hijab, Islamic Law.*

INTRODUCTION

The hijab is one of the important teachings in Islam that is directly related to the obligation of Muslim women to cover their aurah. From the perspective of Islamic law, the hijab is not merely understood as an outer garment or a head covering, but also as a symbol of obedience, dignity, and Islamic identity for Muslim women. The obligation to cover the aurah has a strong foundation in the Qur'an, particularly in Surah An-Nur verse 31 and Surah Al-Ahzab verse 59, which emphasize the importance of Muslim women protecting their aurah and wearing clothing that reflects modesty and obedience to Allah SWT. Therefore, the hijab occupies an important position in the life of Muslim women because it is closely related to the dimensions of worship, morality, and religious identity (Purhasanah et al., 2023; Wijayanti, 2017).

In contemporary Muslim society, women's awareness of wearing the hijab has shown significant development. The hijab is increasingly worn by Muslim women from various backgrounds, whether in educational institutions, workplaces, or other social spaces. This phenomenon indicates that the hijab has become a visible expression of religiosity in everyday life. Rohmaniyah et al. (2023) explain that wearing the hijab is a religious teaching observed by Muslim women, and this obedience has subsequently formed a tradition and culture of veiling within society. However, the increasing use of the hijab is not always accompanied by a comprehensive understanding of the requirements for wearing the hijab in accordance with Islamic law. In practice, some forms of hijab use tend to emphasize fashion trends or social identity rather than the fulfillment of Islamic values. Common issues include wearing hijabs that are tight, transparent, too short, or do not fully cover the aurah. Purhasanah et al. (2023)

emphasize that covering the aurah does not merely mean wearing clothing that covers the body, but must also observe Islamic requirements, such as not being transparent, not revealing the shape of the body, and not attracting excessive attention. The development of hijab practices in modern society also indicates a shift in meaning. The hijab is no longer understood solely as a symbol of obedience to religious teachings, but also as part of culture, lifestyle, social identity, and even a product of Muslim civilization. Hafizah (2018) explains that in cosmopolitan society, the hijab is not only interpreted as an expression of obedience to religious commandments, but is also influenced by cultural development. This shows that hijab practices cannot be separated from social change, fashion development, and the dynamics of modern social life (Hafizah, 2018; Rohmaniyah et al., 2023).

In addition to cultural factors, hijab practices are also influenced by the social environment and the development of Muslim fashion trends. Kesuma (2018) explains that the hijab in public spaces has undergone a shift in meaning from a religious commandment to cover the aurah into clothing that reflects various identities of its wearers. Among Muslim female university students, the hijab is worn in different ways and styles influenced by Islamic preaching, fashion trends, and the need to construct social identity in public spaces. Thus, the hijab is not only a religious practice but also part of the construction of Muslim women's identity in society (Kesuma, 2018). These variations in hijab practices indicate that a person's decision to wear the hijab in accordance with Islamic law is influenced by various factors. Religious understanding, family, peers, educational environment, community culture, and social media may shape the way Muslim women understand and apply the hijab in daily life. Muliana and Dewi (2024) found that the choice of hijab styles among university students was influenced by religious, environmental, and social factors, with the environment being one of the dominant factors due to the influence of hijab fashion trends. This finding reinforces the view that hijab practices are not determined solely by individual awareness, but also by the surrounding social conditions.

Previous studies on the hijab have generally discussed the obligation to cover the aurah, the meaning of the hijab, motivations for wearing the hijab, Muslim women's identity, and the relationship between the hijab, culture, and fashion trends. However, most of these studies have focused more on the reasons why women wear the hijab or on the changing meaning of the hijab in society. Studies that specifically examine the conformity of hijab practices with Islamic law while also identifying the factors influencing such conformity still need to be strengthened. In fact, a person may wear the hijab, but the way it is worn may not fully comply with Islamic requirements, such as covering the aurah properly, not being tight, not being transparent, and not being excessive in adornment (Purhasanah et al., 2023; Wijayanti, 2017; Muliana & Dewi, 2024).

Based on the explanation above, research on the implementation of the hijab in accordance with Islamic law is important to conduct. This study not only aims to describe hijab practices, but also to identify the factors that influence the conformity of hijab use with Islamic values. This study is expected to provide theoretical contributions to the development of Islamic studies, particularly regarding the practice of covering the aurah. It is also expected to offer practical contributions for families, educational institutions, and society in creating an environment that supports Muslim women in wearing the hijab in accordance with Islamic law. Thus, the hijab should not only be understood as an outward symbol, but also as a manifestation

of spiritual, moral, and social awareness in the life of Muslim women (Rohmaniyah et al., 2023; Hafizah, 2018; Purhasanah et al., 2023).

METODE

Research Design :

This study employed a qualitative method with a descriptive-analytical approach. This design was selected to provide an in-depth understanding of the implementation of the hijab in accordance with Islamic law and the factors influencing it. The descriptive aspect was used to portray the actual practices of hijab-wearing in daily life, while the analytical aspect was used to examine the extent to which these practices are aligned with Islamic legal principles derived from the Qur'an, particularly Surah An-Nur verse 31 and Surah Al-Ahzab verse 59, the Hadith of the Prophet, and relevant Islamic legal literature. Through this approach, the study sought not only to describe hijab practices, but also to interpret the religious, social, and personal factors that shape them.

Participant :

The participants of this study were Muslim women who wore the hijab in their daily activities. They were selected using purposive sampling based on several criteria: being Muslim women, wearing the hijab regularly, having personal experience related to hijab practices, and being willing to share their views, motivations, and challenges in wearing the hijab. The participants were expected to provide rich and relevant information regarding their understanding of the hijab, their reasons for wearing it, and the internal and external factors that influenced their practice. In addition, secondary data were obtained from Islamic literature, including Qur'anic exegesis, Hadith, classical and contemporary Islamic texts, and scholarly works related to the legal status and ethics of hijab in Islam.

Instrument :

The main instrument in this study was the researcher, supported by semi-structured interview guidelines, observation sheets, and documentation guidelines. Semi-structured interviews were used to explore participants' understanding, motivation, experiences, and challenges in wearing the hijab according to Islamic law. Participatory observation was conducted to examine hijab practices in daily life, particularly in relation to modesty, covering the aurah, and the use of clothing that is not transparent, tight, or excessive. Documentation was used to examine relevant Islamic texts and supporting literature, including interpretations of QS. An-Nur: 31 and QS. Al-Ahzab: 59, Hadith of the Prophet, and books discussing hijab and Islamic dress ethics. Data collection was carried out through triangulation by combining interviews, observation, and documentation to strengthen the credibility of the findings.

Data Analysis Plan :

The data were analyzed using thematic analysis as proposed by Adelliani et al. (2023). The analysis was conducted through several stages: reading and organizing the data, coding important statements, identifying emerging themes, classifying internal and external factors, and interpreting the findings in relation to Islamic legal principles. Internal factors included religious understanding, self-awareness, personal motivation, and spiritual commitment, while external factors included family influence, peer interaction, social environment, cultural norms, and media exposure. The findings were then connected with relevant Islamic arguments derived from the Qur'an, Hadith, and Islamic legal literature. To ensure data validity, the results were

verified through triangulation and focus group discussion (FGD), allowing the researcher to confirm the accuracy, consistency, and relevance of the themes that emerged from the data.

RESULT AND DISCUSION

Result

The findings of this study show that the implementation of the hijab among Muslim women is understood as a form of obedience to Allah SWT and as part of Islamic identity. Most participants viewed the hijab not merely as a head covering, but as a broader system of modest dress that reflects religious commitment, self-respect, and moral responsibility. The participants generally associated the hijab with the obligation to cover the aurah, protect personal dignity, and demonstrate adherence to Islamic values in daily life. The study found that participants had varying levels of understanding regarding the criteria of hijab in accordance with Islamic law. Some participants demonstrated a relatively strong understanding that the hijab should cover the hair, neck, and chest, and should be worn with clothing that is loose, non-transparent, and not excessive in appearance. However, other participants understood the hijab only as a head covering, without paying sufficient attention to the overall requirements of Islamic dress, such as avoiding tight clothing, transparent materials, and styles that reveal the shape of the body.

In terms of practice, the findings indicate that the ideal implementation of the hijab was reflected in the use of loose clothing, wide headscarves, and garments that covered the body properly. Several participants wore long dresses, abayas, or loose outfits combined with wide hijabs that covered the chest. These practices were considered closer to the criteria of Islamic dress because they fulfilled the function of covering the aurah and maintaining modesty. In contrast, some hijab practices did not fully meet Islamic requirements, particularly when the hijab was worn with tight clothing, short tops, transparent fabrics, or styles that emphasized fashion trends more than modesty. The findings also reveal that the implementation of the hijab was influenced by internal factors. Religious understanding emerged as an important factor because participants with better knowledge of Islamic teachings tended to be more careful in choosing the style, material, and form of their hijab. Self-awareness also played a significant role, especially among participants who viewed the hijab as a personal commitment rather than merely a social obligation. In addition, spiritual motivation influenced participants' consistency in wearing the hijab, particularly when the practice was based on the intention to obey Allah SWT and improve personal piety.

External factors were also found to influence hijab practices. The family environment played an important role in shaping participants' attitudes toward the hijab. Participants who grew up in families that provided religious guidance and positive examples tended to develop stronger awareness of wearing the hijab properly. Peer groups also influenced hijab practices, particularly among adolescents and young women, because social acceptance often affected the choice of hijab style. In some cases, participants adjusted their hijab style to fit the habits or expectations of their social group. The study further found that social media and fashion trends had a strong influence on the way participants perceived and practiced hijab. Social media provided access to various hijab styles and fashion references, which encouraged participants to be more creative in dressing. However, this influence also contributed to the emergence of hijab styles that prioritized appearance and aesthetics over compliance with Islamic requirements. Some participants admitted that they were attracted to modern hijab styles because they appeared more fashionable, practical, and socially acceptable, even though these styles were not always in line with the principles of modest Islamic dress.

The findings also show several challenges in implementing the hijab according to Islamic law. One of the main challenges was the lack of comprehensive understanding of the requirements of syar'i hijab. Some participants wore the hijab regularly but were not fully aware

of the criteria related to loose clothing, non-transparent materials, and avoiding excessive adornment. Another challenge was social pressure, especially the desire to follow fashion trends or to be accepted in certain social circles. In professional and public settings, some participants also experienced discomfort or hesitation in wearing a more *syar'i* hijab because of stereotypes, workplace culture, or concerns about being perceived as less modern. Overall, the results indicate that the implementation of the hijab according to Islamic law is shaped by the interaction between religious understanding, personal awareness, spiritual motivation, family support, peer influence, social environment, and media exposure. The findings show that although the hijab is widely practiced, its conformity with Islamic law varies among participants. Therefore, the implementation of the hijab cannot be assessed only from whether a person wears it, but also from how far the practice fulfills the principles of covering the *aurah*, maintaining modesty, and reflecting obedience to Islamic teachings.

Discussion

The findings of this study indicate that the implementation of the hijab among Muslim women cannot be understood merely as the act of covering the head, but as a broader form of religious obedience that involves awareness, modesty, and conformity with Islamic legal principles. This finding strengthens the view that the hijab is closely related to the obligation of covering the *aurah* as explained in Islamic teachings. Purhasanah et al. (2023) emphasize that covering the *aurah* is a command derived from the Qur'an and must be understood not only as a physical act of dressing, but also as part of obedience to Allah SWT and the protection of Muslim women's dignity. Therefore, the participants' understanding of the hijab as a form of worship shows that religious awareness remains a central foundation in hijab practices.

However, the findings also show that there is a gap between the normative understanding of the hijab and its practical implementation in daily life. Some participants understood that the hijab should be loose, non-transparent, and able to cover the *aurah* properly, while others still interpreted the hijab mainly as a head covering. This indicates that wearing the hijab does not automatically mean that the practice fully conforms to Islamic requirements. This finding is in line with Rohmaniyah et al. (2023), who explain that the hijab is not only a religious teaching, but has also become part of culture and civilization in Muslim society. As a result, hijab practices may vary depending on the level of religious understanding, cultural context, and social environment.

The variation in hijab practices found in this study also reflects the influence of modernity, fashion, and social identity. In contemporary society, the hijab is often positioned not only as a religious symbol, but also as part of lifestyle and self-expression. Hafizah (2018) explains that in cosmopolitan society, the hijab is no longer understood solely as a symbol of obedience to religious commandments, but is also influenced by cultural development and modern social life. This supports the finding that some participants were influenced by fashion trends and social media in choosing hijab styles. The presence of modern hijab fashion can have a positive effect by increasing women's interest in wearing the hijab, but it can also create challenges when aesthetic considerations become more dominant than Islamic modesty principles.

The findings further reveal that internal factors, especially religious understanding, self-awareness, and spiritual motivation, play an important role in shaping consistent hijab practices. Participants with stronger religious understanding tended to be more selective in choosing clothing that met Islamic criteria, such as loose garments, non-transparent materials, and headscarves that cover the chest. This shows that knowledge of Islamic teachings contributes to the quality of hijab implementation. In other words, the more deeply Muslim women understand the meaning, purpose, and legal basis of the hijab, the greater their possibility of

practicing it in accordance with Islamic law. This finding supports the argument that religious education is not only important for introducing the obligation of wearing the hijab, but also for guiding Muslim women to understand how the hijab should be implemented properly.

In addition to internal factors, external factors also shape hijab practices significantly. Family, peers, educational institutions, workplace culture, and social media were found to influence participants' choices and consistency in wearing the hijab. Muliana and Dewi (2024) found that the selection and use of hijab among university students are influenced by religion, environment, social interaction, fashion trends, and media exposure. This is consistent with the findings of the present study, which show that social environment can either support or weaken the implementation of *syar'i* hijab. A supportive family and religious environment may encourage women to wear the hijab properly, while peer pressure and fashion trends may lead them to prioritize social acceptance over *syar'i* conformity.

The challenges found in this study also indicate that the implementation of the hijab in accordance with Islamic law requires more than individual intention. Some participants experienced pressure to appear fashionable, fear of being judged as old-fashioned, or discomfort in wearing a more *syar'i* hijab in certain social and professional settings. This shows that hijab practices are connected to broader social perceptions. Kesuma (2018) explains that hijab in public spaces has become part of identity construction among Muslim women, especially in relation to social recognition and public appearance. Therefore, the challenge of wearing the hijab according to Islamic law is not only theological, but also social and cultural.

Overall, the discussion shows that the implementation of the hijab according to Islamic law is shaped by the interaction between religious norms and social realities. On the one hand, Islamic teachings provide clear guidance regarding modest dress and covering the *aurah*. On the other hand, modern culture, fashion trends, peer influence, and media exposure create diverse interpretations and practices of the hijab. Therefore, strengthening hijab practices in accordance with Islamic law requires a balanced approach: religious education must be delivered in a way that is normative, contextual, and relevant to the realities faced by Muslim women today. The hijab should not only be taught as an obligation, but also explained as a conscious expression of faith, dignity, morality, and personal responsibility.

Research Contribution

This study contributes to the development of Islamic studies, particularly in the area of Muslim women's dress ethics and the implementation of the hijab according to Islamic law. Theoretically, this study enriches the discussion on the hijab by not only viewing it as a religious obligation, but also as a social practice influenced by various internal and external factors. The findings show that the implementation of the hijab is shaped by religious understanding, self-awareness, spiritual motivation, family support, peer influence, social environment, and media exposure. Therefore, this study provides a more comprehensive perspective on the relationship between Islamic legal norms and the realities of hijab practices in contemporary Muslim society. Practically, this study contributes to families, educational institutions, religious organizations, and Muslim communities by providing insights into the factors that support or hinder the implementation of *syar'i* hijab. The findings can be used as a basis for developing religious education programs, mentoring activities, and public awareness campaigns that emphasize not only the obligation to wear the hijab, but also the correct understanding of its criteria and meaning. In this way, the study may help promote a more meaningful and informed practice of wearing the hijab among Muslim women. This study also contributes to the discourse on hijab and modern Muslim identity. It highlights that the hijab should not be reduced merely to fashion, social identity, or cultural expression, although these aspects may influence its practice. Instead, the hijab needs to be understood as a form of obedience to Allah

SWT, a symbol of modesty, and a reflection of spiritual and moral awareness. Thus, this study provides a balanced view between normative Islamic teachings and the social realities faced by Muslim women in contemporary life.

Limitations

This study has several limitations that should be considered when interpreting the findings. Since it used a qualitative descriptive-analytical approach, the findings are intended to provide an in-depth understanding of hijab practices rather than statistical generalization. Therefore, the results cannot be generalized to all Muslim women in different regions, social backgrounds, or cultural contexts. The data were collected through interviews, observation, documentation, and focus group discussion, but participants' responses may still be influenced by subjectivity, personal interpretation, or social desirability. In addition, this study did not examine in detail the differences in hijab practices based on age, education, occupation, socioeconomic status, regional culture, or specific social media platforms. These aspects may influence how Muslim women understand and implement the hijab in daily life.

Suggestions

Based on the findings and limitations of this study, future research is encouraged to involve broader and more diverse participants from different age groups, educational backgrounds, occupations, and cultural settings. Future studies may also use a mixed-methods approach to obtain both in-depth and measurable data regarding the influence of religious understanding, family, peers, social environment, and media exposure on hijab practices. In addition, further research should examine the role of social media more specifically, including digital content, influencers, and Muslim fashion trends that shape perceptions of *syar'i* hijab. Practically, families, educational institutions, and religious communities are expected to provide contextual guidance that helps Muslim women understand the obligation, criteria, and meaning of the hijab according to Islamic law.

CONCLUSIONS

The wearing of the hijab in accordance with Islamic law is a form of obedience to the commands of Allah SWT that has both spiritual and social dimensions. Based on this study, it can be concluded that a hijab compliant with Islamic law must meet the criteria of fully covering the aurat, not being tight-fitting, not being transparent, and not being conspicuous. Internal factors such as religious understanding, self-awareness, and spiritual motivation, as well as external factors such as family influence, social environment, and the media, play a significant role in encouraging or hindering the practice of wearing the hijab. The main challenges faced include social stigma, cultural pressure, and a lack of education regarding the Sharia guidelines for the hijab. To address these challenges, systematic efforts are needed from various parties, including educational institutions, religious organizations, and the government, to provide comprehensive education and create an environment that supports the practice of wearing the hijab in accordance with Sharia. Thus, it is hoped that more Muslim women will understand and apply the hijab in accordance with the guidance of Islamic Sharia.

AUTHOR CONTRIBUTION STATEMENT

A.A. contributed to the conceptualization of the study, research design, data collection, data analysis, and preparation of the initial manuscript draft. K.R. contributed to the theoretical framework, literature review, interpretation of Islamic legal perspectives, and critical revision of the manuscript. F.Y. contributed to the development of research instruments, participant coordination, data validation, and refinement of the findings. S.R.A. contributed to the

methodological review, thematic analysis, discussion development, and final editing of the manuscript. All authors reviewed and approved the final version of the manuscript.

REFERENCE

- Adelliani, N., Sucirahayu, C. A., & Zanjabila, A. R. (2023). *Analisis tematik pada penelitian kualitatif*. Penerbit Salemba.
- Ashani, S., Alviani, T. R., Shabri, M. A. F., & Aqila, F. (2025). Pemaknaan Hijab Fisik Dan Batin Dalam Al-Qur'an: Studi Pemahaman Mahasiswa Universitas Islam Negeri Sumatera Utara. *MUDABBIR Journal Research and Education Studies*, 5(2), 1161-1180. <https://doi.org/10.56832/mudabbir.v5i2.1362>
- Astuti, R. F., & Aini, S. (2024). Mengurai Diskriminasi terhadap Wanita Berhijab Syar'i: Perspektif Nilai Kemanusiaan. *AN NUR: Jurnal Studi Islam*, 16(1), 127-142.
- Hafizah, Y. (2018). Fenomena jilbab dalam masyarakat kosmopolitan: Interpretasi teks dan konteks atas ayat jilbab. *Khazanah: Jurnal Studi Islam dan Humaniora*, 16(2), 203–226. <https://doi.org/10.18592/khazanah.v16i2.2336>
- Ilhami, M. W. (2024). Pranata Pakaian Dalam Islam dan Penggunaan Cadar Bagi Wanita Muslimah. *CENDEKIA: Jurnal Studi Keislaman*, 10(1), 33-47. <https://doi.org/10.37348/cendekia.v10i1.490>
- Kesuma, S. (2018). Jilbab dan reproduksi identitas mahasiswi Muslimah di ruang publik. *MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-Ilmu Sosial*, 1(2), 139–151. <https://doi.org/10.30743/mkd.v1i2.51>
- Liana, N. P., & Himmawan, D. (2025). Implementasi Pemahaman Keagamaan Mahasiswi dalam Perilaku Berpakaian: Studi Kasus Pada Mahasiswi Fakultas Agama Islam Universitas Wiralodra. *Risalah Jurnal Pendidikan dan Studi Islam*, 11(4), 1697-1704.
- Mahfudhoh, R. (2024). Hijab dan kontestasi citra perempuan dalam ruang publik. *Alhambra Jurnal Studi Islam*, 1-14. <https://doi.org/10.30595/ajsi.v5i1.19567>
- Muliana, L., & Dewi, A. S. (2024). Jilbab: Antara Identitas Agama dan Transformasi Trend Model Berjilbab di Kalangan Mahasiswa UIN Sunan Kalijaga Yogyakarta. *Innovative: Journal Of Social Science Research*, 4(4), 1887-1898.
- Pane, G. S., & Rizki, J. W. S. (2024). Pengaruh Tren Jilbab Turban terhadap Fashion Muslimah di Era Kontemporer. *Hikmah*, 18(2), 181-198. <https://doi.org/10.24952/hik.v18i2.13761>
- Purhasanah, S., Abdullah, D. S., Al Ayyubi, I. I., & Rohmatulloh, R. (2023). Kewajiban Menutup Aurat Dalam Perspektif Al-Quran. *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(1), 53-61. <https://doi.org/10.58363/alfahmu.v2i1.31>
- Rohmaniyah, N., Rusli, R. A., Sani, A., & Sholikhin, A. (2023). Jilbab: Ajaran agama, budaya dan peradaban. *Cakrawala: Jurnal Studi Islam*, 18(1), 49-61. <https://doi.org/10.31603/cakrawala.8513>
- Samsidar, S., Hasan, H., Haddade, A. W., & Abdullah, F. (2025). Jilbab Dalam Hukum Islam Interpretasi Ulama Klasik Dan Kontemporer. *Ekspose: Jurnal Penelitian Hukum dan Pendidikan*, 24(1), 1-15. <https://doi.org/10.30863/ekspose.v24i1.7706>
- Susiana, A., Ramadhani, I., Riandi, M. H., & Rizqa, M. (2026). Peran Orang Tua Dalam Menanamkan Nilai-Nilai Agama Islam Terhadap Pembentukan Karakter Anak Usia Remaja Di Desa Muara Langsat, Kabupaten Kuantan Singingi. *Al-Abshor: Jurnal Pendidikan Agama Islam*, 3(1), 37-47. <https://doi.org/10.71242/t52xh150>
- Wijayanti, R. (2017). Jilbab sebagai etika busana Muslimah dalam perspektif Al-Qur'an. *Cakrawala: Jurnal Studi Islam*, 12(2), 151–170. <https://doi.org/10.31603/cakrawala.v12i2.1842>

Zabidi, A. (2022). Pemakaian Jilbab. *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi dan Humaniora*, 8(2), 52-65. <https://doi.org/10.37567/jif.v8i2.545>