



RESEARCH ARTICLE

Leisure Crafting and Life Satisfaction in Muslim Young Adults: The Mediating Role of Islamic Well-Being

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Abstract

This study examines the relationship between leisure crafting and life satisfaction among Muslim young adults, focusing on the mediating role of Islamic well-being. While leisure crafting's benefits for psychological well-being are known, its intersection with spiritual well-being in Islamic contexts is underexplored. The study involved 328 participants aged 18-24 from Turkey. Data were collected through online and face-to-face surveys. Confirmatory factor analysis, reliability analysis, and multiple regression were used. Results indicated significant positive effects of leisure crafting on life satisfaction and Islamic well-being. Islamic well-being was found to mediate the relationship between leisure crafting and life satisfaction, highlighting the importance of integrating spiritual dimensions into leisure activities. The study highlights the importance of integrating spiritual dimensions into leisure activities for enhancing life satisfaction. It provides insights for designing culturally and spiritually sensitive leisure programs to promote overall well-being in Islamic contexts.

Keyword: leisure, recreation, religion, culture, mental health

Introduction

The interplay between leisure crafting and life satisfaction has emerged as a pivotal area of study, especially in the context of enhancing well-being through proactive engagement in leisure activities. Research has extensively explored how leisure crafting—defined as the intentional structuring of leisure time towards goal setting, social connections, and personal development—acts as a critical mediator in various psychological and social outcomes among diverse groups, from employees in high-demand jobs to soldiers in high-stress environments (Lim et al., 2022; Ni et al., 2022; Petrou & Bakker, 2016; Tsaour et al., 2023). This burgeoning field not only underscores the importance of structured leisure activities in enhancing emotional and psychological well-being but also aligns with theories that advocate for personal autonomy and skill development outside the workplace. However, a nuanced exploration of how these leisure activities intersect with cultural and spiritual dimensions of well-being, particularly within Islamic contexts, remains scant. This oversight presents a critical gap in the literature, especially given the profound influence of spiritual beliefs on individual well-being and life satisfaction.

The necessity of this study is highlighted by the increasing recognition of spiritual well-being as a fundamental component of overall health and life satisfaction, particularly within Islamic cultures where spirituality permeates daily life and practices (Alorani & Alradaydeh, 2017; Kurniawati et al., 2018). Previous studies have typically compartmentalised leisure crafting and spiritual well-being without considering the potential synergies between these domains. By exploring the mediating role of Islamic well-being in the relationship between leisure crafting and life satisfaction, this research seeks to bridge this divide, offering deeper insights into how leisure activities can be

tailored to enhance spiritual and overall life satisfaction within Islamic populations. This approach not only responds to a significant lacuna within the existing body of knowledge but also resonates with current trends towards more holistic, culturally-sensitive models of mental health and well-being.

Integrating the concept of Islamic well-being into the study of leisure crafting and life satisfaction addresses a vital research problem: how can leisure activities be optimally designed to support spiritual well-being in ways that are culturally consonant and spiritually enriching? Current literature highlights the effectiveness of leisure crafting in improving emotional exhaustion, promoting job satisfaction, and enhancing life meaning under stressful conditions (Hadi et al., 2021; Zhao et al., 2022). Yet, there is limited understanding of how these benefits translate into contexts where spiritual well-being is paramount. The proposed study aims to fill this gap by examining how Islamic well-being acts as a mediator, potentially offering new pathways for improving life satisfaction through leisure crafting in culturally-specific contexts.

This investigation is timely and relevant, considering the global shift towards acknowledging the importance of cultural and spiritual elements in health and well-being interventions. The rise of hybrid work environments and the ongoing challenges posed by global crises, like the COVID-19 pandemic, underscore the need for research that addresses both the universal and culturally-specific aspects of leisure and well-being. By focusing on the unique role of Islamic well-being, this study not only contributes to the theoretical advancement of leisure studies but also provides practical insights for crafting leisure activities that promote life satisfaction in alignment with Islamic values and lifestyles, thus enhancing the applicability and scope of leisure crafting as a vital component of well-being strategies.

Literature Review

The relationship between leisure activities and life satisfaction has been extensively studied, highlighting significant correlations and potential interventions to enhance well-being across various demographics. Increased time spent on outdoor leisure activities was associated with higher life satisfaction among healthy elderly individuals, emphasizing the importance of dynamic physical activities in enhancing quality

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of life (Cha, 2018). Similarly, leisure life satisfaction was negatively associated with depression among older adults in community care settings, suggesting that promoting leisure activities could improve mental well-being (Kim & Kim, 2022). For adolescents, the type of leisure activity plays a critical role in psychological well-being. Active leisure positively impacted male students' satisfaction, while both active and passive leisure affected female students differently, underscoring the importance of leisure satisfaction on life satisfaction and stress levels (Shin & You, 2013). Psychological need satisfaction in leisure activities significantly mediated the relationship between participation in these activities and life satisfaction, emphasizing the role of autonomy in overall well-being (Leversen et al., 2012).

Several studies also explored the interplay between cultural norms, leisure engagement, and overall well-being. The significant impact of leisure satisfaction on life satisfaction and self-rated health in urban Taiwan was highlighted, showing cultural consonance in leisure activities (Chick et al., 2016). A meta-analysis reinforced the positive relationship between leisure satisfaction and life satisfaction, suggesting that future research should consider moderating analyses based on sample characteristics (Tercan Kaas & İçigen, 2022). There was a moderate correlation between life satisfaction and leisure satisfaction among individuals engaged in outdoor recreation in London parks, emphasizing the importance of recreational activities in enhancing life satisfaction and quality of life (Beşikçi et al., 2019). Despite these findings, there are gaps in the literature that require further study. While the relationship between leisure activities and life satisfaction is well-documented, the specific impact of leisure crafting on life satisfaction remains underexplored. Thus, the following hypothesis can be proposed:

H1: There is a relationship between leisure crafting and life satisfaction.

The potential mediating effect of Islamic well-being on the relationship between leisure crafting and life satisfaction warrants thorough exploration. Previous research has established a moderate association between leisure engagement and subjective well-being, with leisure satisfaction playing a mediating role (Kuykendall et al., 2015). This suggests that Islamic well-being could similarly mediate the relationship between leisure crafting and life satisfaction, although specific studies on this mediation are lacking. Leisure has been identified as a significant factor influencing subjective well-being (van Praag et al., 2003), supporting the hypothesis that leisure crafting, when viewed through the lens of Islamic well-being, could impact overall life satisfaction. Zhao et al. (2022) demonstrated that leisure crafting enhances satisfaction, particularly in job contexts, by contributing to goal setting, human connection, learning, and personal development. This highlights the multifaceted benefits of leisure crafting, suggesting a potential pathway for Islamic well-being to mediate its impact on life satisfaction. Similarly, Xue et al. (2022) found that leisure crafting behaviours positively influence intrinsic need satisfaction, leading to higher subjective well-being. These studies collectively indicate that leisure crafting can enhance well-being, suggesting a need to investigate whether Islamic well-being mediates this relationship.

Existing literature consistently supports the mediating role of various forms of well-being in the relationship between leisure activities and life satisfaction. For instance, leisure satisfaction was found to completely mediate the relationship between serious leisure and subjective well-being (Tian et al., 2020). This finding aligns with the idea that Islamic well-being could serve as a mediator in the relationship between leisure crafting and life satisfaction. Hu et al. (2021) highlighted that active leisure activities increase life satisfaction and positive affect, with leisure competence mediating this relationship. This underscores the importance of considering leisure-related eudaimonic outcomes in enhancing hedonic well-being.

Furthermore, leisure satisfaction and community identity were shown to mediate the impacts of external factors on subjective well-being (Wang et al., 2022), suggesting that similar mechanisms could be at play with Islamic well-being. Additionally, research has demonstrated a significant negative association between leisure life satisfaction and depression in older adults (Kim & Kim, 2022), emphasizing the mental health benefits of leisure activities. However, there is a notable gap in the literature specifically examining the mediating role of Islamic well-being in the context of leisure crafting and life satisfaction. If leisure crafting enhances Islamic well-being, then this enhanced well-being should, in turn, increase life satisfaction. Thus, the following hypotheses can be proposed:

H2: There is a relationship between leisure crafting and Islamic well-being.

H3: There is a relationship between Islamic well-being and life satisfaction

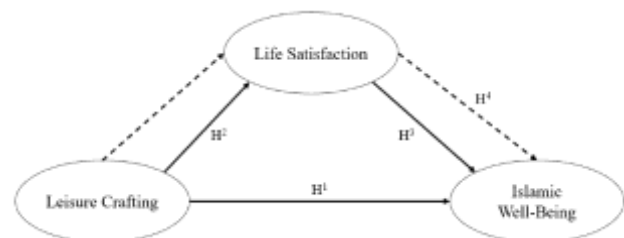
H4: Islamic well-being has a mediating effect on the relationship between leisure crafting and life satisfaction.

Method

Theoretical Model

The theoretical model proposed in this study examines the mediating role of Islamic well-being in the relationship between leisure crafting and life satisfaction. This model posits that while leisure crafting has a direct positive impact on life satisfaction, Islamic well-being serves as a significant mediator in this relationship. When individuals engage in leisure activities that resonate with their spiritual and religious values, such as those fostering reflection, community involvement, or charitable actions, they experience a heightened sense of Islamic well-being. This enhanced sense of well-being,

Fig 1. Theoretical Model



grounded in Islamic principles, contributes to a balanced and harmonious life, reinforcing the positive effects of leisure crafting on life satisfaction. Consequently, Islamic well-being amplifies the benefits derived from leisure crafting by fostering a deeper sense of purpose, emotional stability, and spiritual contentment. Thus, the model (Figure 1) suggests that the pathway from leisure crafting to life satisfaction is not only direct but also significantly mediated by the increased Islamic well-being, highlighting the importance of integrating spiritual and religious dimensions into leisure activities to maximize their impact on overall life satisfaction.

Participants

The population for this study consists of individuals residing in Turkey who identify as Muslims. The sample comprises 328 participants, with 177 women and 151 men, all between the ages of 18 and 24. These individuals are all residents of Konya province, a region known for its rich cultural and religious heritage. The selection of this demographic is intentional, aiming to explore the intersections of leisure crafting, Islamic well-being, and life satisfaction within a young, religiously homogeneous group. Data were collected through a combination of online and face-to-face surveys to ensure a comprehensive and diverse dataset. The online surveys were distributed via social media platforms and university networks, targeting young adults in the Konya area. For face-to-face data

collection, participants were approached in public places such as universities, libraries, and community centers, ensuring a representative sample of the young adult population in Konya. Participants were informed about the purpose of the study and assured of their anonymity and the confidentiality of their responses. The data collected from this sample will be crucial in understanding the mediating role of Islamic well-being in the relationship between leisure crafting and life satisfaction among young Muslims in a culturally significant region of Turkey.

scale was .81 ($p < 0.05$), indicating a significant and positive correlation. The CFA showed good fit indices ($\chi^2 = 80.301$, $df = 27$, CMIN/DF = 2.974, GFI = .955, NFI = .926, TLI = .932, CFI = .949, RMSEA = .071). The factor loadings of the scale ranged between .56 and .80 (Sürücü & Ertan, 2022).

The IWBS is a 5-point Likert-type scale consisting of 9 statements. In the study conducted by Eryılmaz and Kula (2020), the one-factor solution revealed the simplest structure and greatest interpretability, producing one factor with an

Table 1. Confirmatory Factor Analysis, Cronbach's Alpha, Composite Reliability, and Average Variance Extracted

Variables	Statements	\bar{X}	Standard Deviation	Standartized Estimates	α	CR	AVE
Leisure Crafting	crafting1	3.49	0.738	0.496	0.873	0.878	0.451
	crafting2			0.549			
	crafting3			0.777			
	crafting4			0.777			
	crafting5			0.709			
	crafting6			0.514			
	crafting7			0.752			
	crafting8			0.678			
	crafting9			0.721			
Life Satisfaction	satisfaction1	4.13	1.55	0.728	0.839	0.841	0.571
	satisfaction2			0.788			
	satisfaction3			0.835			
	satisfaction4			0.662			
	satisfaction5			0.064*			
Islamic Well-Being	wellbeing1	3.73	0.984	0.763	0.933	0.934	0.612
	wellbeing2			0.812			
	wellbeing3			0.751			
	wellbeing4			0.738			
	wellbeing5			0.817			
	wellbeing6			0.847			
	wellbeing7			0.746			
	wellbeing8			0.750			
	wellbeing9			0.812			

Measures

The study employed three established measurement tools to assess the constructs of leisure crafting, life satisfaction, and Islamic well-being. The Leisure Crafting Scale (LCS) captured the extent of participants' engagement in various leisure crafting activities. The Satisfaction with Life Scale (SWLS) measured participants' overall life satisfaction through a series of evaluative statements about their lives. The Islamic Well-Being Scale (IWBS) assessed participants' spiritual and religious well-being, reflecting their adherence to Islamic principles and the integration of faith into their daily lives. These tools were selected for their demonstrated reliability and validity, providing a comprehensive framework for examining the relationships between leisure crafting, Islamic well-being, and life satisfaction.

The LCS is a 5-point Likert-type scale consisting of 9 statements. In the study conducted by Petrou and Bakker (2016), the Exploratory Factor Analysis (EFA) revealed one factor based on the scree plot and eigenvalues. The Cronbach's alpha internal consistency coefficient of the scale was found to be .92. The CFA for the nine-item scale showed good fit indices ($\chi^2 = 62.00$, $df = 27$, $p = .000$, CFI = .967, TLI = .956, GFI = .938, SRMR = .050). The factor loadings of the scale ranged between .64 and .82. The Turkish validity and reliability of LCS was also conducted. The total variance explained by the single factor model was 45.34%. The Cronbach's alpha for the adapted Turkish version of LCS was .84. The test-retest reliability coefficient for the

eigenvalue greater than 5 (5.865), accounting for 65.16% of the variance. The Cronbach's alpha internal consistency coefficient of the scale was found to be .93. The test-retest reliability was assessed over 2 weeks using 40 adult participants and was found to be 0.89. The CFA showed good fit indices (NFI = .98, NNFI = .98, CFI = .99, IFI = .99, RFI = .97, GFI = .95, AGFI = .91, RMSEA = .069).

The SWLS is a 7-point Likert-type scale consisting of 5 statements. In the study conducted by Diener et al. (1985), the total variance explained by the single factor model in the exploratory factor analysis was 66%. The Cronbach's alpha for the SWLS was .87. The two-month test-retest reliability coefficient for the SWLS was .82. The Turkish validity and reliability of SWLS was also conducted. The total variance explained by the single factor model was 44.99%. The Cronbach's alpha for the adapted Turkish version of SWLS was .81. The test-retest reliability coefficient for the scale was .82 ($p < 0.05$), indicating a significant and positive correlation. The CFA showed good fit indices ($\chi^2 = 10.129$, $p = .072$, IFI = .994, TLI = .987, CFI = .994, SRMR = .020, RMSEA = .043). The factor loadings of the scale ranged between .62 and .71 (Durak et al., 2010).

Data Analysis

The data analysis involved several key steps to ensure the validity and reliability of the constructs and to test the hypotheses. Confirmatory factor analysis (CFA) was conducted to assess construct validity, ensuring the measurement model accurately represents leisure crafting, Islamic well-being, and life satisfaction. For reliability analysis, Cronbach's alpha and composite reliability were calculated. To test the hypotheses,

Table 2. Goodness-of-fit Indices

Model	χ^2/df	RMR	RMSEA	GFI	AGFI	CFI	NFI
Leisure Crafting	1.628	0.032	0.044	0.973	0.953	0.986	0.964
Life Satisfaction	2.12	0.045	0.059	0.993	0.967	0.996	0.992
Islamic Well-Being	2.683	0.039	0.072	0.958	0.918	0.981	0.970

multiple regression analysis was used, examining the direct effect of leisure crafting on life satisfaction and the mediating role of Islamic well-being. This approach allowed us to explore the extent to which Islamic well-being influences the relationship between leisure crafting and life satisfaction, providing insights into their interplay among young Muslims in Konya province.

Results

Construct Validity, Internal Consistency, and Convergent Validity

According to the results of CFA (Table 1), the factor loadings of all measurement tools used in the study were above the acceptable level (Kline, 2023; Schreiber et al., 2006). Cronbach's alpha results were very positive ($\alpha \geq .70$) (Tavakol & Dennick, 2011). Although the measurement tools gave good results in terms of CR ($CR \geq .70$), in terms of AVE, Leisure Crafting were slightly below the recommended values ($AVE \geq .50$) (Bagozzi & Yi, 1988; Fornell & Larcker, 1981). To ensure the validity of a measurement tool, the AVE value was expected to be .50 and above, but evaluation should be performed by considering factors such as factor analysis and Cronbach's Alpha analysis (Churchill, 1979; Fornell & Larcker, 1981; Hair et al., 2011). Furthermore, the findings regarding the goodness-of-fit scores of the measurement models are given in Table 2. These goodness-of-fit values indicated that the measurement models were good (Baumgartner & Homburg, 1996; Bentler, 1980).

Multiple Regression

According to the results of CFA (Table 1), the factor loadings of all measurement tools used in the study were above the acceptable level (Kline, 2023; Schreiber et al., 2006). Cronbach's alpha results were very positive ($\alpha \geq .70$) (Tavakol & Dennick, 2011). Although the measurement tools gave good results in terms of CR ($CR \geq .70$), in terms of AVE, Leisure Crafting were slightly below the recommended values ($AVE \geq .50$) (Bagozzi & Yi, 1988; Fornell & Larcker, 1981). To ensure the validity of a measurement tool, the AVE value was expected to be .50 and above, but evaluation should be performed by considering factors such as factor analysis and Cronbach's Alpha analysis (Churchill, 1979; Fornell & Larcker, 1981; Hair et al., 2011). Furthermore, the findings regarding the goodness-of-fit scores of the measurement models are given in Table 2. These goodness-of-fit values indicated that the measurement models were good (Baumgartner & Homburg, 1996; Bentler, 1980).

Table 3. Regression

Independent Variable	Dependent Variable	β	SE	t	p
Leisure Crafting	Life Satisfaction	0.394	0.114	3.43	< 0.05
Leisure Crafting	Islamic Well-Being	0.312	0.071	4.35	< 0.05
Islamic Well-Being	Life Satisfaction	0.311	0.086	3.61	< 0.05

Table 4. Mediation Pathway (Islamic Well-Being)

Pathway		Total Effect	Direct Effect	Indirect Effect	95% C.I.	
					LLCI	ULCI
Leisure Crafting	Life Satisfaction	0.491	0.394	0.097	0.034	0.183

Discussion

Our study confirmed a significant relationship between leisure crafting and life satisfaction, supporting previous research on the positive impact of leisure activities on well-being. Leisure crafting, defined as engaging in goal-oriented,

socially connecting, and developmental leisure activities, has been shown to enhance life satisfaction by fulfilling psychological needs for autonomy, competence, and relatedness (Xue et al., 2022). Additionally, research by Kuykendall et al. (2015) suggests that leisure engagement and subjective well-being are moderately associated, with leisure satisfaction playing a mediating role. This aligns with findings from Beşikçi et al. (2019), who observed that individuals with high leisure satisfaction tend to have higher life satisfaction. Moreover, studies by Kim and Kim (2022) and Chick et al. (2016) emphasize the importance of leisure satisfaction in improving life satisfaction and self-rated health. Our research extends these findings by providing empirical evidence of this relationship in a diverse population, suggesting that the benefits of leisure crafting are broadly applicable. Practitioners and providers of recreation can leverage these insights to design programs that encourage leisure crafting, thereby promoting higher life satisfaction among participants.

Our study revealed a significant relationship between leisure crafting and Islamic well-being. Islamic well-being, encompassing spiritual health and adherence to religious principles, was positively influenced by leisure activities that promote personal growth and social connections. This finding aligns with research by Alorani and Alradaydeh (2017), which highlights the role of spiritual well-being in enhancing mental health and reducing negative emotions. Additionally, Powers et al. (2007) found that spiritual well-being significantly influences positive affect and reduces depressive symptoms. Fisher's (2011) Four Domains Model supports the notion that spiritual health is intertwined with overall well-being. Zhao et al. (2022) emphasized the importance of fostering leisure crafting to enhance satisfaction and well-being. By integrating leisure crafting with Islamic well-being, our research advances the understanding of how recreational activities can support spiritual and emotional health in an Islamic context. This fills a gap in the literature by linking leisure crafting with spiritual well-being, an area previously underexplored. Recreation providers can use these insights to create culturally and religiously sensitive programs that enhance both leisure satisfaction and spiritual well-being.

Our study established a significant relationship between Islamic well-being and life satisfaction, consistent with previous research that spiritual health significantly contributes to overall life satisfaction (Fisher, 2011). Alorani and Alradaydeh (2017) found that higher spiritual well-being correlates with reduced depression and aggression, suggesting that spiritual fulfillment is crucial for life satisfaction. Chick et al. (2016) observed that cultural consonance in leisure activities positively impacts life satisfaction, reinforcing the role of spiritual well-being in enhancing quality of life. Kim and Kim (2022) highlighted the negative association between leisure life satisfaction and depression, emphasizing the mental health benefits of spiritual well-being. Leversen et al. (2012) found that satisfying psychological needs in leisure activities significantly mediates the relationship between participation and life satisfaction. By highlighting the importance of spiritual well-being in enhancing life satisfaction within an Islamic framework, our research provides a nuanced understanding of how religious practices positively impact life satisfaction. This fills a research gap by focusing on the interplay between spiritual and overall well-being. Recreation practitioners can incorporate spiritual elements into their programs, recognizing the holistic nature of well-being that includes physical, emotional, and spiritual dimensions.

The most significant finding of our study is the mediating effect of Islamic well-being on the relationship between leisure crafting and life satisfaction. This discovery integrates multiple dimensions of well-being into a cohesive model. The mediating role of Islamic well-being suggests that leisure crafting not only directly enhances life satisfaction but also does so indirectly by improving spiritual health. This finding supports and extends the work of Kuykendall et al. (2015), who identified leisure satisfaction as a mediator between leisure activities and life

satisfaction. Tian et al. (2020) found that leisure satisfaction mediates the relationship between serious leisure and subjective well-being. Hu et al. (2021) demonstrated that leisure competence mediates the relationship between active leisure intervention and life satisfaction, emphasizing the importance of eudaimonic well-being outcomes. Wang et al. (2022) highlighted that leisure satisfaction and community identity mediate the impacts of pandemic influence on subjective well-being. By explicitly demonstrating the mediating role of spiritual well-being, our study fills a crucial gap, providing a comprehensive understanding of how leisure activities affect life satisfaction. For practitioners, this insight emphasizes the importance of designing leisure programs that support both physical and spiritual well-being, ultimately contributing to higher life satisfaction among participants.

Limitations and Future Research

While our study provides valuable insights into the relationship between leisure crafting, Islamic well-being, and life satisfaction, several limitations must be acknowledged. First, the data were collected through a questionnaire, which is inherently subject to self-report bias. Participants may have responded in socially desirable ways or may not have accurately recalled their leisure activities and well-being. Second, the study's participants were limited to young adults aged 18-24, which restricts the generalizability of the findings to other age groups. The developmental stage and life circumstances of this age group may influence their leisure activities and perceptions of well-being differently compared to older adults. Third, the sample was drawn from a specific demographic: Turkish Muslims living in Konya, Turkey. This cultural and religious homogeneity limits the ability to generalize the findings to non-Muslim or non-Turkish populations. Cultural and religious contexts play a significant role in shaping leisure activities and well-being, and different results might be observed in more diverse or secular populations. Lastly, the study relied on previously developed scales that have been validated and found reliable in Turkish. While these scales provide consistency and comparability, they may not capture all the nuances of the constructs in different cultural or linguistic contexts.

Future research should address the limitations of this study and further explore the complex interplay between leisure crafting, Islamic well-being, and life satisfaction. Expanding the demographic scope to include a more diverse age range and participants from different cultural and religious backgrounds would enhance the generalizability of the findings. Additionally, employing mixed methods approaches, such as qualitative interviews and longitudinal studies, could provide deeper insights into the mechanisms underlying the relationships observed. Future studies could also explore the impact of different types of leisure activities on well-being, considering the role of cultural and religious practices in shaping these activities. Investigating the effects of leisure crafting on other aspects of well-being, such as mental health and social connectedness, could further elucidate its broader benefits. Moreover, examining how interventions designed to promote leisure crafting can be tailored to different cultural and religious contexts would provide practical applications for enhancing life satisfaction and well-being globally. By addressing these areas, future research can build a more comprehensive understanding of how leisure activities contribute to overall well-being across diverse populations.

Conclusion

Our study significantly contributes to the field of recreation by elucidating the complex relationships between leisure crafting, Islamic well-being, and life satisfaction. By demonstrating the mediating role of Islamic well-being, our research provides a more holistic understanding of how leisure activities contribute to overall well-being. Practitioners and providers of recreation can use these findings to design culturally and spiritually sensitive programs that not only

enhance physical and emotional health but also support spiritual well-being. This integrative approach can lead to more effective interventions that promote comprehensive well-being and higher life satisfaction, particularly in culturally diverse contexts.

Statements and Declarations

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Data Availability Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Conflict of Interest

No potential conflict of interest was reported by the authors.

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