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GRIEVING PROCESS AMONG BEREAVED FAMILY IN THE FUNERAL CEREMONY AMID COVID-19 PANDEMIC : A LITERATURE REVIEW

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ABSTRACT

Sudden death due to COVID-19, will have an impact on the family and causes grief, devastating and traumatic. To prevent the Coronavirus high transmission rate during pandemic has provided a new perspective on dying and rituals worldwide and needs reform. Funeral practices that should give comfort and support were not possible, which can increase feelings of isolation, loss, and despair on family. This study aims to find out what information already exists in the bereaved family grieving process related to the funeral ceremony policy during the COVID-19 pandemic. This study used literature review from 21 articles from four electronic databases: MEDLINE (Ovid), Embase, EBSCOhost, and Scopus, and added the search from other references as grey literature. The literature was reviewed chronologically to demonstrate how grieving process went through by bereaved family related to the funeral policy during COVID-19 pandemic. The findings of the selected literature review and equipped with grey literature, shows how family involvement in each funeral's stage of the deceased: planning, within and post ceremony, having a relationship and impact on the priesthood and success of the grieving process on the family left by Covid-19. We underline that it is essential to be present in the burial process, starting from involvement in planning, attending, and believing the funeral process and after it is necessary to note. Future research is still needed to review more literature with a mix-method study. Thus, it can equally review both studies to balance and mutually supportive

Keywords: Bereaved Family, COVID-19, Funeral Ceremony, Grieving Process, Literature Review

INTRODUCTION

By June 2022, data on COVID deaths recorded from March 02, 2020- May 11, 2022, which averaged in 7 days, reached their peak on January 16, 2021. Cases found 16,691 deaths per day across 230 countries, even though the world data has seen a decline in deaths due to COVID-19 (Worldometer, 2022). Sudden death due to illness, including due to COVID-19, will have an impact on the family. Among these impacts are difficult, intense, painful, overwhelming, devastating, and traumatic. Although in the ancient grieving literature mentions a positive impact for families included: alters the structure of the family and potentially threatens the integrity of the family (Knafl et al.,

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1996). Study by Wiegand (2012) on 8 families (22 family members) with topic: "Family Management After the Sudden Death of a Family Member" used interview based on Family Management Styles (FMSs) pointed out that progressing, accommodating, maintaining, struggling, and floundering useful for development of family-focused intervention within the context of end of life (Wiegand, 2012).

The World Health Organization (WHO) declared about a global pandemic on 11 March 2020. Following the announcement governments around the world implemented measures designed to limit the spread of the novel coronavirus through droplet and aerosol transmission (WHO, 2020). Throughout this article, researchers will refer to these restrictions as social distancing rules, although their terminology varies. The WHO recommends prohibiting large groups assemble and enacting travel rules for standard infection control and containment strategies (WHO, 2020,). Globally, there has been much concern regarding the novel Coronavirus's high transmission rate, which has led to different and devastating consequences, requiring the country's local governments to devise exceptional measures for funerals besides health emergencies and calamities services (Silva, 2020). Hence, the COVID-19 pandemic has provided a new perspective on dying and rituals in the East and the West. It has forced many aspects of dying to be reformulated. É. A. d. O. Cardoso et al. (2020) argued that suppression or limitation of funeral rituals was traumatic experience because family members were unable to offer their final tributes to the loved one who has unexpected passed away. It was leading to feelings of disbelief and indignation (É. A. d. O. Cardoso et al., 2020).

THEORITICAL FRAMEWORK

According to the Burrell and Selman (2020) reported, there is no definitive evidence regarding the effect of funeral practices on bereaved individuals' mental health and results of bereavement. The findings emphasize the importance of funeral attendants during a pandemic who facilitates the burial process and the application of health protocols (Burrell & Selman, 2020). In bereaved individuals, rituals that should provide comfort and opportunities for assistance are not possible, which can increase feelings of isolation, loss, and despair. These factors can all contribute to problematic grief reactions when a patient dies of COVID-19. Fast track article by Morris et al. (2020) argued that There are limited rituals and routines, such as wakes and funerals, which can provide comfort after a death, and some bereaved individuals will not be able to access practical support from others due to social distancing and stay-at-home orders. Additionally, if family and friends struggle with their own worries, they may have less access to emotional support (Morris et al., 2020).

The probability of traumatic bereavement increases when the death of a loved one is sudden and unnatural, such as when the body of the deceased was damaged (Rubin et al., 2020). Being absent at the death of COVID-19 patients makes it difficult for the bereaved to perform regular farewell rituals, potentially interfere with the mourning process and prolong the grieving process (Barlé et al., 2017). The simultaneous experience of a sudden loss in intensive care with exposure to multiple secondary

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stressors (e.g., infection, social isolation, job loss) leads to severe grief reactions in bereaved people due to COVID-19 (Eisma et al., 2021; Morris et al., 2020). A study "Acute grief after deaths due to COVID-19, natural causes and unnatural causes: An empirical comparison" on people bereaved due to COVID-19 (n = 49), natural causes (n = 1182), and unnatural causes (n = 210) pointed out that COVID-19 bereaved yielded higher symptom levels of PGD and PCBD than natural bereavement (Eisma et al., 2021). In the context of the COVID-19 pandemic, many factors can hinder one's grief, including sudden death, being totally isolated in a hospital, dying in an intensely distressing way, having less time to make sense of loss, being stigmatized and discriminated against, having fewer rituals and rites in the funeral ceremony, being lacking in social support, experiencing greater tension within family relationships, and experiencing other losses simultaneously (Chan, 2022).

On the other hand, many ways are offered to solve the problem. Funeral services by funeral agents are becoming a lot of provided services. Attending a virtual funeral is one of the interventions offered after conducting research within a limited time on the urgency of addressing the problem of uncontrolled mortality during the COVID-19 pandemic (É. A. O. Cardoso et al., 2020). However, whether it has been proven and sufficient literature is available to support that the family can go through the grieving period with various alternative funeral ceremonies that have been provided or have even been undertaken, literature support is still needed. This literature review began by explaining the definition of topic and scope that we reviewed. The definition of grieving refers to the process of emotional and life adjustment someone goes through after a loss. Meanwhile, a natural response to the loss of someone or something significant to everyone and to which one has formed a bond or affection is defined as grief. Someone significant who have the bond of the deceased are bereaved family. Usually, family members wish to be able to carry out the funeral as they wish or bequeathed by the deceased. Meanwhile, during the COVID-19 pandemic, there were rules for funerals for people who died because of it. This study will not discuss the types of families who lost and died during the pandemic not due to COVID-19. Therefore, the purpose of study is to find out what information can add and make great confidence in the conceptual kinds of literature that already exists in the family grieving process related to the funeral ceremony during the COVID-19 pandemic.

METHOD

Study Design

This study used literature review to answer the purpose of study. The literature was reviewed chronologically to demonstrate grieving process went through by bereaved family related to the funeral policy during COVID-19 pandemic.

Search methods

We conducted a search strategy to find similar topics to answer this review's problem. We also considered searching the articles with a "Boolean" system to match the topic. This study has been searched from four electronic databases: MEDLINE (Ovid), Embase, EBSCOhost, and Scopus, identified

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published literature related to relevant topics and emphasized the COVID-19 pandemic period between January 2021 and July 2022. We also added the search from other references as grey literature to identify published literature between 1982 and 2022, especially for detecting the funeral ceremony and grieving process. Search syntax and keywords used were: (grieving OR Griefs OR Mournin*) AND ("bereaved families" OR "bereaved family membe*" OR "bereaved relatives" OR "bereaved filiation" OR "bereaved kinship networ*" OR "bereaved kinship networ*" OR "family life cycl*") AND ("after-death care" OR "posthumous care" OR "funeral ceremony" OR "funeral customs" OR "funeral practices" OR "funeral rites" OR "funeral rituals" OR "funereal customs" OR "funereal rites" OR "funereal rituals" OR "mortuary customs" OR "mortuary practice" OR "mortuary rituals" OR "post-mortem care" OR "postmortem care" OR "Funeral Rit*" OR "Mortuary Custo*") AND ("COVID-19 Pandemi*" OR "COVID 19 Pandemic")

Inclusion And Exclusion Criteria

The titles of the papers identified through the database search have screened, and the abstracts of articles that reported on grieving bereaved families in the funeral process during the COVID-19 pandemic have retrieved yet. The abstracts were examined, and the full text of papers that reported on the prevalence or correlation of grieving in a funeral ceremony during COVID-19 have retrieved. These full texts then examined to determine their compliance with the following eligibility criteria: papers published prior from January 2020 to July 2022 that reported the prevalence or correlation of grieving and funeral ceremony during COVID-19 pandemic. The reference lists of selected papers have hand-searched for additional eligible papers, but no other papers were identified. **Table 1** shows the result of searched for each electronic database.

The screening and selection of papers done together by both authors; in the cases where different papers are selected, the paper would be re-assessed and discussed by both authors to arrive at a consensus decision. The keywords for searching strategy that we used to find the eligible already done to proceed.

RESULT

The final result of articles searching was the selected articles after filtered by title, abstract and full text were 163 articles and we added 9 articles from gray literatures. Then we decided the match articles by inclusion and exclusion criteria. The eligible article consist 21 articles would be analyses. **The Figure 1** shows the flow of database searching the current Literature Review. It should be noted that this is not a systematic review; rather, literature relevant to the area of inquiry has been selected for this study.

Table 1 Searching Data Bases Results By Electronic Databases

Database	#	Search syntax	Citations found
Embase	1	(grieving OR Griefs OR Mournin*):ti,ab,kw,de	5464
	2	Grief/exp	15630
	3	("bereaved families" OR "bereaved family membe*"	1815

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		OR "bereaved relatives" OR "bereaved filiation" OR "bereaved kinship networ*" OR "bereaved kinship networ*" OR "family life cycl*"):ti,ab,kw,de	
	4	"bereaved family relation"/exp OR "bereaved family"/exp	880
	5	("after-death care" OR "posthumous care" OR "funeral ceremony" OR "funeral customs" OR "funeral practices" OR "funeral rites" OR "funeral rituals" OR "funereal customs" OR "funereal rites" OR "funereal rituals" OR "mortuary customs" OR "mortuary practice" OR "mortuary rituals" OR "post-mortem care" OR "postmortem care" OR "Funeral Rit*" OR "Mortuary Custo*"):ti,ab,kw,de	5364
	6	"Funeral Rites"/exp OR "posthumous care"/exp	7758
	7	("COVID-19 Pandemi*" OR "COVID 19 Pandemic"):ti,ab,kw,de	117132
	8	"Coronavirus disease 2019" OR "COVID-19"/exp	303835
	9	#1 OR #2 AND #3 OR #4 AND #5 OR #6 AND #7 OR #8	303851
	10	#9 and [embase]/lim AND ('crossover procedure':de OR 'double-blind procedure':de OR 'randomized controlled trial':de OR 'single-blind procedure':de OR (random* OR factorial* OR crossover* OR cross NEXT/1 over* OR placebo* OR doubl* NEAR/1 blind* OR singl* NEAR/1 blind* OR assign* OR allocat* OR volunteer*):de,ab,ti)	22228
	11	limit 10 to (abstracts and english language and ovid full text available and humans and latest update and yr="2021 - 2022")	**107**
MEDLINE (OVID)	1	(grieving OR Griefs OR Mournin*).mp	3525
	2	exp Grief/	9914
	3	("bereaved families" OR "bereaved family membe*" OR "bereaved relatives" OR "bereaved filiation" OR "bereaved kinship networ*" OR "bereaved kinship networ*" OR "family life cycl*").mp	1342
	4	exp "bereaved family relation" / OR exp Music/	16252
	5	(grieving OR Griefs OR Mournin*).mp	3525
	6	exp "Music therapy"/ OR exp Music/	19469
	7	("COVID-19 Pandemi*" OR "COVID 19 Pandemic").mp	102453
	8	exp"Coronavirus disease 2019"/ OR exp COVID-19/	197722
	9	(#1 OR #2) AND (#3 OR #4) AND (#5 OR #6) AND (#7 OR #8)	1553883
	10	#9 AND (randomized controlled trial.pt. or controlled clinical trial.pt. or randomi*ed.ab. or placebo.ab. or drug therapy.fs. or randomly.ab. or trial.ab. or groups.ab. not (exp animals/ not humans.sh.))	832966
	11	limit 10 to (abstracts and english language and ovid full text available and humans and latest update and yr="2021 - 2022")	**54**
Scopus	1	title-abs-key(grieving OR Griefs OR Mournin*)	32779

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	3	title-abs-key ("bereaved families" OR "bereaved family membe*" OR "bereaved relatives" OR "bereaved filiation" OR "bereaved kinship networ*" OR "bereaved kinship networ*" OR "family life cycl*"grieving OR Griefs OR Mournin*)	518
	5	title-abs-key ("after-death care" OR "posthumous care" OR "funeral ceremony" OR "funeral customs" OR "funeral practices" OR "funeral rites" OR "funeral rituals" OR "funereal customs" OR "funereal rites" OR "funereal rituals" OR "mortuary customs" OR "mortuary practice" OR "mortuary rituals" OR "post-mortem care" OR "postmortem care" OR "Funeral Rit*" OR "Mortuary Custo*")	6612
	7	title-abs-key ("COVID-19 Pandemi*" OR " COVID 19 Pandemic*")	156905
	8	5 document results (TITLE-ABS-KEY("COVID-19 Pandemi*" OR " COVID 19 Pandemic*")) AND (TITLE-ABS-KEY("after-death care" OR "posthumous care" OR "funeral c "funeral practices" OR "funeral rites" OR "funeral rituals" OR "funereal customs" OR "funereal rites" OR "funereal rituals" OR "mortuary customs" OR rituals" OR "post-mortem care" OR "postmortem care" OR "Funeral Rit*" OR "Mortuary Custo*")) AND (TITLE-ABS-KEY("bereaved families" OR "b relatives" OR "bereaved filiation" OR "bereaved kinship networ*" OR "bereaved kinship networ*" OR "family life cycl*" grieving OR griefs OR mourni OR griefs OR mournin*))	**5**
MEDLINE (EBSCO host)	1	grieving OR Griefs OR Mournin*	140
	2	MH (Grief +)	11
	3	bereaved families OR bereaved family membe* OR bereaved relatives OR bereaved filiation OR bereaved kinship networ* OR bereaved kinship networ* OR family life cycl*grieving OR Griefs OR Mournin*	1802
	4	MH (bereaved family relation + OR bereaved family+)	415
	5	after-death care OR posthumous care OR funeral ceremony OR funeral customs OR funeral practices OR funeral rites OR funeral rituals OR funereal customs OR funereal rites OR funereal rituals OR mortuary customs OR mortuary practice OR mortuary rituals OR post-mortem care OR postmortem care OR Funeral Rit* OR Mortuary Custo*	713
	6	MH (Funeral Rites + OR posthumous care +)	9
	7	COVID-19 Pandemi* OR COVID 19 Pandemic	163297
	8	MH (Coronavirus disease 2019+ OR COVID-19+)	164945
	9	s1 OR s2 AND s3 OR s4 AND s5 OR s6 AND s7 OR s8	165063
	10	S9 AND ((MH "Clinical Trials+") or (PT Clinical trial) or (TX clinic* n1 trial*) or TX ((singl* n1 blind*) or (singl* n1 mask*)) or TX ((doubl* n1 blind*) or (doubl* n1 mask*)) or TX ((tripl* n1 blind*) or (tripl* n1 mask*)) or TX ((trebl* n1 blind*) or (trebl* n1 mask*)) or (TX randomi* control* trial*) or (MH "Random Assignment") or (TX random* allocat*) or (TX placebo*) or (MH "Placebos") or (MH "Quantitative Studies") or (TX allocat* random*))	**4**

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DISCUSSION

This study found the literature from many articles to strengthen the exists theory in grieving process among bereaved family during COVID-19 pandemic. Moreover, this study will be useful to establish more challenge to understand how family can facing the grief period. We would followed the literature review by explaining the definition of each topic variable that we have reviewed. This following definition of grief (Abi-Hashem, 2017).

Grief is a deep sorrow, an aching of the soul and a torment of the mind. It is an overwhelming sense of loss, which normally results in anguish and emotional suffering. Although grief is conventionally focused and seen as an emotional response to loss, it also has physical, cognitive, behavioral, societal, cultural, spiritual, and philosophical aspects. Moreover, grieving is the process of emotional and life adjustment someone goes through after a loss. Grieving is a personal experience. Grieving processes from person to person differently, depending on their personalities and the nature of their losses. Several factors influence grieving, including the circumstances of death, the relationship with the deceased, the quality of the bereaved (such as age, gender, coping style, religion, and earlier life history), support, and sociocultural factors, as well as attitude toward death (Kongsuwan et al., 2019). Grieving has no "normal and expected" timeframe. Grieving after a loved one's death is also known as bereavement. Although the terms are often used interchangeably, bereavement refers to the state of having suffered a loss, whereas grief refers to the reaction to loss. Bereavement has a sense of sadness and the sober realization that something essential is missing that often shatter their family's world (Abi-Hashem, 2017).

The relationship between the grieving process and the involvement of bereaved families in the funeral rites of the deceased who died from COVID-19: pre-during-post funeral ceremony. The grieving process in this study refers to Kubler Ross with five stages. The 5 Stages of Grief is a theory developed by psychiatrist Elisabeth Kübler-Ross. It suggests that we go through five distinct stages after the loss of a loved one. These stages are denial, anger, bargaining, depression, and finally acceptance (Kübler-Ross & Kessler, 2009). While, the definition of bereaved family is who are devastated by loss of loved ones in family member has recently died and as a result is a sadness. The last definition in this study is term of funeral. A funeral is a ceremony connected with the final disposition of a corpse with the attendant observances. It usually includes a ritual based on culture and religion belief through which the corpse receives a final disposition.

In this review, nine of the studies reporting the results of their studies on bereaved families reveal the importance of family involvement in the process of funeral ceremonies. Five studies explicitly separate the stages of family involvement in three respective periods as follows: pre (planning), during (attending), and post-funeral ceremonies. A study pointed out that the inclusion of grieving families to be involved in the planning funeral arrangements helped them when they had to face and adapt to the grieving process (Doka, 1984). Being involved in the busyness of preparing for a funeral was beneficial to them. Besides, a

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study proved that being involved in planning a funeral ceremony can reduce signs of depersonalization and social isolation that occur in the grieving process (Gamino et al., 2000).

In the same way, regarding to the stage of being involved in funeral ceremony concluded that participants felt that by being actively involved in the funeral ceremony, they could show their abilities and values. Thus, they felt more comfortable going through the bereavement period (Chan et al., 2005; Doka, 1984). Equally, Fristad et al. (2001) study confirmed that participants reported decreased depressive symptoms during the bereavement process 13 months after attending their family's funeral. At 25 months afterward, only a few experienced PTSD symptoms. Similarly with the previous finding, Mitima-Verloop et al. (2021) provided in his study that each participant believes that attending and contributing to the funeral process has a role in going through the loss process, starting from giving enough role to dreadfully (Mitima-Verloop et al., 2021).

Moreover, one of the studies in grief following the death on bereaved spouses by Kissane et al. (1997) demonstrated how attending, viewing the body of deceased when buried and witnessing funerals correlated with increasing signs of depression in the grieving process as measured by the BDI (Beck Depression Inventory). In contrast, there were opposite results for BPQ (Bereavement Phenomenology Questionnaire) compared to those who attended but were not exposed to funerals. The study shows that there is still a need for data to occupy that experience about funerals and grieving can affect bereavement. However, study by Zisook and DeVaul (1983) stated that attending funerals ceremony may improve signs of depression during the grieving process. Additionally, attending a funeral can trigger a bad experience for the bereaved family, and as a consequence, it can increase feelings of grief (Gamino et al., 2000). Although, qualitative findings from his studies gave different reality, since discovered that the availability of funeral services as "comforting" for mourners including family so it was concluded that no significant difference could affect bereavement between those attend and absent. But, regarding to the comforting of involving a funeral ceremony, the study by Nesteruk (2018) pointed out that participants illustrated that attending the funeral of people who were loved in their families, including participating in preparing a funeral ceremony, presenting a funeral ritual, and praying for the deceased, will provide a sense of belonging and comfort.

Regarding to the period of involvement (planning, during and post) in funeral ceremonies and grief, several studies have overlooked that there is no significant relationship present of physically in the funeral ceremony (Fristad et al., 2001; Gamino et al., 2000; Grabowski & Frantz, 1992; Kissane et al., 1997; Schaal et al., 2010; Weller et al., 1988). Fristad et al. (2001) failed to note that there was no supporting data regarding the statement that incomparability between those who attended and did not attend the funeral impacted the grieving process. Nevertheless, the findings on the bereaved family due to the impact of funeral suppression during COVID-19 confirmed that absentees attended funeral rituals and did not

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have the opportunity to say their last goodbyes to the deceased, triggering anger and distrust of the government. (Oliveira-Cardoso et al., 2020).

In different religions, funeral rituals have different purposes and are associated with different times and places. Most religious funerals were historically held to assist the dead in their passage to the next life, a factor that remains significant to some people today. Moreover, when someone passes away, many different, unique, and equally graceful traditions are followed worldwide. Each culture has its own twist on these ceremonies, though respect, love, and religion are common themes. A study by Aksoz-Efe et al. (2018) on Turkey's bereaved Muslim found that the funeral ritual in Islam was very common by the family's visit by mourners who want to pray for, expressing condolences during the period of seven days after the death of the deceased. For families, it was important to be able to see the body of the deceased last time before being buried. According to them, praying is important to deliver the deceased to heaven. On the contradiction side, participants also expressed that they were burdened with the forced religious rituals must be done for the deceased. The funeral ritual is a new burden for them (Aksoz-Efe et al., 2018). A study on families left due to COVID-19 revealed that being absence and disappearance of the deceased ritual due to sudden death and added to the abbreviations and emphasis of the funeral ritual resulted in honesty for the dead. The event caused trauma, untrusted, and anger for the families left behind (É. A. O. Cardoso et al., 2020). The funeral ritual for the majority of families in the Philippines is crucial. A Qualitative study that strengthened it produced one theme of the seven themes about the funeral ritual. Taking the importance of traditions, participants continue to carry out funeral rituals based on their religious beliefs directly by opposing applicable policies and only attending by close and limited families (Gamad et al., 2022). In line with previous study on participants with a background in the tradition of Japanese funeral rituals. They revealed that attending a funeral is very important, even though virtually. The family tries to be able to present themselves in the best way, even with a remotely funeral, by utilizing HCI (Human Computer Interaction) (Uriu & Toshima, 2021). Hindu Gujarati participants similarly expressed feeling very remorseful that they could not attend the burial ritual tradition. Even more, they admit that they must overcome their sense of sadness (Patel et al., 2022).

Following the findings of the selected literature review and equipped with grey literature, we present the completeness of information about the depth of family involvement in each funeral of the deceased having a relationship and impact on the priesthood and success of the grieving process on the family left by Covid-19. Bereavement, an important part of the grieving process, gets a meaningful position in this process. We underline that it is essential to be present in the burial process, starting from involvement in planning, attending, and believing the funeral process and after it is necessary to note. Hence, this review can complement the existing literature.

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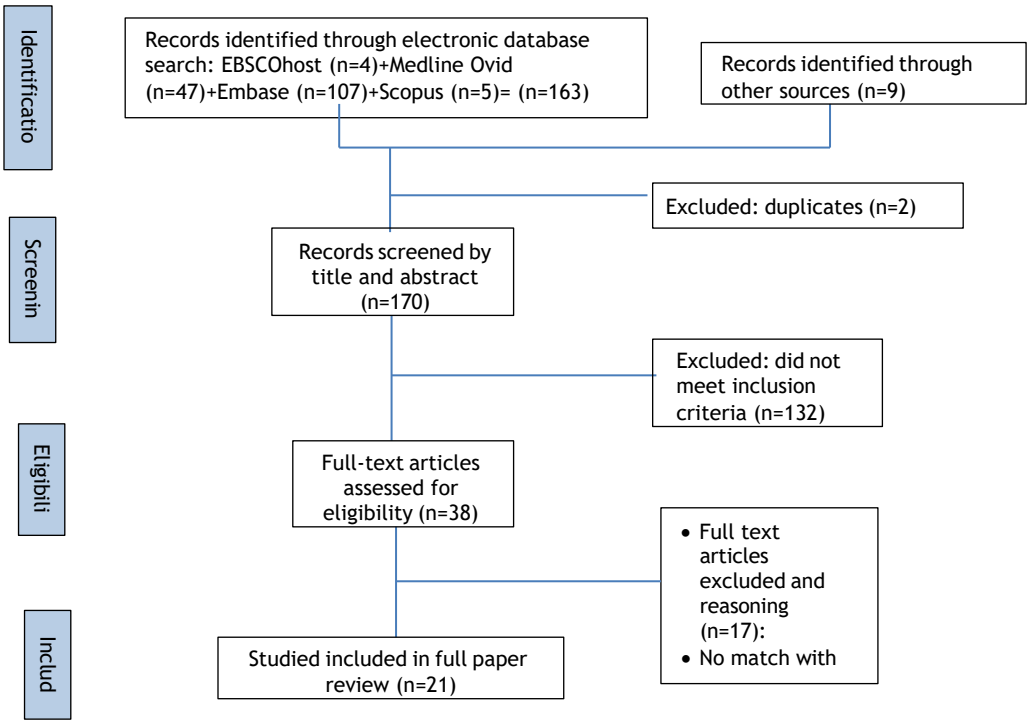

Figure 1. Prisma Flow Diagram (2019 ed) of articles searching related to the topic of current Literature Review

CONCLUSIONS

Involvement in the funeral pre-during-post funeral ceremony has a relationship with increasing or severity of signs of each dimension in the grieving process. Most of the literature reviews in this study show the importance of funeral ceremonies for the families left behind. The articles explain how the family's efforts to continue to present a funeral atmosphere amid limitations due to protocols during the COVID-19 pandemic. The cultural and religious background of the participants in the study review enriches the concept that complements the existing literature gap.

Indeed, not all literature found significant relationship, and there was no significance between the involvement in the funeral ceremony and the grieving process.Most of the limitations of this literature include the limited number of literatures being reviewed, even though it has been reproduced with grey literature and less varied participants filtered through the search engine. Future research is still needed to review more literature with a mix-method study. Thus, it can equally review quantitative and qualitative studies, and then the review results are increasingly balanced and mutually supportive.

Declaration of Interest

All authors disclose no actual or potential conflict of interest in relation to this article including any financial, personal, or other relationships with other people or organizations since beginning the research activity that could inappropriately influence this article.

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Data Availability
All data generated or analyzed during this study are included in this published article (and its supplementary information files).

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