

RESEARCH STUDY

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Exploring Cultural Influences on Eating Habits and Lifestyles Among Tengger Tribe Adolescents: A Qualitative Approach

Eksplorasi Pengaruh Budaya Luar terhadap Kebiasaan Makan dan Gaya Hidup Remaja Suku Tengger: Studi Kualitatif

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ABSTRACT

Background: The eating habits and lifestyles of adolescents are strongly influenced by their culture. Adolescents from Tengger tribe may be affected by external cultural influences, as their area is a famous tourism destination.

Objectives: The purpose of this study was to analyze the cultural influences on the eating habits and lifestyles of Tengger adolescents.

Methods: This qualitative study involved interviews with 15 Tengger adolescents as key informants and the Head of Wonokitri Village. The variables examined include Tengger tribal culture, external cultural influences on eating habits, and various lifestyle aspects such as fashion choices, socialization behaviors, smoking, alcohol consumption, and gadget usage. Data were collected through in-depth interviews and observations of adolescent habits and analyzed using inductive analysis.

Results: The results showed that Tengger adolescents still strongly adhere to their cultural customs. However, external cultural influences are also evident, as seen in their growing preference for fast food, evolving fashion styles, social interactions, smoking habits, alcohol consumption, and gadget use.

Conclusions: The study concludes that, while Tengger adolescents continue to uphold their local culture, they are also indirectly influenced by external cultural elements in their eating habits, fashion choices, social behaviors, smoking, alcohol consumption, and gadget use. Therefore, it is recommended that Tengger adolescents critically evaluate which cultural influences have a positive impact on their lifestyles.

INTRODUCTION

Adolescence is a developmental transition from childhood to adulthood, involving biological, cognitive, and socioemotional changes that start between 10 and 13 years old and end around 18 to 22 years old¹. During this period, many other changes also occur, such as personal identity development, moral and ethical value systems, self-esteem, and sexuality awareness^{1,2}. Therefore, it is imperative to engage in an ongoing process of learning in order to enhance teenagers' comprehension of their behaviors, thoughts, and actions that constitute integral aspects of their lifestyles. Tengger adolescents refer to teens residing in rural areas, whose

socializations are influenced by traditional norms. Nevertheless, their hometown is a popular tourist destination, attracting a large number of tourists who introduce their own cultures and ways of living. Consequently, this indirectly influences the lifestyles of Tengger individuals, particularly youths.

The Wonokitri Village is situated inside the Tosari District of Pasuruan Regency and is recognized as a traditional settlement belonging to the Tengger Tribe. The Tengger Tribe, being a traditional community, coexists with the cultural heritage that has been passed down through successive generations. Located in the Mount Bromo region, Wonokitri Village is renowned as a

popular tourist destination, attracting a significant number of both local and international visitors. Tourists, in particular, introduce their cultural influences that impact the lifestyles of the local community, including the adolescent population.

Tengger adolescents also have specific behaviors towards parents, peers, visitors, and lifestyles that do not leave the local wisdom; hence, the way they dress seems simple and as it is. They are also rarely seen wearing traditional clothes and tend to wear T-shirts and jeans on a daily basis. Nevertheless, because of the cold temperature of the Bromo Mountain area, Tengger adolescents usually wear jackets or sarongs wrapped around their bodies. The majority of the Tenggerese people adhere to Hinduism and wear traditional clothes when worshipping or performing traditional religious ceremonies. Besides, as social beings, teenagers also have social needs, including the need to live in groups. Products of incoming modernization ranging from televisions, handphones, personal computers, motorcycles, and cars have penetrated the community rapidly.

The eating habits analyzed in this study comprise the habit of consuming trendy food and fast food. At the same time, the lifestyles include fashion styles, teenage socialization behaviors, smoking activities, alcohol consumption, and gadget usage. Qidwai stated that 35% of adolescents are smokers and the most general reason is peers (37.1%)³. Some health-harming behaviors, such as smoking and drinking alcohol, as well as health-promoting behaviors, namely physical exercises, are adopted during adolescence and often persist into adulthood. The World Health Organization (WHO) predicted that 70% of premature adult deaths are caused by smoking activities, drug use, and reckless driving behaviors starting in adolescence⁴. Due to that reason, helping adolescents establish healthy lifestyles and avoid the development of health-harming behaviors are vital and should begin before these behaviors become tenaciously established.

The lifestyles of adolescents are susceptible to being significantly influenced by new cultures that enter their environments. According to a study conducted by Putri, although visited by tourists from diverse countries, various cultural ceremonies and cultures that exist in the Tengger Tribe are still persistently preserved⁵. In other words, cultures from outside do not genuinely affect the implementation of the original Tengger culture. Some cultural ceremonies that are always practiced by the community include *yadna kasada*, *karo*, *unan-unan*, *pujan mubeng*, and *barikan*. Other than that, there are also individual cultural ceremonies carried out when having a celebration, such as the *entas-entas* ceremony, *tugel kuncung*, *among-among*, wedding ceremonies, and many others. It is true that most of these cultural customs are practiced by adults. As it has not yet been identified how external cultures affect and shape the eating habits and lifestyles of adolescents, therefore, this study aims to make a detailed observation about the influence of the cultures brought by tourists on the eating habits and lifestyles of Tengger adolescents.

METHODS

The present research was a qualitative study in which the data were gathered through observations, in-depth interviews, and field documentation. In developing the interview guide, the researcher determined the objectives and specific information desired and then conducted a literature review. In this study, we involved stakeholders such as the village head to ensure cultural relevance and we used open-ended questions to get as much information as possible from informants. Meanwhile, to validate the interview results, the researcher conducted a study on a small sample, which represented the target population. The key informants in this study were 15 Tengger adolescents aged 13-19 years old in Wonokitri Village, Tosari District, Pasuruan Regency, who were willing to be interviewed by signing an informed consent form. The researcher said that 15 participants were sufficient because there was no new information from the informants (data saturation).

The subjects were selected using the snowball sampling method, in which the sample was obtained through a rolling process from one informant to another. The first identification began with one adolescent that fits the research criteria. Then, based on a direct or indirect relationship in the network, the next informant could be found and continued until the sufficient number of informants was fulfilled and accurate to be analyzed and to draw research conclusions⁶. Through the snowball approach, some potential key informants were found and contacted about whether they knew someone with the intended characteristics for the research. The initial contact was very informative to recommend the next informants. Besides, in-depth interviews with the Village Head and a Wonokitri Village Youth Association representative were done to collect more detailed and comprehensive data.

Wonokitri Village is one of the tourist villages in Pasuruan Regency. The village is located near Edelweiss Park, *Penanjakan* Bromo, and *Bukit Cinta* tourist destinations in the Mount Bromo area. Furthermore, Wonokitri Village serves as a venue for various activities, including educational excursions, research, tourist apprenticeships, bicycle competitions, and other events. Hence the coming tourists indirectly bring external cultures to the village. This research was conducted at school, home, and the variables analyzed consisted of the Tengger Tribe's local cultures, external cultures brought by the tourists, eating habits including fast foods, and lifestyles comprising fashion styles, teenage social behaviors, smoking activities, alcohol consumption, and gadget usage. Data gathering was completed through in-depth interviews by referring to the in-depth interview guide and developing questions based on the informants' answers. The qualitative data was analyzed by triangulation, by exploring the truth of certain information using various data sources, such as documents, archives, interview and observation results, or by interviewing more subjects considered to have different perspectives. Observations were conducted in conjunction with variable data collection to see the daily lives of adolescents and see how the influence of tourists in the lives of adolescents, research was conducted at schools, informants' homes, and community centers. This study has received ethical approval from the Health

Research Ethics Commission of the Faculty of Nursing, Universitas Airlangga on August 23, 2021 with ethical certificate number 2352-KEPK.

RESULTS AND DISCUSSIONS

The results of the interviews disclosed that the informants are categorized as adolescents as they are between 13 to 19 years old. According to the WHO, adolescence is characterized by the rapid growth and development of size, strength, and reproductive capability⁷. The adolescence phase can be divided into three classifications: early adolescence (10-14 years old), middle adolescence (15-17 years old), and late adolescence (18-19 years old). Besides physical growth and development, in this phase, teenagers also undergo cognitive and psychosocial development; thus, parental supervision is vital.

Most of the educational attainment of this study's informants is in junior high school. This finding, apparently, is due to the condition in Wonokitri Village where the nearest school, only 1 km from the Great Hall of Wonokitri Village, is State Junior High School 2 Tosari. Meanwhile, the nearest senior high school, SMAN 1 Tosari, is 3.5 kilometers from the Great Hall; therefore, it can be implied that one of the most prominent obstacles to continuing their education is access. Additionally, Statistics Indonesia in 2020 described that Tosari District is the second district in Pasuruan Regency with the least number of schools, with only eight elementary schools, four junior high schools, and one senior high school⁸.

Prior research revealed that the Tengger community has a low-income level, so to help meet the economic needs of the family, teenagers choose to work rather than continue their education^{9,10}. According to the research, the primary reason why Tengger teenagers do not pursue higher education is the economic aspect, in addition to other variables such as environmental factors, parents, and themselves. Furthermore, the desire of many parents for their children to remain in the village, uphold the customs and traditions, and engage in agricultural activities may contribute to the low educational achievement among Tengger adolescents¹¹. Most parents in Tengger also do not consider formal education as the success indicator of their children; it is when they can maintain the cultural customs and habits¹². These findings are supported by the interview results with the informants, who stated that they only want to graduate from senior high school, and the school they choose is the vocational one, so they can immediately work after graduating. The abundance of jobs and opportunities in the village also contributes to the teenagers' preference for earning money, such as working in the potato fields, becoming tour guides, or renting out jeep cars, among other options.

Local Culture of the Tengger Tribe

Local culture is the original culture of an area. The interview results showed that there are some local cultures in Wonokitri Village, such as cultural ceremonies and other traditional events that are consistently conducted by the community, including *galungan*, *kuningan*, *pagerwaji*, *puinama*, *nyepi*, and *kasada* ceremonies. Informant R, aged 19, further stated that:

There are various traditional ceremonies here, for example, the *kasada* ceremony, which is held in Mount Bromo by bringing offerings in the forms of crops and then thrown into the crater of Mount Bromo. Another ceremony is the *galungan* ceremony, which is held on Wednesday *Kliwons*. Other than that, there is a funeral ceremony that is different from the *ngaben* ceremony in Bali. In Bali, the body is cremated, here, the body is put in a coffin and buried as usual. Usually, inside the coffin, there are a blanket, a pillow, and a piece of clothes. Then, every Friday *Legi*, it is given an offering called *tamping baji* that contains *jenang*, rice, and side dishes. The statement is reinforced by the statement of a 16-year-old informant, V, who affirmed that:

"The traditional ceremonies in here are kuningan, galungan, nyepi, kasada, and pagerwaji, or the day of the descent of knowledge that is held annually in February or March. There is also the purnama ceremony held every full month, when usually we pray and eat together."

In addition, another ceremony that is routinely performed is the *karo* ceremony, which is opened with the *sodoran* dance, as mentioned by informant F, aged 17 years old:

"...Sodoran can be done by all men, all women, or both men and women. Here, children are taught to dance since childhood, so that they do not forget their ancestral culture."

Based on the results of in-depth interviews, although Tengger teenagers are exposed to many outside cultures, they still routinely attend traditional ceremonies. For the Tengger people, participating in traditional ceremonies, *kasada* ceremony, *karo* ceremony, *entas-entas*, *unan-unan*, *pujan mubeng*, death ceremony, *sesayut*, *praswala gara*, and marriage ceremony, has become an obligation¹³. Usually adolescents are given advice (*wejangan*) to continue to follow traditional ceremonies so that the local culture of the Tengger tribe is not lost.

The majority of the teenagers are Hindus who have very strong religious and cultural customs. The area of Mount Bromo is a tourist area where many domestic and foreign tourists come to visit. When there is a cultural ceremony, such as *kasada*, *galungan*, *kuningan*, and *pagerwaji*, the area of Mount Bromo as the living area of the Tengger Tribe is visited by many to directly witness the ceremonial procession. As a result, the community receives numerous benefits from tourism activities, including being a source of income, for example by renting out jeep cars and homestays and selling agricultural products¹⁴. According to an informant, cultural ceremonies like *kasada* can increase the number of tourists by 50% more than usual. During the *kasada* ceremony, local wisdom upheld by the community is found, such as mutual cooperation, respect for the works of others, and a balance between nature affinity and social responsibility¹⁴. The Tengger identity is solid among its adolescents. Even though there are many tourism activities in the Mount Bromo area, they still deeply hold what have become their beliefs: being humble towards everyone and living a simple life. The Tengger adolescents even call themselves mountain people because, for mountain people, all humans are equal and one descendant. Therefore, mountain people do not

order; instead, they offer help as a form of mutual cooperation.

The Influence of External Cultures on Eating Habits and Lifestyle of the Tengger Tribe Adolescents

A prevalent cultural practice is the consumption of popular food items, such as bottled beverages, carbonated beverages, boba, Thai tea, milkshakes, as well as fast food options including fried chicken, French fries, burgers, and pizza. In reality, Wonokitri Village lacks fast-food establishments, necessitating Tengger youths to travel to Batu City, Malang, or Pasuruan, as these three places are near Wonokitri Village. In the village, there is already a presence of popular food and beverage options, such as boba. Nevertheless, teens have a preference for visiting nearby cities to purchase such cuisine and engage in sightseeing activities.

Informant R (18 years old) confirmed that:

"We normally go to Malang or Batu City when we have some extra cash. If we don't buy boba or waffles in the city plaza, we go shopping for apparel."

Informant R, aged 15 years old, agreed with the statement:

"Sometimes we buy boba, fried chicken, or lipsticks online."

A 14-year-old informant A added:

"(My friends and I) go to Pasuruan, but we also go to Malang City to buy clothes and meals from KFC."

On the contrary, informant E, aged 13 years old, rarely consumes trendy foods and beverages nor goes to the city, as s/he confessed:

"Just rarely; maybe once or twice a year."

It is noticed that most of the informants regularly go to the city to purchase some trendy or fast foods and makeup tools. Only 2 out of 15 informants hardly ever left the village. In Wonokitri Village, there are no fast-food outlets. Thus, if the teenagers want it, they have to go to Pasuruan or Malang City to purchase it. For that reason, the Tengger adolescents are considered rarely consume fast foods; they more often consume local foods, especially potatoes, as the main agricultural product of the village.

Nonetheless, as some teenagers frequently visit the city, fast-food consumption has increased. The Indonesia Global School-Based Student Health Survey (2015) reported that fast food consumption had become more prevalent among adolescents. Approximately 28.33% of boys and 29.59% of girls consumed fast food products, such as Kentucky Fried Chicken, Texas Fried Chicken, California Fried Chicken, McDonald's, Burger King, and pizza, at least once a day during the past week¹⁵. Cultural shifts have led to changes in dietary habits, where individuals prioritize the visual appeal and taste of food over its nutritional value¹⁶. The habit of fast-food consumption consequently contributes to increased blood pressure and blood sugar levels, inflammation, and the risk of nutrient deficiencies¹⁷. In the long run, this habit may lead to a higher risk of obesity, depression, digestive problems, cardiovascular diseases, diabetes, cancer, and even mortality^{18,19}. A study found that high fast-food intake is significantly correlated with obesity²⁰. Additionally, a 2021 study concluded that there is a correlation between the frequency of fast-food

consumption and lack of physical activity in adolescent students with overweight status²¹. Another study conducted in India identified fast-food consumption as the strongest predictor of obesity in adolescents, alongside other factors such as gender and type of school²². A person's eating preferences are also heavily influenced by environmental factors, including stress, social and educational pressures, family, friends, and sedentary behavior^{23,24}.

Based on the interview results, the number of tourists visiting Mount Bromo, more or less, affects the lifestyles of the Tengger adolescents, for instance, their eating habits, fashion styles, socialization behaviours, smoking activities, alcohol consumption, and gadget usage. This is supported by the results of the interview with informant R (19 years old).

"I can say that one thing that is surely influenced by tourists is the food. In the past, it was difficult or rare to find snacks here, but now it's easy to find because many people sell snacks and bottled drinks."

As a result of the opening of Mount Bromo tourism, the economic situation of the local community has improved because they get additional income. Based on previous research, the people of the Tengger tribe work on the side as renters or jeep drivers for tourists²⁵. In addition, as informed by informants, many people end up opening stalls and selling snacks and bottled drinks.

The youths of the Tengger Tribe have been observed to be influenced by external cultures in their fashion choices. Adolescents rarely wear traditional Tengger attire unless they are participating in cultural rituals. This observation aligns with the statement of informant R (19 years old):

"Actually, teenagers here used to wear traditional clothes, such as jarik. Nonetheless, such clothes are only worn by the elders. Teenagers tend to wear casual clothes, like T-shirts and jeans."

Informant I supported the argument:

"Now, traditional clothes are only worn during cultural ceremonies."

In addition, the Village Head agreed that the Tengger Tribe adolescents tend to wear casual clothes for daily activities, such as t-shirts, jeans, and, if needed, jackets.

"Here, the adolescents are quite modest; they wear jeans, t-shirts, and jackets. I have seen almost no one wearing sarongs. We, the adults, usually wear sarongs to protect us from the cold. The adolescents, however, even ride motorbikes to purchase some clothes or snacks in the city."

In regards to fashion styles, the Tengger adolescents have been influenced by external cultures. The traditional clothes of the Tengger Tribe include daily wear, such as sarongs called "*kekaweng*" and occasional clothes worn during traditional ceremonies. Many teenagers do not use sarongs to keep out the cold and replace them with jackets instead²⁶. Likewise, pants are switched into jeans. However, for adults or elders, both men and women, sarongs are still used to prevent the cold, although their daily wear differs from those worn for traditional or religious ceremonies. The meaning and symbolism of Tengger Tribe clothing lie in ceremonial clothing. During ceremonies, there is a difference

between the clothes worn by the community and religious ritual actors like shamans, who hold a crucial role in the community. In detail, a shaman usually wears *anta kusuma* clothes, or shaman *rasukan*, complemented with ritual equipment, such as prasen, clapper, and talam. The outfit is completed with a *batik* headband or *udeng*, white shirt, dark-coloured cap coat, long sash of black *batikan*, wrapped *jarik* or *batik* cloth, and pants²⁷.

The adolescents' socialization behaviours in Tengger are still relatively normal. Nevertheless, the Village Head expressed some concerns regarding unwed pregnancies. Even though the case is limited in number, there is always a teenage girl in the village who is forced to get married to her boyfriend due to the unwed pregnancy, as the Village Head confirmed:

"Every year, there is a case where we married off teenagers because they got pregnant. Thus, the community carried out a cultural ceremony called selamatan desa annually to ward off bad things from happening to the village and the community itself."

Concerning teenage socialization behaviors, based on the interview results, the village head is worried about the teenagers who have unwed pregnancies and are forced to be married off. Teenagers are an essential part of society since they are the next generation of culture. In other words, when the youth group in a society shifts negatively and becomes uncontrollable, the society faces the threat of losing its cultural identity. Thus, the role and existence of adolescents determine and portray whether society and the surrounding community are according to the cultural characteristics that they hold. The lives of teenagers in every society are distinct from one another due to the cultural influences surrounding them.

From the results of the study, it was found that there are differences in attitudes in accepting outside culture. The younger generation (adolescents) is more often exposed to social media and the internet so that outside culture can be easily accessed so that the younger generation is more receptive than the older generation who are more reticent to accept outside culture because the older generation is still strong to keep local culture.

Regarding smoking habits, most of the informants are smokers; some even started to smoke when they were seven years old. 16-year-old informant E affirmed that:

"Many teenagers here are smokers; some are still in school, but not too many. I started to smoke when I was seven years old and still in elementary school. At first, I saw my father smoking, so I tried. Then, it continues until now."

Meanwhile, 16-year-old informant V stated that s/he smokes because of her/his initiative, as stated:

"I was curious about cigarettes, how they tasted, whether they were good, so I tried it myself while hiding because I was afraid of being caught by my parents. At first, I coughed. But overtime, it tastes good too, so I continue until now. I smoke about 3-5 times every day."

However, another informant, informant H (aged 14 years old), confessed that s/he has never smoked because s/he is afraid of her/his parents besides still in junior high school, as stated:

"I have never smoke because I am afraid of my parents. Besides, I am a junior high school student and not yet allowed to smoke. Maybe later if I am old enough and already working, I will smoke, because it looks good. So, I am kind of curious and want to try."

Based on the interview, the underlying reasons for the Tengger adolescents to smoke include curiosity, friend invitations, and imitating parents. A study conducted by Fithria further described that teenagers consider smoking a social habit, but with contradictory feelings²⁸. Smoking habits are also stimulated by peer pressures, imitating smoking parents, feeling masculine, and curiosity²⁸. One study showed that smoking habits in adolescents can cause a decrease in the quality-of-life index (QoL) of adolescents themselves²⁹.

As for alcohol consumption, some adolescents consume it around 3-6 times a month, with an average of 1-3 times per month. This result is supported by the statement from informant V, aged 16 years old, who affirmed that:

"I followed my friends; tried to drink once. However, I have kept drinking until now. Not often; at most, one or three times a month."

The informants' statements are in line with the results of a study by Wang, that peer selection is very important, given its influence on adolescent alcohol consumption³⁰. The study also concluded that parental supervision and the role of the community in preventing adolescent alcohol consumption cannot be ignored.

Regarding gadget usage by the Tengger adolescents, especially during the COVID-19 pandemic, they tend to spend more time on gadgets caused by online learning from the early to mid-pandemic in 2020-2021. Moreover, pandemic conditions also increase the use of social media, including TikTok, Instagram, YouTube, and many others, as conveyed by 19-year-old informant R:

"For social media, I use Instagram, TikTok, and YouTube. Usually, I check my WhatsApp in the morning, and in my spare time, I open my social media."

Regarding technology, although Tengger adolescents are familiar with televisions, mobile phones, the internet, and social media, their access remains limited due to poor network signals from providers. The introduction of technology in Wonokitri Village has undoubtedly influenced the lifestyles and behaviors of these adolescents. A previous study found that the presence of communication technology in the Tengger Tribe could lead to cultural changes, particularly in teenagers' lifestyles, as part of cultural acculturation. These changes include shifts in social norms and a potential decline in adherence to traditional events²⁶. However, due to limited network access, they reported using gadgets sparingly. Instead, Tengger adolescents are more likely to assist their parents in the fields, hang out in coffee shops, or engage in sports on the village field.

Based on interview findings, most Wonokitri teenagers own a mobile phone to fulfill communication needs. However, daily television advertisements promoting new, increasingly sophisticated gadgets often influence their desires to own the latest technology, despite living in a small village where such devices may not be essential. Tengger adolescents also have social

media accounts on platforms such as Facebook, X, Instagram, TikTok and e-mail. Through these platforms, they gain exposure to global trends, including celebrity culture, movies, music, and the latest news. Electronic media introduces them to various public figures, inspiring them to adopt preferred hairstyles, hair colors, fashion styles, and behaviors. Nevertheless, these adolescents still adhere to their tribal customs and do not violate traditional norms.

On the positive side, gadgets provide adolescents with easy access to information and broader knowledge, increasing their awareness of the importance of technology in their lives³¹. After conducting in-depth interviews with selected informants and analyzing the data, we conclude that Tengger Tribe adolescents remain deeply rooted in their cultural beliefs, despite exposure to tourism activities in the Mount Bromo area and various external cultural influences. This suggests that, while indirect cultural influences exist in their eating habits, lifestyle, social interactions, smoking behaviors, alcohol consumption, and gadget usage, they still uphold their local traditions. Based on this study, it is recommended that Tengger adolescents selectively adopt beneficial aspects of external cultures while rejecting those that may negatively impact their way of life.

One of the strengths of this study is the use of inductive analysis, which involves collecting and analyzing data to develop theories or hypotheses. Inductive analysis allows for the generation of new theories by expanding upon existing ones from previous research. This study found that the younger generation (adolescents) of the Tengger Tribe still upholds traditional customs by actively participating in cultural activities, despite gradually adopting external influences in their lifestyle. However, a key limitation of this study is the lack of additional information from the older generation regarding their response to the widespread adaptation of external culture by the younger Tengger generation.

CONCLUSIONS

It can be concluded that there are indirect cultural influences on Tengger adolescents' eating habits, fashion styles, socialization behaviours, smoking activities, alcohol consumption, and gadget usage, even though the local culture is still firmly upheld. Thus, it is a suggestion for Tengger adolescents to sort out which cultures positively influence their lifestyles.

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CONFLICT OF INTEREST AND FUNDING DISCLOSURE

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AUTHOR CONTRIBUTIONS

LM and DI contributed to the conceptualization, study design, and methodology of the study. DI contributed to the data curation of the study. DI and LM contributed to the formal analysis of the study. LM contributed to funding acquisition of the study. LM and SIP contributed to the field data collection. SIP and CTA contributed to project administration of the study. CTA contributed to visualization of the study. LM, SIP, and CTA contributed to writing-original draft of the study. VU and AS contributed to writing-review and editing the manuscript. All authors proofread the manuscript and consented to its publishing.

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