

Quiet Tears, Strong Minds: Emotional Negotiation of Indonesian Muslim Women Navigating Transnational Life in Australian Higher Education

Ana Nurhasanah Surjanto, Monash University, Australia

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Abstract

This article explores the emotional negotiations experienced by Indonesian Muslim women pursuing doctoral programs (PhD) as they transition from Indonesia to Australia. It highlights how these scholars navigate grief, homesickness, and identity tensions throughout their transnational educational journeys within Australian higher education. Grounded in feminist sociology, the study employs Institutional Ethnography (IE) as both a methodological and an analytical approach, complemented by an intersectional feminist framework of Islamic and transnational perspectives. IE begins from the standpoint of women's everyday experiences, examining how institutional policies and texts shape their academic and emotional lives. Data were collected through semi-structured interviews with Indonesian Muslim women PhD students from diverse faculties in Australia and were analysed critically. As an insider, I engaged with participants as a researcher, community leader and ethnographer, which enabled me to gain deeper insight into their lived realities. The findings reveal that institutional mechanisms such as doctoral milestones, progress reports, and counselling protocols profoundly influence students' emotional well-being. These women constantly balance the intellectual rigours of research with the invisible emotional work of sustaining belonging, identity, and faith within a culturally unfamiliar system. Framing emotional labour as both survival and resistance, this study demonstrates how Indonesian Muslim women scholars enact agency and resilience within Western academia, which often marginalises their experiences. Ultimately, the research contributes to reimagining international doctoral education by consolidating the strength, complexity, and lived realities of Muslim women navigating global academic spaces.

Keywords: Indonesian Muslim women, transnational life, emotional negotiation, international education, institutional ethnography, feminist sociology

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Introduction

It was just past midnight in Australia, and I sat at my desk with half-read journal articles open on one screen and the blinking cursor of my unfinished thesis chapter on the other. My phone buzzed with a video call from home. On the screen, I saw my mother in Indonesia holding the phone close, her voice laced with worry as she told me she was feeling unwell. I wanted to cry, but I held back my tears. I still had a workshop in the morning, a supervisory meeting to prepare for, and revisions due by the end of the week. Quietly, I ended the call, wiped my tears, and turned back to the chapter.

This quiet moment, repeated in different forms and at other times, is emblematic of the invisible emotional negotiations that many Indonesian Muslim women, like me, endure while undertaking doctoral study abroad. Our journeys are often framed through the lens of academic performance or cultural adjustment, but beneath the surface lie deep, ongoing tensions between care, grief, faith, and resilience. The demands of doctoral research do not pause when our families fall ill, when we miss weddings or funerals, or when we struggle with isolation in a foreign land. These experiences are not mere one-time episodes; they are daily negotiations that persist throughout the PhD trajectory (Surjanto, 2026).

For many international students, the initial excitement of studying abroad is quickly tempered by the realities of cultural dissonance. Everyday practices, such as navigating unfamiliar food, adjusting to different classroom dynamics, or interpreting subtle social cues, can become sources of stress. Culture shock is not a single event but a recurring experience, resurfacing in moments of misunderstanding or exclusion. For Indonesian Muslim women, this often includes negotiating visibility in spaces where religious practices, such as prayer or fasting during Ramadan, are misunderstood or overlooked (Surjanto, 2026). These challenges compound the academic pressures of doctoral study, creating a layered emotional burden that is rarely acknowledged in institutional discourses of student wellbeing (Fredericks, 2025; Hendrickson et al., 2011; Hirai et al., 2015).

Alongside culture shock, grief, and homesickness emerge as persistent companions in transnational doctoral life. The inability to be physically present during family milestones, births, illnesses, or funerals creates a sense of absence that weighs heavily on students' emotional worlds. Phone calls and video chats provide connection but cannot replace the embodied presence of care. Homesickness is not simply missing home; it is the ache of dislocation, the quiet grief of being away from one's community, language, and rituals. For Indonesian Muslim women, this grief is often mediated through faith, with prayer and spiritual reflection serving as anchors in moments of loss (Surjanto, 2026). Yet, the emotional labour of balancing academic expectations with transnational caregiving responsibilities remains largely invisible within the structures of higher education (Fisher, 2017; Hastowohadi et al., 2025; Thurber & Walton, 2012).

This article explores how Indonesian Muslim women PhD students in Australian higher education navigate the emotional weight of transnational life. It considers how faith-based practices, community support, and acts of self-care enable resilience, while also examining the structures and expectations within academia that render such labour invisible. Drawing on my reflections and the shared stories of fellow students, this paper offers a situated analysis of emotional labour in international doctoral education from an intersectional feminist lens.

Literature Review

International education has become a pivotal aspect of the global academic landscape, reflecting broader trends in globalisation and cross-cultural exchange. Knight (2004) defined the term international education as referring to the global aspects of higher education. For some, this term denotes a series of international activities that encompass educational programs and institutions that cross national boundaries, either through the mobility of students and academics or through transnational education (TNE) offerings (Kostogriz, 2015). The key parameters defining this field include the physical mobility of students and academics, collaborative research and academic partnerships, and the establishment of branch campuses overseas (Knight, 2004; Kostogriz, 2015). For others, international higher education implies the internationalisation of the curriculum, incorporating global perspectives into course content to prepare students for a connected world, or to graduate research students for their engagement with transnational projects, thereby generating international and local impact (Kostogriz & Ata, 2015).

In recent years, international higher education has seen significant growth, with more students seeking academic opportunities abroad. International student enrolments in Australia have shown a significant upward trend, with a notable increase observed recently (Australian Government Department of Education, 2024). Furthermore, the number of Indonesian students who have come to Australia to study reached 24,000 in 2024 (Australian Embassy in Indonesia, 2025). Besides economic considerations, the rise of global universities reflects the growing importance of cross-border education in developing global competencies and enhancing cultural understanding among students (Altbach & Knight, 2007). This is particularly evident in countries like Australia, where international students play a significant role in the education sector, driven by a globalised economy.

Within this broader landscape, the Indonesian government has strategically invested in international education through the Indonesia Endowment Fund for Education (LPDP) scholarship program. Established in 2013 under the Ministry of Finance, LPDP is Indonesia's largest scholarship scheme, designed to support postgraduate study both domestically and internationally. Its mission is explicitly tied to the vision of Indonesia Emas 2045 (Golden Indonesia 2045), the centenary of independence, when Indonesia aims to become a globally competitive nation (LPDP, 2026).

LPDP seeks to cultivate a “golden generation” of future leaders, innovators, and scholars who will contribute to national development by mastering global knowledge, building international networks, and returning to Indonesia to strengthen its intellectual and professional capacity (LPDP, 2023). For Indonesian students in Australia, LPDP scholarships provide not only financial support but also a symbolic mandate, positioning recipients as agents of national progress whose academic journeys are linked to Indonesia's long-term goals of prosperity, equity, and global recognition (National Development Planning Agency [Bappenas], 2024).

Although the overall trend of international higher education growth is apparent, the experience of relocating internationally for education can be both exciting and intimidating for students. International students often face difficulties, such as being away from their families and home country and adapting to new cultural and academic environments (Alqudayri & Gounko, 2018). Smith and Khawaja (2011) argue that international students, particularly those from collectivist societies, face persistent challenges, including homesickness, cultural dissonance, and the psychological toll of being far from their support systems. Furthermore, women students from

Muslim backgrounds encounter complex challenges encompassing academic, sociocultural, and psychological dimensions (Rafie & Gossai, 2025; Sarip, 2024). These challenges are magnified for women from majority-Muslim countries who must navigate both external academic expectations and internalised gendered obligations to remain strong, adaptable, and emotionally composed (Hassan, 2025; Rafie & Gossai, 2025). Thus, these layered challenges highlight that international students' experiences, especially those of Muslim women, cannot be understood through a single lens. They demand an intersectional feminist framework that captures the interplay of gender, religion, culture, and academic positioning, providing a more nuanced analysis of their emotional and institutional negotiations.

Intersectional Feminist Framework

This study employs an intersectional feminist framework that combines intersectionality, Islamic and transnational feminism, to understand how Indonesian Muslim women PhD students emotionally navigate their doctoral journeys in Australia. Together, these frameworks enable a contextualised, critical, and holistic reading of emotion not as an individual trait, but as a product of social location, institutional regulation, and ethical agency.

Building on Crenshaw's (1991) foundation, Collins (2019) expanded intersectionality into a comprehensive critical social theory. In *Intersectionality as Critical Social Theory* (2019), Collins conceptualises a "matrix of domination" operating across four interrelated domains of power: structural, disciplinary, hegemonic, and interpersonal. Structural power refers to institutional arrangements such as immigration regimes, scholarship conditions, and university governance structures that shape access to mobility and resources. Disciplinary power operates through bureaucratic mechanisms such as milestone reviews, publication metrics, supervisory meetings, and institutional monitoring of doctoral progress. Hegemonic power circulates through dominant cultural norms, such as expectations of secular professionalism, productivity, and the figure of the "ideal" doctoral subject, while interpersonal power manifests in everyday interactions, including microaggressions, racialisation, Islamophobic assumptions, and gendered expectations.

In addition, Islamic feminism provides a necessary counter-narrative to dominant Western feminist discourses by foregrounding faith-based epistemologies and Muslim women's agency. Scholars such as Wadud (1999), Barlas (2002), and Anwar (2018) emphasise that Islam can serve as an ethical source for gender justice, challenging Orientalist stereotypes that reduce Muslim women's piety to submission. Islamic feminism highlights how practices such as *sabr* (patience), *du'a* (prayer), and *tawakkul* (trust in God) function as moral and emotional resources, enabling Muslim women to resist patriarchal norms and navigate institutional exclusion. For Indonesian Muslim women in doctoral programs, these practices provide emotional strength and ethical grounding amidst academic pressure and cultural alienation, reframing faith as a source of empowerment rather than constraint.

While transnational feminism, developed by scholars such as Mohanty (2003), critiques Western-centric feminist assumptions and situates women's struggles within global circuits of capitalism, migration, and colonial legacies. Mohanty's influential essay *Under Western Eyes* (1988) highlights how Western feminist scholarship often constructs the "Third World woman" as a singular, powerless category, while her later work in *Feminism Without Borders* (2003) calls for attention to the micropolitics of context, subjectivity, and struggle. For Indonesian Muslim doctoral students in Australia, transnational feminism is particularly relevant, as their academic mobility is embedded within global inequalities in higher education, funding

systems, and intellectual authority. This perspective situates their experiences within broader structures of global knowledge production, revealing how Euro-American traditions continue to dominate scholarly spaces and marginalise voices from the Global South.

Despite their strengths, each framework carries limitations. Intersectionality risks dilution when reduced to identity enumeration rather than structural critique (Cho et al., 2013), and Collins' (2000) matrix of domination, while conceptually rich, offers limited methodological guidance for tracing power relations in everyday practices. Islamic feminism, though vital in centring faith-based epistemologies, is often marginalised within secular feminist scholarship, raising questions about the recognition of religious knowledge as legitimate. Transnational feminism, while critical of Western universalism, can overemphasise macro-structural analyses at the expense of embodied, everyday negotiations of identity and space, and does not always foreground religious epistemologies. Taken together, these limitations highlight the need for methodological integration. Therefore, Institutional Ethnography (IE) is employed as the methodological framework to operationalise these theoretical insights. IE enables the tracing of how structural, disciplinary, hegemonic, and interpersonal relations of power are coordinated through institutional texts, policies, and practices in Australian higher education. In this way, theory and method are brought into dialogue: intersectionality, Islamic feminism, and transnational feminism frame the analysis, while IE provides the tools to map how these relations are activated and reproduced in the everyday academic lives of Indonesian Muslim women PhD students.

Institutional Ethnography (IE)

Introduction to IE

Institutional Ethnography (Smith, 2005) offers a methodological and analytical entry point into understanding how institutional structures organise people's lives. Developed by Smith (2005), IE is rooted in feminist sociology and begins from people's everyday experiences, working outward to trace the institutional and discursive forces that shape those experiences. Central to IE is the concept of textually mediated social organisation, how texts such as institutional policies, guidelines, forms, regulations, and emails coordinate actions and shape lived realities (Smith, 2005). By tracing how texts are activated and circulated within institutional settings, IE uncovers the often-invisible mechanisms of power that structure people's lives.

Smith emphasises that IE is not merely descriptive but critical, aiming to reveal how institutions reproduce inequalities and maintain social control (Rankin, 2017; Smith, 2005). IE resists abstract theorising disconnected from lived realities and instead foregrounds the standpoint of marginalised individuals, in this case, Muslim women in international doctoral education. In this study, IE is employed to examine how emotional experiences of Indonesian Muslim women, often regarded as private, are shaped by institutional texts and discourses. For example, the invisibility of Eid holidays or the absence of Muslim-friendly wellbeing services within student support policies produces emotional disjuncture between students' lived needs and the institutional imaginaries of an "ideal student." IE allows us to map such disjunction and examine how emotional labour is coordinated across academic, bureaucratic, and personal domains.

Methodological Approach and Emotional Standpoint

This study adopts IE not just as an analytical lens but also as a methodological approach. Rooted in feminist sociology, IE begins from the standpoint of people whose lives are shaped by institutions and seeks to uncover how institutional texts and discourses organise everyday experiences (Smith, 2005). Rather than treating emotion as private, IE allows us to examine how emotions are entangled with power and structure, and are produced, mediated, or silenced through institutional relations.

The entry point of this inquiry is the emotional experiences of Indonesian Muslim women pursuing a PhD in Australia. Their narratives reveal what Smith (2005) calls problematic moments where lived experience does not align with institutional expectations. These moments included breaking down in prayer while revising chapters or feeling isolated during Eid, when peers are unaware that the day is supposed to be a holiday.

Data Collection

Three primary forms of data were collected. First, semi-structured interviews were conducted with Indonesian Muslim women PhD students, focusing on emotional experiences, institutional encounters, and coping strategies. These interviews were audio-recorded and transcribed verbatim to ensure accuracy and depth of analysis.

Second, informal conversations with participants' consents were undertaken. As an insider researcher, community leader, and ethnographer, I engaged in ongoing conversations with the participants. These interactions provided real-time insights into emotional states, collective care practices, and spiritual reflections, offering a more nuanced understanding of lived experiences.

Third, field notes and textual artefacts were gathered. Notes were taken in university spaces, prayer rooms, student events, and community gatherings. Institutional texts such as student support policies, wellbeing guidelines and program handbooks were also collected to trace how institutional discourses intersect with lived experiences.

Data Analysis

Analysis followed IE's mapping strategy, in which the first step involved identifying problematic or emotional disjuncture in which lived realities diverged from institutional expectations. Textual analysis was then conducted to examine how institutional texts, including policies, forms, and communications, coordinated actions and shaped emotional experiences.

Standpoint mapping was used to trace connections between individual narratives and broader institutional structures, highlighting how emotional labour was organised across academic, bureaucratic, and personal domains. Finally, iterative coding and memoing were employed. Thematic coding helped identify recurring patterns of emotional negotiation, while reflexive memos situated the researcher's positionality within the analytic process.

Ethical Consideration

Given the sensitivity of emotional narratives, ethical protocols were carefully followed. Informed consent was obtained from all participants, and confidentiality was maintained

through the use of pseudonyms. Reflexive awareness of insider and outsider positionality was crucial, as the researcher shares a cultural and religious background with participants. Attention was also paid to power dynamics in the ethnographic approach, ensuring that participants' voices remained central and were not overshadowed by the researcher's dual role.

Autoethnographic Reflexivity

As both a researcher and ethnographer, my positionality shaped access and interpretation. Reflexive journaling was employed to critically examine how my dual role influenced data collection and analysis. This reflexivity aligns with IE's feminist commitment to transparency and accountability, ensuring that the research process remains ethically grounded and methodologically rigorous.

Textual Analysis

Tracing Emotional Regulation Through Institutional Texts

Institutional Ethnography (IE) positions texts not as passive documents but as active agents that coordinate people's everyday lives within institutional frameworks (Smith, 2005). In Australian higher education, institutional texts operate as mediators that shape the emotional lives of students, often regulating or rendering invisible emotional experiences that do not align with dominant assumptions embedded within policy and administrative discourse. This section examines three sets of institutional texts, including student support guidelines, counselling forms, and university newsletters, to uncover how these documents organise emotional life, normalise affective responses, and marginalise others.

Student Support Guidelines

The Australian higher education system's student support documentation, particularly in the realm of mental health, reflects a commitment to wellbeing, but the guidelines often presume a neutral, universal subject. Mental health resources are frequently framed within a biomedical or psychological discourse grounded in Western clinical norms. Despite the multicultural composition of the student body, the guidelines tend to lack culturally or religiously specific accommodations. Emotional experiences tied to spiritual distress, religious observance, or culturally embedded coping mechanisms are either decontextualised or omitted altogether. As active texts, these guidelines produce a normative model of emotional distress, typically individual, internal, and amenable to clinical intervention, thereby rendering collective, spiritual, or culturally nuanced expressions of emotional struggle as peripheral or invisible within the institutional apparatus (Orygen, 2020; TEQSA, 2023).

Counselling Forms

Counselling intake forms serve as a site where students are initiated into the university's mental health regime. These forms, standardised across services, embed Western psychological frameworks in their very structure. Diagnostic categories, symptom checklists, and questions about mood and cognition assume familiarity with particular ways of articulating distress. This textual standardisation operationalises a form of affective legibility: students whose emotional experiences do not fit into predefined categories may find their distress invalidated or misrecognized. For example, students from collectivist cultures who express distress in somatic or relational terms may encounter forms that offer no space for such articulation. The intake

forms function as gatekeeping texts, aligning help-seeking behaviour with institutional norms of what counts as “recognisable” emotional suffering (Chummun, 2025; Comas-Díaz, 2012; Constantine & Sue, 2005).

University Newsletters

University newsletters, while ostensibly neutral and informational, also regulate the affective rhythms of student life through the timing and content of institutional messaging. Announcements of critical academic milestones, such as thesis submission deadlines, enrolment confirmations, or policy changes, often fail to consider the emotional and logistical impact of significant cultural or religious observances. For instance, scheduling high-stakes deadlines during Ramadan or on Eid can place additional strain on Muslim students, forcing them to navigate overlapping demands of religious practice and academic compliance. In this way, such texts silently prioritise secular and Western temporalities, reproducing emotional marginalisation through administrative oversight (Betancourt Basallo & Cortés Moreno, 2023; Jamal Al-deen, 2019).

Findings and Discussion

Tears as Tactic: Emotional Expressions as Self-Care and Boundary Setting

In the interviews, participants described moments when they quietly cried, often in the solitude of their bedrooms, during late-night revisions, or after receiving feedback from their supervisors. These tears were not framed as breakdowns but as intentional acts of self-release. “I cried, and this made me relieved, so I could continue writing,” one participant, Dahlia, explained. Rather than viewing emotion as weakness, these expressions served as a silent tactic of self-care and boundary setting in environments that often valorise stoicism and productivity.

Another participant noted that crying was a way to reclaim agency in a system that often demanded emotional suppression. One woman, Rafflesia, described tears as “a pause button, it was like when I took a break for a while, then I prayed,” allowing her to resist the relentless pace of doctoral life. This articulation resonates with Islamic feminist perspectives that position emotional expression as relational to spirituality, where practices such as *dua* (prayer) and *sabr* (patience) transform vulnerability into ethical strength (Barlas, 2002; Mahmood, 2005).

At the same time, these narratives align with Mohanty’s (1988, 2003) critique of Western academic norms, which often privilege rationality, productivity, and secular professionalism while marginalising affective and spiritual modes of resilience. Mohanty argues that such norms are not neutral but political, reinforcing hierarchies of knowledge that render non-Western emotional practices invisible.

Digital Embrace: Social Media as Sites of Collective Healing and Coping

Social media, often dismissed as mundane digital chatter, emerged in this study as critical spaces for collective emotional support. Women shared updates on thesis progress alongside *du’a* (prayers), reminders to stay healthy, and emojis expressing exhaustion or hope. Participants emphasised that these platforms were not merely functional but deeply affective. “When I saw my friends’ response and comment on the post, I felt less alone,” Edelweiss reflected. The emotional labour of checking in with one another, asking, “Are you okay?” and “Did you eat?”, acted as a buffer against the isolating nature of transnational academic life.

Digital interaction thus became a coping mechanism, aligning with feminist perspectives on how women use technology for emotional solidarity and resilience in transnational contexts (Baer, 2016; Chun et al., 2019).

From an IE lens, this digital practice can be read as a text-mediated relation that coordinates emotional life across transnational spaces (Mohanty, 2003; Smith, 2005). Social media posts, comments, and chats function as “active texts” that organise care and solidarity, enabling Indonesian Muslim women PhD students to resist the institutional isolation of Western academia. Rather than being peripheral, this digital exchange is integral to how emotional labour is socially organised, revealing circuits of care that extend beyond the university’s formal wellbeing structures. IE highlights how these everyday digital practices are not incidental but part of a broader institutional landscape, where students create alternative infrastructures of support to counter the gaps in official wellbeing guidelines.

One participant, Acasia, described her joy upon receiving a simple message, “Ramadan karim to you” followed by “Eid mubarak.” Such exchanges illustrate how digital spaces become infused with religious and cultural meaning, transforming routine communication into acts of spiritual solidarity. From an Islamic feminist perspective, these digital spaces embody *hijrah*, not only as physical migration but as a movement into new affective and spiritual terrains (Juliansyahzen, 2023). In migrating to digital platforms, women reconfigure their emotional and spiritual practices, embedding *sabr* (patience), *tawakkul* (trust in God), and *dua* into online exchanges (Barlas, 2002; Mahmood, 2005). Additionally, by transforming social media into spaces of encouragement and collective care, Indonesian Muslim women PhD students enact a feminist ethic of solidarity that challenges both orientalist stereotypes of Muslim women’s passivity (Mohanty, 2003) and institutional norms that privilege secular, individualised models of wellbeing (Baer, 2016; Chun et al., 2019).

Faith in Action: Prayer Before Milestones as a Ritual of Emotional Preparation

Participants described how spiritual practices provided a sense of grounding amidst academic pressure. Before presenting the milestone review, one of the participants, Lavender, shared her experience: “Every time before my PhD milestones, I recited Qur’anic verses, contacted my parents to request *doa restu* (blessings), including pre-submitting milestone documents.” This resonates with Anwar’s (2009) lens, which frames faith not only as a personal belief but as a socially embedded practice that sustains resilience and ethical self-formation. Faith, in this sense, becomes a relational resource, connecting students to family, community, and divine presence, while simultaneously functioning as a strategy for navigating institutional demands.

Another participant, Mawar, explained, “I prayed before meeting with my supervisors and when opening the feedback email.” Another, Puspa, described reciting the verses in the Qur’an, Surah Al-Inshirah (94:5), “So, surely with hardship comes ease” during milestone preparations. These practices offered emotional regulation, strengthened purpose, and created a sense of divine accompaniment. They challenge secular assumptions that render religiosity irrelevant or regressive in academic settings (Barlas, 2002; Mahmood, 2005). Prayer becomes a feminist act of reclaiming agency, positioning faith as a source of empowerment rather than submission (Surjanto, 2026). This finding also resonates with Gilliat-Ray (2010), who highlights prayer as a form of embodied resilience among Muslim students in Western institutions.

Further, through an IE lens, these practices can be understood as text-mediated relations that organise emotional life within academic structures (Smith, 2005). Milestone reviews, feedback

emails, and supervisory meetings are institutional texts that carry authority and regulate doctoral progress. By embedding prayer and Qur'anic recitation into these moments, Indonesian Muslim women doctoral students reconfigure the institutional script, inserting spiritual practices into spaces otherwise dominated by secular academic norms. In doing so, they create alternative circuits of care and resilience that resist the invisibility of faith within university wellbeing frameworks.

Conclusion

This study reveals that for Indonesian Muslim women PhD students in Australia, emotional negotiation is not simply an individual stress response; it is a political and institutional practice. Their quiet tears, whispered prayers, and digital networks are acts of survival and resistance within a system that often fails to recognise the diversity of international doctoral scholars. Their experiences urge us to reconsider how institutions frame mental health, academic progress, and care. Student well-being services must move beyond clinical models to include culturally and spiritually informed practices. Educational policies should acknowledge that milestone stress intersects with faith rituals and caregiving burdens, particularly during events such as Ramadan or Eid. By bringing visibility to the emotional labour of transnational Muslim women, this article contributes to the broader call for intersectional and inclusive reforms in higher education. Emotion, in this context, is not just affect; it is action. It sustains academic labour while quietly subverting the institutional ideals of neutrality and disembodiment. Recognising these invisible labours is the first step toward transforming academia into a space where diverse scholars can thrive, emotionally, spiritually, and intellectually.

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I acknowledge the use of Microsoft Copilot (<https://copilot.microsoft.com/>) to refine the academic language and accuracy of my own work. I significantly adapt and critically modify the content generated by this tool to accurately reflect my unique style and voice. Consequently, I take full responsibility for the final content of this document, noting that it represents my original ideas and adheres to academic integrity and quality requirements.

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Contact emails: ana.surjanto@monash.edu
anasurjanto@gmail.com