

CHAPTER I

INTRODUCTION

1.1 Research Background

Recent trends in Indonesia show a significant decrease in marriage rates. The percentage of young adults who are married has gradually decreased over the past six years, and in 2023, it reached its lowest point in the last decade. Based on the Indonesian Statistics Report, there were 1.58 million marriages in 2023, which represents a 7.51% decrease compared to 2022, marking the lowest number in a decade.

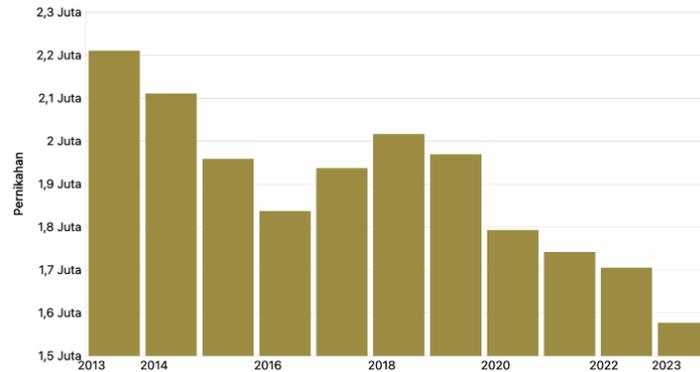


Figure 1.1-1 Percentage on Marriage in Indonesia on 2023 (Databoks, 2024)

Based on the Indonesian Statistics Report, there were 1.58 million marriages in 2023, which represents a 7.51% decrease compared to 2022, marking the lowest number in a decade.



Figure 1.1-2 Percentage of Marriage on Young Adults in Indonesia (Indonesia baik.id, 2024)

BPS (Badan Pusat Statistik) indicates the younger generation's decision to postpone marriage is influenced by factors such as the desire for success in education and career, personal development, and decreased social pressure.

Marriage was nearly universal in Indonesia until the mid-20th century, frequently taking place at a young age, and was frequently arranged (Jones & Gubhaju, 2011). Over the past 25 years, marriage patterns have undergone considerable shifts. For example, in 1971, 37% of women aged 15 to 19 were married, but by 2003, this figure had dropped to less than 10%, signaling a notable delay in the age at which women marry. This delay suggests that many Indonesian women may reach the end of their childbearing years without ever marrying. In Jakarta, nearly one-sixth of women aged 30 to 34 remained single in 2000 (Jones, 2002). These changes are particularly striking in a society traditionally defined by a universal marriage norm (Hull, 2003), and they can be understood within the broader context of Indonesia's evolving socio economic landscape.

Despite the rise of individualism and the erosion of traditional values due to modernization and globalization, marriage continues to be viewed positively in Indonesian society. However, remaining single beyond the socially expected marriage age is often seen as unconventional. Nonetheless, the number of individuals delaying marriage or opting out of it altogether is on the rise, reflecting global trends (Himawan et al., 2017).

Nevertheless, the idea of happy marriage and happy family are oftenly we see now in social media. Currently, approximately 150 million Indonesians are active on social media, which accounts for 56% of the country's substantial population. Indonesia boasts one of the world's greatest digital audiences (Alfian Pratama, 2024). Additionally, social media is instrumental in the development of societal values and behaviors, particularly among the younger generation in Indonesia (Lailiyah et al., 2018). Generation Z in Indonesia considers social media to be an essential tool, emphasizing its significant impact on culture and daily life (Dennis & Sobari, 2022). In recent years, a new trend has emerged among social media influencers: the emergence of family influencers. These influencers frequently present an idealized version of parenting and lifestyle, captivating their audience with stunningly curated content. They offer a vision of family life that is aspirational and appealing to viewers who are seeking inspiration or an escape from their daily routines, ranging from impeccably designed homes to picturesque family excursions. Family influencers are adept at producing content that is both emotionally engaging and entertaining, ranging from heartwarming family moments to humorous skits. This content has the ability to captivate their audience and elicit a variety of emotions. Consequently, viewers form a strong bond with the family and anxiously anticipate the release of each new video or post. The prevalence and substantial followings of family influencers can be attributed to a variety of key factors, including their authenticity, relatability, portrayal of an aspirational lifestyle, sense of community, and capacity to stimulate emotions (Micaela George, 2023).



Figure 1.1-5 Percentage of Indonesians Following an Influencer Account (INSG.CO, 2024)

INSG.CO reports that 30.2% of Indonesians prefer to follow an influencer account that offers content that is relevant to their interests, such as daily vlogs and family vlogs.

Mereka yang Populer: 10 Besar Youtubers di Indonesia

NAMA AKUN YOUTUBE	SUBSCRIBER	VIDEO VIEWS	GENRE
Atta Halilintar	17.255.632	1.441.818.993	Vlog-Family
Ricis Official	15.484.644	1.784.072.739	Vlog
GEN HALILINTAR	10.799.188	1.880.321.747	Vlog-Family
Calon Sarjana	10.361.769	1.988.094.169	Informasi Populer
Rans Entertainment	8.821.786	1.192.377.777	Vlog-Family
YtCrash	7.463.753	1.713.712.733	Informasi Populer
The Shiny Peanut	7.146.651	1.149.054.366	Informasi Populer
Raditya Dika	7.076.680	923.891.031	Vlog
SAAIHALILINTAR	6.508.535	452.417.268	Vlog-Family
Baim Paula	6.339.311	508.762.711	Vlogs

KETERANGAN:

- Urutan berdasarkan jumlah subscriber
- Genre dilihat berdasarkan tipe konten video yang dibuat (importasi)
- Subscriber: Jumlah pengguna Youtube yang berlangganan suatu saluran/akun Youtube
- Video Views: Total pengguna video yang melihat video dari suatu saluran/akun Youtube tertentu

Sumber: Social Blade, diteliti per 1 Juli 2019 | UFG

Figure 1.1-6 10 Biggest Youtuber in Indonesia (Tirto.id, 2019)

Family vlogs are a prevalent genre among the top 10 largest YouTubers. Attar Halilintar, who specializes in family vlogs, is the highest-ranked YouTuber in Indonesia, according to the top 10 largest YouTubers. Besides family content, we often see happy couples showcasing their marriages on social media.



Figure 1.1-7 (@raffinagita1717 on Instagram)



Figure 1.1-8(@genhalilintar on Instagram)



Figure 1.1-9 (@nanamirdad_ on Instagram)



Figure 1.1-10 (@dittopercussion on Instagram)



Figure 1.1-11 (@dwiandaanda on Instagram)



Figure 1.1-12 (@kimbabfamily.official on Instagram)



Figure 1.1-13 (@vidialdiano on Instagram)



Figure 1.1-14 (@andredianbimo on Instagram)

1.2 Research Problem

The 2023 Indonesian Youth Statistics Report reveals that 68.29% of Indonesian youth remain unmarried, while only 30.61% are married, marking the lowest marriage rate in the past decade. This decline, driven by economic pressures and shifting social values, correlates with a significant drop in women's fertility. According to Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN), the total fertility rate has fallen from 2.7 to 2.1 over the past decade. The current fertility rate for Indonesia in 2024 is **2.204** births per woman, a **0.72% decline** from 2023. This trend poses substantial challenges to Indonesia's future, potentially hindering economic growth and jeopardizing the country's goal of achieving a demographic bonus by 2035. A continued decline in fertility rates could lead to an imbalance between the working-age and non-working-age populations, obstructing Indonesia's efforts to break free from middle-income status. As highlighted by BKKBN head Hasto Wardoyo, this demographic shift threatens Indonesia's ambition to become one of the world's top four economies.

Indonesia's legal and cultural frameworks continue to promote the ideal of a "happy and prosperous family" based on religious harmony, material sufficiency, and balanced relationships, as described in Law Number 10 of 1991 (Hull, 2003). However, the evolving roles of women, delayed marriage, and declining fertility reflect a shift in social norms and aspirations (Hull, 2003). These frameworks coexist with changing norms driven by modern values, education, and career aspirations, leading to tensions between traditional expectations and contemporary realities. Digital platforms add another layer of complexity, as influencers create aspirational family-related content, shaping perceptions of what constitutes an ideal marriage or family life.

The rise of digital influencers as opinion leaders (Lou & Yuan, 2019) introduces new dynamics into these changes. Family lifestyle content shared on Instagram, YouTube, and Facebook provides a virtual environment where users observe idealized family narratives. This content

may reinforce or challenge traditional norms, influencing young adults' intentions to marry. Furthermore, Indonesia's transition to below-replacement fertility underscores the urgency of understanding these influences. The interplay between societal pressures, individual aspirations, and digital media necessitates a deeper exploration of how digital content reshapes intentions to marry and its implications for demographic trends and social well-being.

In order to resolve this matter, this investigation will investigate the following questions:

1. Is there any influence on perceived persuasiveness of family content on the intention to get married among young adults in Indonesia?
2. Is there any influence of subjective norms in married life on the intention to get married among young adults in Indonesia?

1.3 Research Objective

The objective of this study is to examine whether exposure to family lifestyle content and subjective norms about married life influence young adults aged 18-25 in their intention to marry.

1.4 Research Significance

1.4.1 Practical Significance

Understanding how exposure to family content and subjective norms of married life influences the marriage intentions of young adults will provide empirical evidence supporting the Theory of Planned Behavior.

1.4.2 Academic Significance

This study investigates how exposure to perceived persuasiveness of family content and subjective norms of married life influences the intention to marry among young adults. The

findings could serve as valuable data for future researchers exploring similar topics within academia.

1.4.3 Social Significance

Understanding how exposure to perceived persuasiveness of family content and subjective norms of married life can influence the intention to marry among young adults will provide valuable insights into factors shaping their marital decisions.

1.5 Theoretical Framework

1.5.1. State Of The Art

The first study is about "*Research on Factors Affecting Chinese College Students' Marriage Intention: Applying the Theory of Planned Behaviour*" by Jianwei Xei and Xiaochang Hong in 2022. The purpose of this research is to examine how behavioral attitudes, subjective norms, and the perception of behavioral control affect the likelihood of a person intending to get married. As a result of its analysis, pro-marriage policies can better understand what factors influence college students' decisions to tie the knot. Convenience samples were taken from 772 Chinese university students. Attitudes toward conduct, subjective norm, and perceived behavioral control were found to be positively connected with a student's intents to get married, according to this study. Despite women having far lower marriage intentions than men, the majority of participants still reported a desire to tie the knot.

The second study is about "*The Effects of Family Values and Expectation for Social Support on Marriage Intention among Male and Female College Students*" by Juhee Park in 2016. The researchers set out to find out how college-aged men and women's expectations for social support and their own family values influenced their marriage intentions. Four hundred and twenty-seven male and female students from Seoul-area universities participated in the

research. Here are the outcomes: According to the study's subscales measuring the importance of children, marriage, and gender role attitude, first-year college students tended to hold very traditional family views. Researchers also discovered that college students had high expectations when it came to social support and marital intention. The second finding is that when comparing male and female students, the conventional tendency for all family value subscales including the importance of children, marriage, and gender role attitude was greater among the former. Furthermore, compared to female students, they had larger expectations about social support and marital ambitions. Third, male students with higher expectations for future income and more traditional views of children were more likely to intend to marry. The present study indicated that among male students, the value of children had the greatest impact on their intention to get married. Alternatively, traditional views of marriage, lower financial expectations, stronger expectations of informal support, and older female students were more likely to intend to get married. The current study indicated that among female students, informal support had the greatest impact on their intention to get married.

The third study is about “*Going Against Global Marriage Trends: The Declining Age at First Marriage in Indonesia*” by Premchand Domaraju in 2023. The research investigates the changing patterns in the timing of marriage among Indonesian women from 1965 to 2016. Initially, the number of early marriages decreased. However, this trend was reversible in the early 2000s. The likelihood of marriage increased for women with higher levels of education by the age of 24, while the decline was halted for women with lower levels of education. Despite the persistence of educational disparities, the gap between women with completed secondary education and those with lesser education decreased, while the gap between those with completed secondary education and those with higher education remained consistent. The study attributes these changes to both short-term events and long-term changes in gender ideologies,

family values, moral norms, and the rise of Islamization. By analysing data from multiple sources over five decades, including the post-reformasi period, the study aims to resolve the voids in previous research that were lacking in reliable data and detailed marital history calendars. This will provide a comprehensive understanding of marriage timing trends. The research also examines the impact of changes in educational attainment on the timing of marriage, thereby contributing to the Indonesian literature and the broader demographic understanding of marital changes in response to social shifts and disruptions.

The fourth study is about *“Factors Affecting Perceived Persuasiveness of A Behavior Change Support System”* by Tuomas Letto in 2012. This research addresses a gap in the literature on technology acceptance and adoption by focusing on the adoption of persuasive systems from a theoretical perspective. The study proposes a theoretical research model that identifies key factors contributing to the perceived persuasiveness of behavior change support systems. This proposed model serves as a meta-model, applicable across various domains such as health behaviors, safety, and education. By doing so, the study expands the current, relatively limited body of knowledge on the theoretical underpinnings of persuasive system adoption and offers a framework that can be widely utilized in different fields.

The fifth study is about *“How do Indonesians Perceive Marriage? Semantics Analysis of Marriage as a Concept and Its Relation with the Well-being”* by Afifah Zulinda Sari in 2021. This study explores how Indonesians perceive the concept of marriage and how these perceptions differ from Western cultural views. Marriage in Indonesia is often considered a desirable social status associated with well-being, yet there is limited research on how marriage is conceptualized in this cultural context. The study involved 388 Indonesian adults who generated features of marriage through a feature generation task, describing their views on what marriage means to them. Participants' well-being levels (happiness, life satisfaction, and

relationship satisfaction) and demographic information were also collected to determine whether these factors influence perceptions of marriage. The findings reveal that Indonesians largely view marriage as a "union of two parties," involving commitment, legal recognition by the state and religion, and love, regardless of their well-being levels. These perceptions align closely with the definition of marriage according to Indonesian law. The study suggests that the concept of marriage in Indonesia is more normative and religiously influenced compared to Western contexts.

The sixth study is about "*Student's Perception of Instagram's Influence on Celebrity Marriages: A study of Yaba College of Technology Student*" by Gbemisola Simbiat Odejide in 2023. This study explores how the portrayal of celebrity marriages on Instagram can shape public perceptions of marriage, particularly among young adults. It investigates the unrealistic expectations that arise from the social media platform's tendency to highlight only the positive aspects of these relationships while omitting the challenges, leading viewers to believe that lavish weddings correlate with marital happiness. The study also explores the pressures married celebrities face to share personal details with their audience and how increased Instagram usage might contribute to marital strain. Furthermore, it examines how the time spent on social media platforms, such as Instagram, can detract from the quality time couples need to nurture their relationships.

1.5.2. Research Paradigm

The paradigm that is employed in this research is a positive paradigm. Quantitative research is used for this study. Quantitative or positivistic research typically explores cause-and-effect relationships using a scientific approach to research (Sekaran & Bougie, 2016: 28). Positivism, a philosophical framework, emphasizes empirical research and an objective examination of the

world. It stresses the use of numerical data to identify patterns, verify hypotheses, and establish causation in quantitative studies (Bryman, 2003). Researchers investigate the relationship between independent variables (X) and dependent variables (Y). This study utilizes two independent variables: perceived persuasiveness of family contents and subjective norms of married life, and the dependent variable, intention to get married in young adulthood.

1.5.3. Perceived Persuasiveness Of Family Contents

Perceived persuasiveness refers to how favorably a person evaluates a system and the extent to which the system influences them (Lehto, et. al 2012). Furthermore, the efficacy of persuasive messages is closely linked to the perceived persuasiveness of the content. Messages containing forceful language can elicit reactance in individuals, underscoring the delicate balance between persuasion and resistance (Quick & Considine, 2008). Additionally, the activation of conceptual persuasion knowledge, which involves understanding the persuasive intent of messages, is pivotal in shaping attitudes and behaviors towards sponsored content (Wojdyski, 2016). In media production and publication, content refers to the information and experiences that provide value to the end user or achieve a specific objective (Odden, 2013). Content features can be divided into the categories of text, visual, and audio content.

1.5.4. Subjective Norms Of Married Life

According to Ajzen (1991) and Francis et al. (2004), subjective norms are how a person sees the social pressures that make them do or not do a certain action. Additionally, it can be seen as the person's understanding of how other people feel and think about the action in question. These perceptions can significantly influence an individual, pressuring them to adopt certain behaviors, such as practicing healthy lifestyle habits. Essentially, an individual's subjective norms are

shaped by their understanding of how significant others, such as spouses, family members, friends, colleagues, and supervisors, view their behavior (Brouwer et al., 2009; Vermeulen et al., 2011).

Marriage in Indonesia is also distinctive in that it appears to be considered a norm and greater social standing. As stated in Marital Law No. 1, 1947, "Marriage is a physical and spiritual union of a man and woman as husband and wife whose goal is to form a happy and eternal family (household), based on The One and only God," marriage is also intended to be happy and eternal in Indonesia. (The Indonesian Republic, 1974). Marriage is commonly perceived as a union between two parties—individuals and their families—built on commitment and a legal bond governed by both law and religion. In a collectivist culture like Indonesia, marriage is considered both a personal choice and a family matter (Aisyah & Parker, 2014). Additionally, marriage is viewed not only as a union but also as an institution. This perspective aligns with Kusmanto's (2016) observation that marriage is deemed essential as a normative union endorsed by the state (law) and sanctified by religion.

1.5.5. Intention To Get Married On Young Adult

Intentions to get married refer to a young adult's personal inclination, desire, or plan to enter into a marital relationship in the future. These intentions are shaped by various factors, including personal beliefs, social influences, cultural norms, perceived readiness, and socioeconomic conditions. Intentions also related positively to attitudes but not to subjective-norms, which however related positively to promotion-focus and negatively to prevention-focus (Aylin Kocak, 2024).

1.5.6. The Influence of Perceived Persuasiveness of Family Content on The Intention to Get Married among Young Adults

1.5.6.1. Theory Of Planned Behaviour

When examining the effect of perceived persuasiveness of family content on the intention to marry among young adults, the TPB offers a framework for comprehending how attitudes towards marriage, subjective norms regarding marriage within the family or society, and perceived control over the decision to marry can mold individuals' intentions (Thomson et al., 2012). The TPB posits that these elements collectively impact individuals' intentions, subsequently steering their behavior (Armitage & Conner, 1999).

In addition, the TPB highlights the significance of perceived behavioral control, which refers to an individual's perception of the ease or difficulty of performing a specific activity. Concerning marriage intentions, perceived control could encompass factors like personal beliefs about readiness for marriage, financial stability, or emotional preparedness, all of which can sway the intention to marry among young adults (Thomson et al., 2012).

In the context of the study investigating the influence of perceived persuasiveness of family content on the intention to get married among young adults becomes relevant. This particular framework could shed how an individual has their behavioral control based on the persuasive family content that they saw. It suggests that perceived control in decision-making involves various factors that affect an individual's sense of autonomy and ability to undertake a significant life event, such as marriage. This concept includes personal beliefs about one's readiness for marriage, which may involve self-evaluations of maturity, relationship skills, and compatibility with a partner. Financial stability is another important factor, as individuals consider their ability to support a household, manage shared expenses, and cover the costs associated with a wedding. Emotional preparedness is equally significant, involving the

confidence to handle the emotional aspects of marriage, such as effective communication, conflict resolution, and maintaining a long-term commitment. These factors together shape an individual's perceived control over the decision to marry, determining whether they feel capable and prepared to embark on this new phase of life.

1.5.7. The Influence of Subjective Norms of Family Content on The Intention to Get Married among Young Adults

1.5.7.1 Theory Of Planned Behaviour

The concept of subjective norm, as presented in the Theory of Planned Behavior (TPB), refers to the perceived social pressure individuals experience to engage in a particular behavior. It consists of two components: normative beliefs (beliefs about whether important others think they should engage in the behavior) and motivation to comply (the willingness to conform to those expectations).

The Theory of Planned Behavior (TPB) can be applied to examine how the subjective standards surrounding married life impact the intention of young adults to enter into marriage. Subjective norms, which represent perceived social influences on behavior, have been identified as a key component in the TPB (Xie & Hong, 2022). Whereas several research indicate that subjective norms may have little predictive power for intentions (Armitage & Conner, 2001), researchers have discovered that they have a substantial influence on molding intentions, particularly in the setting of marriage (Jebarajakirthy et al., 2017).

1.6 Hypothesis

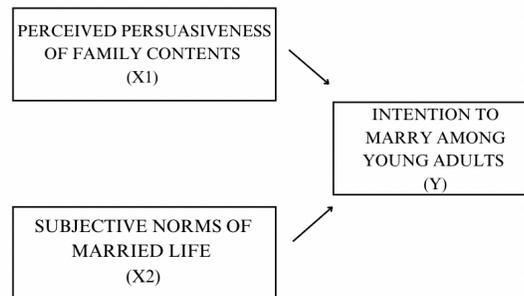


Figure 1.6-1 Hypotheses Diagram

H1: There is positive influence of perceived persuasiveness of family contents towards the intention to get married among young adults

H2: There is a positive influence of subjective norms of married life towards the intention to get married among young adults

1.7 Conceptual Definition

1.7.1. Perceived Persuasiveness of Family Content

Perceived Persuasiveness of Family Content can be interpreted on how strongly that content shared by family influencers on social media has the potential to influence their attitudes, beliefs, or behaviors based on the usability, effectiveness, satisfaction and emotional response that they got from interacting with the system (Lehto, et al 2012)

1.7.2. Subjective Norms of Married Life

Subjective norms are applicable to an individual's assessment of the social influences about whether to participate or withdraw from a particular behaviour. (Ajzen, 1991; Francis et al.,

2004). Subjective norms of married life refers to social pressures and expectations from significant others, such as family members, friends, and society, regarding the behaviors, attitudes, and roles associated with being married.

1.7.3. Intention to Get Married among Young Adults

Intention to get married among young adults can be interpreted as the degree to which they envision and plan for marriage in their future. This intention is shaped by factors such as family content and subjective norms, which influence how strongly young adults desire and prepare for marriage.

1.8 Operational Definition

1.8.1. Perceived Persuasiveness of Family Contents

Perceived persuasiveness can be operationally defined as the way an individual's personal assessment of a system influences their behaviour and attitudes. The subjective evaluation could be based on factors such as usability, effectiveness, satisfaction, or emotional response (Lehto, et. al 2012). Perceived persuasiveness of family contents can be operationalized using the following indicators:

1. The extent to which individuals accessibility with the family content
2. The extent to which overall negative or positive feelings after viewing or interacting with the family content
3. The extent to which individuals can achieve their intended goal or tasks with the help of the family content.
4. The extent to which individuals experience various emotions after interacting with the family content

1.8.2. Subjective Norms of Married Life

Subjective norms of married life can be operationalized using the following indicators:

1. The extent to which individuals feel pressured by family members to marry.
2. The degree to which individuals perceive that their friends influence their views on marriage
3. The extent to which individuals believe society holds certain expectations about marriage.

1.8.3. Intention to Get Married among Young Adults

Intention to get married among young adults can be operationalized using the following indicators:

1. The extent to which young adults express a desire to get married in the future.
2. The degree to which young adults view marriage as an important life goal.

1.9 Research Method

1.9.1 Research Type

This study used quantitative research to determine if there was a stronger causal relationship between the variables and the object of investigation

1.9.2. Population

The population under investigation comprised young adults in Indonesia, specifically individuals aged 18 to 25, who were active on social media and engaged with family influencers on social media.

1.9.3. Sampling

1.9.3.1 Sampling Technique

This study employed non-probability sampling, purposive targeting a minimum of 100 respondents. The sampling technique utilized was accidental sampling, where respondents encountered by the researcher and deemed suitable were included. The respondents were young adults aged 18-25 who were active on social media and engaged with daily influencers on social media, representing various genders and geographic locations in Indonesia.

1.9.3.2 Sample Size

The sample size was a critical factor in empirical studies that sought to make inferences about a population based on data collected from a sample. It was recommended that, for research purposes, the sample size should be greater than 30 individuals but not exceed 500 participants (Sekaran & Bougie, 2010). This study aimed to have a minimum of 100 respondents.

1.9.4 Types and Sources of Data

This study presented quantitative data in the form of tables and descriptive explanations. The data was primarily collected from first-hand sources in the field, including information directly obtained from research subjects, and questionnaire responses. Additionally, supplementary data was derived from secondary sources, which were datasets acquired from different or second-hand sources.

1.9.5. Research Instrument And Data Collection Technique

The data-gathering instrument employed in this study was a questionnaire. A questionnaire was a structured and systematic collection of inquiries intended to universally and methodically obtain written data and perspectives from study participants.

1.9.6 Data Processing

1.9.6.1 Editing

The process involved thoroughly reviewing the questions listed by the data collectors. The goal of editing was to minimize errors or omissions in the responses to the questions. During this process, researchers ensured that the data was:

1. Accurate
2. Consistent
3. Uniformly entered
4. Complete
5. Arranged (to simplify coding and tabulating)

1.9.6.2 Coding

Coding was used to categorize and sort data by assigning shorthand codes to label, separate, compile, and organize the information. During this process, researchers identified and classified each response using a numerical rating, alternatively referred to as a symbol.

1.9.6.3 Tabulating

Tabulation was the methodical conversion of data into a well-organized table format that met the specific needs of a study. This approach involved organizing data methodically into columns and tables.

1.9.6.4. Data Analysis Technique

In this data analysis, a simple linear regression test is employed. This study investigates the influence of two independent variables on one dependent variable separately (Sekaran & Bougie, 2016). This data analysis technique helps to examine the influence of perceived persuasiveness of family content (X1) and subjective norms of married life (X2), on the dependent variable. Intention to Get Married among Young Adults (Y)

1.9.7. Validity And Reliability Test

1.9.7.1 Validity Test

If the instrument was specifically engineered to precisely measure the intended variable, the findings of the study were deemed valid. Validity testing was the process of evaluating the precision of a measuring instrument to verify that it accurately measured the specific variable that the researcher intended to measure. Validity in research was assessed by comparing the derived R-value with the critical R table value, determined based on the degree of freedom ($df=n-k$) at an alpha level of 0.05. If the estimated R-value exceeded the essential R table value, the questionnaire was deemed genuine. However, if the determined R-value was lower than the required R table value, the results were considered invalid.

1.9.7.2 Reliability Test

The findings of this study could be understood as the degree to which the research measurements produced consistent results across various subjects and conditions. The questionnaire's reliability was established if the Cronbach's alpha value exceeded 0.60.

