Approach in Managing Conflict in A Long Distance Marriage

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Abstract: Harmony in the household is essential for the well-being of a family institution. Despite this, conflicts are natural occurrences but can negatively influence the family, particularly in households where long-distance marriage is practised. The purpose of this article is to discuss the causes of marital conflict in long-distance marriages and strategies for dealing with it. This qualitative study of five wives and five husbands who practise long-distance marriage were collected using an online questionnaire and purposive sampling. The study revealed that disputes in the households of couples who practise long-distance marriage emerge from a variety of external and internal factors. Internal factors that cause conflict include stress, a lack of communication, limited affection, minimal support, and a lack of trust. While external factors include an intruding third party and financial concerns. Long-distance marriage conflicts can be handled using one's role, middlemen, and authority. Spirituality, encounters, communication, and support systems have been identified as four significant themes in conflict management approaches as shared by the informants. The findings provide benefits in reducing conflicts that occur in the household so that the collapse of the family institution can be avoided by understanding and exercising appropriate conflict management.

Keywords: Conflict Management, Household, Long Distance Marriages

1. Introduction

As a legal contract, Islam defines marriage as the union of a man and a woman who can aid each other while also deciding their rights and obligations (Abu Zuhrah, 1957). The goal of a marriage is to achieve harmony, love, and mercy following Allah SWT. In the Quran, the provision for marriage in Surah al-Rum verse 21 is stated:

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةًؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Meaning:
And among the signs of His power and mercy is that He created for you (O men) wives of your own kind, so that you may enjoy them and be friendly with them, and He made between you (husbands and wives) feelings of affection and compassion. Indeed in that are signs for people who give thought.

Based on the interpretation of this verse, the goal of marriage is to enjoy peace, love and mercy in the household. This verse further reveals that one of the evidence of Allah SWT's omnipotence is the creation of a woman for the husband's tranquilly, and Allah SWT creates sentiments of love and mercy between husband and wife in order for them to always live in marital harmony (Ibn Kathir, 1998; al-Maraghi, 1985). In *Tafsir Mafatihul Ghaib*, Imam Fakhruddin Al-Razi defines *sakinah* as a state of tranquility and peace of the mind and soul experienced from a relationship, not only for the husband but for the wife as well (Al-Razi, 1993). As such, it is the

human fitrah to achieve a sense of sersnity. Every family that is created would naturally aim to produce a more progressive, safe, and tranquil way of life. Families do not aim to create a situation that breaks down the barriers and create unrest, it is far from intending to load sentiments with unpleasant conditions (Abu Hasan, 1983). However, the husband and wife will undoubtedly confront various conflicts, problems, and hurdles to fulfil the objectives of marriage and maintain household harmony.

A conflict is a process that begins when a person believes that others have blocked his interests or when a person decides to give up one interest himself (Thomas, 1976). Fights, rage, hostility, violence, or hatred, are common manifestations of conflict (Igbo, Grace & Christiana 2015). According to Coser in Anogara (1992), conflict happens in any environment where people live together, even in an ideal partnership. As such, conflict is unavoidable and increases in a committed relationship. Disagreements can arise due to differences in views, ideologies, creeds, customs, self-interest, or race, among other things (Bharuddin Che Pa & Ajidar Matsyah, 2013).

The current reality of long-distance marriages in the Malaysian society demonstrates that not all husbands and wives follow the same marital pattern. In a long-distance marriage, couples are forced to live differently from one another. These situations occur due to work expectations and study projects that must be done or due to employment demands and responsibilities that compel them to live separately from their spouse. According to studies on adult individuals' resilience to change, transitions and life events might impact a person's well-being (Cooper, 1990). According to Dr Robiah K Hamzah (Metro, 2019), some spouses in long-distance marriages experience negative consequences that eventually lead to problems in the household.

Disagreements happen naturally in all marriages. However, a conflict is one of the most challenging obstacles to avoid because it is frequently accompanied by allegations, misunderstandings, and quarrels (Hafizah et. al., 2017; Nur Anis & Nurbazla, 2019). Conflicts and unpleasant feelings that emerge in domestic relationships, if not managed appropriately, can plant the seeds of fracture in the husband-wife relationship. If this situation is not appropriately handled and maturely, some marriages lead to divorce as a result of household troubles (Abe Sophian et al., 2014). Fincham (2003) argues that disagreements must be controlled because they have an impact on mental, physical, and family health. Based on this, this study highlights the elements that occur in domestic conflicts involving distance marriages and coping strategies that should be exercised to handle them.

2.   Methodology

This study employs a qualitative study design using structured and unstructured interview methods were used to collect information from respondents based on the uniformity of the questions that had been constructed. Purposive sampling was used to pick respondents that would provide rich data, rather than a homogeneous group that would provide generalised information. The respondents were chosen based on the criteria of wives and husbands who had long-distance marriages. Respondents were selected involving 10 individuals consisting of one party only, either husband or wife and not in pairs, they consist of 5 wives and 5 husbands.

This study examined the factors of conflict occurrence for couples that practice long-distance marriages and the way conflict management is taken in overcoming the conflict. The identified factors have been divided into internal factors and external factors. Next, the conflict management strategies proposed by the respondents were classified into four main themes. It was then further formed into diverse subthemes. The process of data analysis involves three steps, namely data cleaning (data reduction), data display (data display) and conclusion and proof (conclusion drawing and verification). Data cleansing refers to the process by which data is examined and filtered to determine if it fits a pre-determined theme and the removal of irrelevant data.

The next step is to display the data, which is the process in which the data in the transcript is displayed for the purpose of making conclusions to be easily understood. Excerpts from the interview sessions were used as reference to support and prove the validity of the relevant issues. While the last

part of this analysis activity is to draw conclusions and present evidence. It is done by looking at all the data that has been analyzed to draw conclusions for the information.

3.   Findings and Discussion

These findings discuss the demographic profile of the entire sample involved. The results of the analysis include internal factors and external factors as follows:

3.1   Demographic Profile

To conduct this needs analysis, a questionnaire was distributed to ten respondents; all of them are wives and husbands who have practised long-distance marriages. The demographics for each study informant are as follows.

Table 1: Demographic Background of the Participants Involved in the Study

| No	Age	Gender	Long-Distance Marriage Practice Period	Meetings With Spouses regularly (in a month)	Number Of Children
01	37	M	3 years	2	4
02	37	M	1 year 10 months	4	2
03	34	F	8 months	2-3	0
04	32	M	1 year 1 month	2	3
05	35	M	5 years	2	4
06	37	F	3 years	2	4
07	38	F	2 years	4	1
08	33	M	2 years 6 months	1	3
09	32	F	5 years	1-2	2
10	33	F	2 years	4	3

The participants' characteristics in Table 1 provide an overview of their age, gender, length of time practising long-distance marriage, frequency of meeting with spouses in a month, and the number of children.

3.2   Conflict Factors

All informants stated that there was a conflict in their marriages, and the conflict exists due to both external and internal factors.

3.2.1   Internal Factors

Figure 1: Internal Factors of Conflict in Long-Distance Marriages
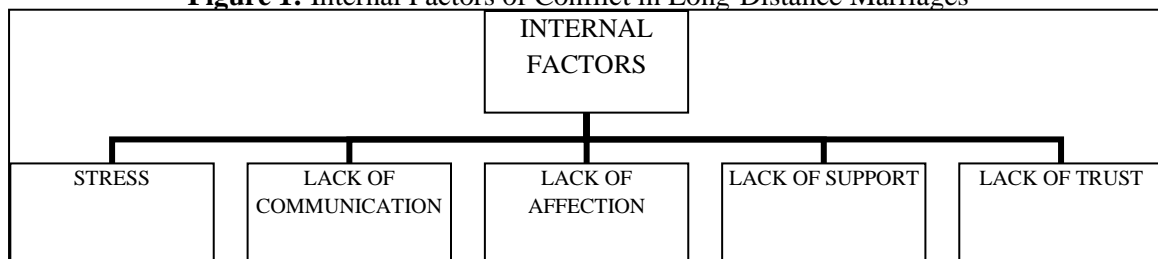
a)   Stress

Family commitment demands are a crucial source of stress. In addition, it alludes to changes in family life. When changes occur, each member of the family must adjust. During the adjustment process, family members may feel pushed because they are uncomfortable due to the stress. This

situation has a wide range of positive and negative repercussions, and it will affect the family's coping behaviours. Informants (01), (06), and (10) all admit that they had felt stressed due to various reasons. The finding resonates with Boss's (1980) that Conflicts that arise due to family changes often become a source of stress. This is evident from the responses of the informants, which are as follows:

"Feeling stressed." (06)

"Burnt out due to job exhaustion." (01)

"Managing children alone while working are the leading causes of conflict in the household when practising long-distance marriage." (10)

This factor was also mentioned in a study conducted by Haliza A. Shukor, Hasnizam Hashim, Intan Nadia Ghulam Khan titled *Kajian: Krisis Rumah Tangga; Punca-punca dan cara untuk mengatasinya menurut perspektif syariah dan akta undang-undang keluarga Islam (Wilayah Persekutuan) 1984*. According to him, workload stress, lack of focus given to a family or a problem in the workplace lingering until at home will only lead to a deep crisis household.

In addition, the emotional stress factor was also expressed in a study titled *Tekanan dalam Keluarga: Faktor-faktor, Kesan dan Strategi Daya Tindak Menangani Tekanan* conducted by Nurul Naimah Rose dan Mohd Yusri Mustaffa. This paper discusses stress through a family perspective that includes definitions of family stress, factors and coping strategies. According to him, there are several stress factors in the family such as relationship conflicts, financial problems, career problems, childcare problems, third party intervention and others. The stress that occurs in the family has a negative impact on the emotional, psychological and mental well -being of family members.

b)   Lack of Communication

Communication issues are widespread in the household between husband and wife (Noor Syaibah, 2016). Mariam and Syafirul's (2017) study shows that communication is a factor in the second-highest prevalence of divorce cases in the state of Selangor. Stinnett (1991) explained, the level of marital satisfaction is influenced by several elements including the way of communicating. Informants (02), (03), (04), (06), (07), (09), and (10) all recognise this issue. (07) acknowledged this situation with her statement:

"One of the reasons for the lack of communication is limited access to communication via devices."

This factor was also evidenced in a study entitled *Faktor Keharmonian dan Keruntuhan Rumah Tangga* written by Fadillah Ismail. This study focuses on the factors that influence household harmony. A total of 1,000 study respondents were randomly selected using the survey method (survey) through a questionnaire developed. The results of the study show that the main factor that contributes towards household disharmony is communication problems. This is also evidenced by one of the researchers in the field of family such as Hamidah Ab Rahman (2006) has identified the factors that contribute to family problems and divorce is the family situation is unstable and often quarrels and have communication problems.

Additionally, Wan Anor Bin Wan Sulaiman and Risalshah Latif in their study entitled *Kaunseling Keluarga: Isu Dan Cabaran* has giving exposure about issues that happened that can collapsing familly institutions, among the factors is communication spouses and families that do not smoothly.

c)   Lack of Affection

Lack of love, like intimate relationships, is one of the most critical concerns in marriage spouses. Conflict occurs when physical desires are not fulfilled, resulting in unhappiness (Zanariah Dimon, 2018). Less intimate relationships between spouses minimise sentiments of affection and responsibility for the pair. According to studies, the lack of sex between husband and wife is the

leading reason for divorce in Malaysia (Syakirah Zulkifly, 2019). As demonstrated by informants (02), (05), and (07) it is evident that the lack of intimacy with their spouses negatively affect the marriage. Their statement are as follows:

"Less opportunity for intimacy owing to the spouse's distance." (02)

"Feeling lonely when separated from my husband." (07)

Muhammad Fathonaddin (2019) in his study also concludes that the feelings of *sakinah*, *mawaddah* and *rahmah* will exist through two elements namely sex and spirituality. This statement is supported by Siti Chadijah (2018) who concludes that the *sakinah* family is developed through feelings of affection in their communication and discussion with each other.

Zanariah Dimon (2018) concluded that sexual problems are problems involving relationships husband and wife so can trigger a divorce. Conflict arises when the nature is not fulfilled until there is dissatisfaction between them. This is supported by the study of Wan Murni Binti Wan Moktar and Anwar Fakhri (2018) that the family conflict stems from sexual factors such as couples being indifferent, there is no diversity in sex and no sexual satisfaction. Sexual needs that cannot be met has caused one of the spouses to feel that happiness is no longer tasted next becomes an excuse for the spouse is looking for another lover who can fulfill his desires. As a result, this gives rise to conflict between husband and wife.

d)   Lack of Support

Humans, by nature, require someone to support them and share their joys and sorrows. Marriage provides an opportunity to flourish in that role. When faced with bitterness and complicated conflict situations, the pair's support and love will not be achieved. The same is true when something exciting occurs, which can then can be discussed with their respective spouses (Sayyid Sabiq, 1995). This factor is acknowledge by (06) with the statement below:

"My husband does not support me in the face of our long-distance marriage." (06)

Adawiyah Ismail (2011) in her study stated that the social support system consisting of husbands, parents, relatives, employers, neighbors and maids is able to help working women in Putrajaya to form quality families according to Islam. Moreover, the need for mu'amalah in a good way and to please the wife is as important as food, drink, clothing and shelter (al-Qardawi, 1998). Therefore, it is important for husbands and wives to support each other when undergoing a long - distance marriage.

e)   Lack of Trust

Trusting a spouse is essential for a healthy relationship (Simpson, 2007). According to Campbell, Simpson, Boldry, and Rubin (2010), while in disagreement with a spouse, someone who trusts the spouse will engage in constructive behaviours such as listening to the spouse's ideas rather than destructive behaviours such as criticising the spouse. This statement was emphasised by (08) and (09):

"I lost faith in my spouse." (08)

"I had lost trust in our relationship because my trust had been violated." (09)

Consequently, trusting the spouse is important in ensuring that a relationship works well. Larzelere and Huston (1980) define trust as one's belief in the integrity of another individual. Belief also encourages a person to behave positively toward their spouse (Rempel, Holmes, & Zanna, 1985). For example, Campbell et. al (2010) found that in conflict with a spouse, someone who trusts the

spouse, will exhibit constructive behavior (e.g., listening to the spouse's ideas), as opposed to destructive behavior (e.g., blaming the spouse).

3.2.2 External Factors

Figure 2: External Factors of Conflict in Long-Distance Marriage
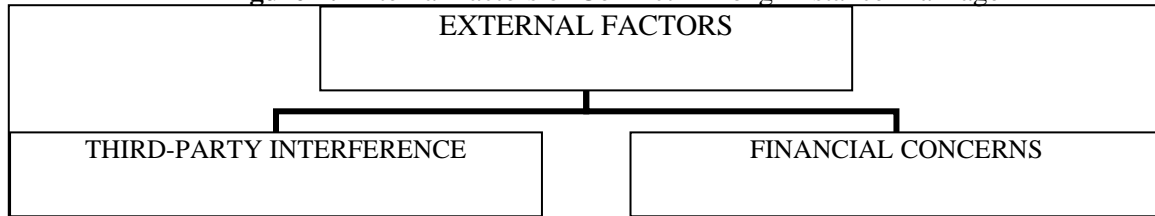
a)   Third Party Interference

When the influences of a third party distrubs the household, there will be a conflict between the husband and wife. Unfortunately, couples who have entered into a relationship with a third party make it a mission to conceal their relationship (Saad Rahman, 2013). For example, whether the husband has a new lover or the wife is dating another man is kept a secret eithin the marriages. When the spouse begins to suspect each other, the secret will be disclosed, and there will be constant tension, neglect of family responsibilities, and alimony, among other things. According to (02) and (09), one of the sources of tension in their household is the influence of a third party that disrupts their marriage.

In a study conducted by Yohan Kurniawan, Henny Yulianti and Jaka Santosa Sugadijono entitled *Kecenderungan Bertindak Curang Pada Isteri Yang Suaminya Bekerja Di Luar Bandar Ditinjau Daripada Faktor Kesepian Dan Keperluan Afiliasi* showed that there was an effect of the loneliness factor with a tendency to occur cheating on a wife whose husband works in the countryside. From the data obtained, the level of frequency of husbands working in rural areas is known a total of 21 subjects said her husband often traveled out of town, and a total of 14 subjects said that her husband rarely traveled to the countryside. This data shows that a cheating wife does not necessarily have her husband often work to the countryside, but a husband who is often out of town will cause the possibility cheating is getting higher.

b)   Financial Concerns

Financial stability bring financial satisfaction in the marriage and secures a quality of life (Zeynep Copur & Isil Eker, 2014). The study also describes financial difficulties as a principal source of discord in the sample's personal, marital, and family relationships. This is evident from the responses of the informants, which are as follows:

> *"When practising long-distance marriage, we must rent two separate houses, and the cost of transportation to return home to meet the family is high."* (10)

This factor is also discussed in the study by Rozumah Baharudin & Rumaya Juhari (2013). This study discusses about family facing with conflict as well as how to overcoming conflicts in family institutions. And among the conflicts discussed was the issue of financial problems. Therefore spouses who have to be away from their families need to make great sacrifices from a financial point of view because they have to cover the cost of travel to meet their spouses and families.

3.3   Conflict Management Approach

When a husband and wife have a disagreement, whatever the cause, Islam advises couples to become involved to try to find a means of peace (*sulh*) to sustain the marriages (Ghazali Abdul Rahman, 2006). Based on the questionnaire, some of the strategies mentioned by the informants used

in resolving conflicts that arise in households that practise long-distance marriage have emerged five main themes resulting from the data analysis that is spirituality, encounters, communication, and support systems.

Table 2: Table of Themes and Sub-themes of Conflict Management Approach

Themes		Sub-themes
1. Spirituality	i.	Draw close to God.
	ii.	A great deal of *dhikr* and prayer
	iii.	Motivate our spouse to be more patient
	iv.	Spiritual practises at leisure time (*usrah*)
2. Encounter	i.	Return frequently.
	ii.	Vacations regularly
3. Communication	i.	Talk from heart-to-heart
	ii.	Express feelings
	iii.	Share a problem
	iv.	Concerned
	v.	Always contact our spouse
	vi.	Set a time for video calls each day
4. Support Systems	i.	Stay with parents
	ii.	Provide additional funds (Other than the obligatory alimony)

a) Spirituality

According to the findings, three of the informants highlighted the importance of religion in their life, and their beliefs influence how they manage conflict in marriage. According to informants, marriage has to do with spiritual aspects and attributes such as drawing close to God, a lot of *dhikr* and prayer, motivating our partner to be more patient, and spiritual practices during leisure time (*usrah*). This is evident from the responses of the participants, which are as follows:

> *"Getting closer to God, both motivating the spouse, reminding yourself that the tiredness of the world is only temporary and that the world itself is a place for tiredness, many listen to the stories of friends and sirah to realize that conflicts, problems, and tests that God tests only a little from trials to the prophets and companions."* (01)

> *"Spend time participating in outdoor activities such as usrah and charitable work."* (08)

> *"Istighfar and do a lot of dhikr, have complete faith in Allah, and increase your prayers so that Allah can reveal us the best way for our lives and the lives of our children in the future."* (09)

Numerous previous research have found an essential link between religious components and the well-being and maintenance of married couples' relationships (Mahoney, 2010). When discussing a happy family, Allah SWT has underlined the significance of preserving faith and piety to Allah SWT, and Rasulullah SAW as the main inspiration in maintaining human relationships, especially family relationships (Akram Radamursi, 2001). Having said that, muslim scholars agree that human faith continually changes, becoming stronger and weaker.

Then it will grow strong through religious activities or obedience and weaken through vices. In Surah Al-Anfal verse 2, Allah SWT says:

$$اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ$$

Meaning:
The ˹true˺ believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.

(al-Anfal: 2)

Based on the preceding verse, it is clear that a marriage to have a strong bond requires a belief that God is the One who sent down life's challenges and believes that the test is a provision of qada 'and qadar. Furthermore, recognising the goal of marriage is to gain God's pleasure and good reward in heaven, knowing that the rights and responsibilities they exercise in marriage are part of the worship that will be rewarded in the hereafter, as well as going on life's adventure in pairs with excellent principles.

b) Encounter

Marriage between two souls, as mentioned in Surah al-Rum verse 21, is to obtain peace of mind, live in peace, respect, trust, and be full of love (Nur Hidayah Muhd. Hashim 2006). To achieve this goal, couples who practise long-distance marriages should make an effort to see their spouses and family. The responses of the participants affirmed this, which are as follows:

"Always return home to see your spouse and children." (02, 06, 07)

"Do activities together during the meeting to make the best out of the short time spent." (10)

Marriage, by taking care of each other, helping each other, and caring amongst married couples, also play a constructive role in excellent attitude and morality. Allah says in the Quran:

$$هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ لَّهُنَّ$$

Meaning:
They are apparel for you, and you are apparel for them.

(al-Baqarah: 187)

This attitude will develop over time as they organise life issues, such as looking after the couple's welfare and health, employment matters, property acquisitions, and the means of occupying leisure time (Nur Hidayah Muhd. Hashim, 2006).

c) Communication

Effective communication methods begin with planning the communication process, including selecting the kind of communication, time, and location (R. Cherni, 2013). Similarly, Tavakolizadeh et al. (2015) discovered that improved communication skills could reduce severe marital conflict. Openness can also be one of the keys to developing strong communication skills. Brooks and Emmert (1977) reinforce this by stating that openness in communication can promote mutual trust, an objective attitude, continually seeking accurate information, and reliability rather than merely mere issues.

In this study, the informants reported that they maintain communication with their partner while living far away by expressing their honest feelings and thoughts, sharing their problems, being concerned of the spouse, always contacting the family, and scheduling video chats each day. This is evident from the responses of the participants, which are as follows:

"Always return and converse with your spouse." (02)

"Talk from the heart." (03)

"Communicate clearly." (04)

"Always communicate, express feelings, meet frequently, and keep in touch." (06)

"Maintain contact and concern." (08)

"Set aside time each day to call or video call your spouse and children." (10)

This is also in lign with the concept of *Mushawarah* which is one of the most fundamental principles in Islamic leadership. In every choice concerning the public, Prophet Muhammad SAW, and his followers applied the principle of *mushawarah* to seek consultation from others (Harflin Zuhdi, 2014).

وَشَاوِرْهُمْ فِى الْأَمْرِّ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۚ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

Meaning:
And ask for (Allah's) forgiveness for them, and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

(al-Imran: 159)

Similarly, the management of marital conflict should use *mushawarah* as the foundation of marital communication. Each family member is given the space and chance to express their thoughts on a family issue or problem. The wife has the right to talk and negotiate with the husband in family-related problems as long as it benefits the family, and it is not antithetical to Islamic norms.

d)   Support Systems

The support system referred to in this study is the assistance provided by family members while the spouse is away and financial provision to the wife and children. This statement is evident from the responses of the informants, which are as follows:

"Living with parents when away with a partner" (02)

"In addition to alimony, give spending money to the wife to ease her burden." (08)

According to the majority of Muslim scholars, the alimony that must be provided to the wife consists of seven elements: food, kitchen items, clothing, shelter, tools for cleaning themselves, household items, and helpers for the wife if the wife typically has a helper for a husband who can only afford it (Al-Syarbini, t.t).

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُواْ مِنْ أَمْوَٰلِهِمّْ

Meaning:
Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially.

(al-Nisa': 34)

Based on the above verse, God created human beings, male and female, as husband and wife following the universe's norms. Among the roles, God has given to women the ability to conceive,

give birth, breastfeed, and protect children who come into contact with males. These are challenging and vital duties, ones that may not be easily completed without any physical, mental, or practical preparation in women. So God is fair in placing the responsibilities of providing for the family and safeguarding women on males so they may focus on this vital work. Of course, it is not acceptable for her to be forced to conceive, give birth, breastfeed, and care for children while still being forced to work, exhausted, and stay awake to ensure her and the child's safety. Similarly, it is reasonable for Allah to bestow on men and women particular features of their respective limbs, nerves, brain, and soul, which might aid them in executing their respective obligations (Sayyid Qutub, 1971).

4.   Conclusion

Marital conflict between husbands and wives who practise long-distance marriages is one of the challenging obstacles that frequently occur and are difficult to avoid, but it must be managed skillfully to maintain peace within the marriage. Conflicts in the households of spouses who practise long-distance marriages emerge from a variety of external and internal circumstances. Internal elements that cause conflict include stress, a lack of communication, a loss of affection, limited support, and a lack of trust, while external factors include an intruding third party and financial concerns. Employing one's role, middlemen, and authority to resolve conflicts are several ways to manage issues within a long-distance marriage. Proper conflict resolution is required to keep marital harmony and avoid divorce. Divorce is only considered a final resort after all other alternatives have been attempted. Based on the findings of the study, spirituality, encounters, communication, and support systems have been identified as four significant themes in conflict management approaches. This finding is expected to provide benefits in reducing conflicts in the household so that the collapse of the family institution can be avoided by exercising appropriate conflict management.

5.   Acknowledgement

6.   Conflict of Interests

The authors declare no competing interests such as financial or personal relationship with regard to the writing of this article.

7.   Authors' Contributions

The first author designed the study and gathered the literature also analysed the results and wrote the article. While the second and third authors checked the flow of article contents and the overall idea.

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