

Editorial

A Journey to Inclusion in Scopus: Lessons Learned from Millah: Journal of Religious Studies

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Abstract

This editorial details the procedure that the Editorial Team of Millah: Journal of Religious Studies followed to prepare for Scopus indexing. The quality of the journal has been improved by taking a number of actions, with the ultimate goal of bringing it into compliance with Scopus's defined minimal requirements. The Editorial Team has worked tirelessly to improve the Quality of Content, uphold the principles of the Peer Review Process, encourage a significant number of professionals to join the Editorial Board, and enforce Metadata Standards. Undoubtedly, these initiatives were meticulously carried out over a period of time, and they were not without obstacles. In addition, a large number of stakeholders, both internal and external to the faculty and the institution, were involved as partners in the implementation of these initiatives.

Keywords: Accreditation; Open Journal System; Reaccreditation; Science and Technology Index; Scopus

Millah: Journal of Religious Studies was first published in August 2001. The name used at that time was Millah with additional words "Jurnal Studi Agama" under the title cover. Magister Studi Islam (Master of Islamic Studies in English) was the journal publisher at that time. Published by a master's program, it provides many benefits for Millah, especially in terms of funding and the completeness of the human resources who manage the journal. In 2004, Millah received its first accreditation from the government through SK No. 39/DIKTI/Kep/2004. Millah's consistency in maintaining quality was rewarded by journal reaccreditation in 2007 (SK Dirjen Dikti Diknas RI No. 167/DIKTI/Kep/2007), and 2010 (SK Dirjen Dikti Diknas RI No. 64a/DIKTI/Kep/2010).

The accreditation and reaccreditation obtained by Millah were based on a print assessment of physically delivered publications. In 2004, the Government through Peraturan Direktur Jenderal Pendidikan Tinggi, Kementerian Pendidikan dan Kebudayaan Republik Indonesia Nomor 1 Tahun 2014 tentang Pedoman Akreditasi Terbitan Berkala Ilmiah implemented accreditation using an online system and recommended the use of the Open Journal System for managing journals in Indonesia. Millah also followed these rules by implementing an online system for journal management. Before this regulation was implemented, Millah and the journals at the Islamic University of Indonesia had been using the Open Journal System since 2008, so the transition to online journals was relatively easy.

In 2017, the government launched the Science and Technology Index (Sinta), a database for lecturers, universities, study programs, and journals. The journals included in Sinta are those that have been accredited and ranked between 1-6. Millah got rank 3 when it first entered Sinta. By joining Sinta 3, Millah has become one of the journals in religious studies, whose management is carried out online and has received recognition from the government. Armed with these

achievements, Millah tried to submit for inclusion in Scopus in 2018. The submission to Scopus was conducted on March 10, 2018. On January 24, 2019, Scopus stated that Millah was rejected because the language did not meet the standards.

Understanding that English is an important issue for Scopus rejection, Millah also carried out several activities to improve quality. In 2019, Millah applied for, and received, a grant from the government to develop a journal. This grant is targeted at improving the quality of Millah so that it rises from Sinta 3 to Sinta 2. This grant provided encouraging results because in 2020, Millah succeeded in increasing its accreditation to Sinta 2 based on Keputusan Menteri Riset dan Teknologi/Kepala Badan Riset dan Inovasi Nasional Republik Indonesia Nomor 200/M/KPT/2020 Tentang Peringkat Akreditasi Jurnal Ilmiah Periode III Tahun 2020.

After being accredited as Sinta 2, Millah began its internationalization efforts. Millah's focus at this stage was to find and add international authors, editors, and reviewers to contribute. Some activities have been carried out during this stage, including inviting prominent scholars around the world and providing financial remuneration for authors and others. These efforts bore fruit in the form of additional authors from countries such as Malaysia, Australia, Turkey, India, the Philippines, Nigeria, Ghana, United Kingdom, and Hungary. Moreover, Millah's editorial board members also increased, with a number of experts from the United States, United Kingdom, South Korea, India, Pakistan, Malaysia, Ghana, Australia, and Egypt.

Millah's editorial team realized that English was the main issue for Scopus' rejection in the first stage. Therefore, one of the improvements was in the language aspect. Until 2021, Millah collaborated with several institutions that provided proofreading services. In 2022, Millah improved the quality of English using native speaker proofreading services. Millah also subscribed to some apps

supporting manuscript editing to improve the readability of published articles.

Millah also tried to meet the standards of publication by following the Principles of Transparency and Best Practice in Scholarly Publishing identified by The Committee on Publication Ethics (COPE), Directory of Open Access Journals (DOAJ), Open Access Scholarly Publishing Association (OASPA), and World Association of Medical Editors (WAME). Millah also applied for membership in the COPE.

During this period, mid-until the end of 2022, Millah also applied and received another grant from the government. This grant was aimed at improving the journal quality from Sinta 2 to be indexed in an international reputable database. The grant helped Millah significantly, and after completing all activities on June 10, 2023, Millah applied for the second submission to Scopus. After more than two months, on August 16, 2023, Millah was accepted for inclusion in Scopus.

Previous passages highlight what the editorial team of Millah has done to prepare Millah for internationalization, which led to it being indexed by Scopus. The following lessons can be derived from this journey. The first lesson is the importance of involving journal stakeholders in every development effort. Millah greatly benefited from receiving adequate support from the university, faculty, and the study program. In addition, government support in the form of grants also helps Millah meet a number of international standards.

The second lesson is the need for collaboration with a wide range of academic institutions and academics around the world. A journal cannot stand alone in its publishing process because it serves general purposes, reaching many individuals. The editorial team of Millah felt grateful for the support received from many academic institutions and academia in the indexation process. The third lesson was the

importance of teamwork in the journal's publication process. Millah was honored to have many editorial team members, reviewers, and authors who helped each other based on their function to improve the quality of the journal. Without their support, current achievements would not be possible.

The editorial team of Millah understands that being indexed in Scopus will increase the visibility of the journal, as well as the number of submissions. The team has a strong commitment to maintain and improve the quality of the journal. The team will increase its membership in the editorial board to enhance diversity. This team will also improve the coverage of authors from countries and continents that have not yet contributed. The team is confident that the task of maintaining journal quality will be supported by stakeholders, academic institutions, and academia worldwide.

This Issue

This issue features 15 articles with authors from abroad: India, Nigeria, and the Philippines. Society exhibits discernible disparities that are primarily ascribed to fluctuations in economic stability. While the fundamental principles of religion remain consistent throughout different socioeconomic classes, there are typically variations in the beliefs held by the adherents of each faith. Several strategies have been suggested to rectify this disparity, including the implementation of a tax system in India and adoption of the zakat principle in Islam. The findings of the first study conducted on the Karnataka Zakat Trust in Mangaluru City demonstrate the significant impact of zakat on mitigating socioeconomic disparities among individuals of different socioeconomic backgrounds. Hence, it is advisable to enact measures that offer assistance to adherents of Islam, thereby affecting a beneficial impact on the nation.

Life satisfaction is contingent upon an individual's evaluation of their personal standards of living. The subjective interpretation of work, commonly known as the "meaning of work," is a significant factor that influences an individual's level of life satisfaction. The second article is a quantitative study conducted to investigate the correlation between the significance of job and life satisfaction among Confucian ministers in Indonesia. The survey used a sample of 81 ministers currently in service. The employed measurement techniques encompassed the Work as Meaning Inventory (WAMI) for the evaluation of work significance and the Riverside Life Satisfaction Scale (RLSS) to quantify overall life satisfaction. The results suggest that the significance of work has a substantial effect on life satisfaction of Confucian ministers, with the aspect of deriving meaning from work having the most pronounced influence. To optimize the life happiness of ministers, it is advisable for leaders to enact more stringent restrictions inside their organizations, with a particular emphasis on enhancing the perceived significance of their work.

The #EndSARS campaign, which took place in 2020, was a significant social movement spearheaded by the younger generation of Nigeria. Its primary objective was to voice opposition against the acts of violence and misbehavior perpetrated by the Special Anti-Robbery Squad (SARS) inside the Nigerian Police Force. The movement experienced a surge in popularity on various social media platforms, subsequently leading to Nigerian youth mobilizing in public spaces to voice their discontent with the Special Anti-Robbery Squad (SARS). The protest demonstrated inclusivity, as it attracted the active involvement of young individuals from many tribal, racial, and religious backgrounds, including those who identified as Muslims. The participation of Nigerian Muslim youth in protests has generated discussions among Muslim scholars concerning the religious legitimacy of engaging in such demonstrations within the framework

of Islam. The primary objective of the third article is to address the existing research gap by investigating the historical aspects of Islamic civilization, studying the principles of Sharia, and reevaluating Islamic literature pertaining to obedience to authority within the modern Nigerian setting. The study's findings indicate that although protests are normally forbidden within the Islamic faith, failing to consider the social, political, and constitutional aspects surrounding the #EndSARS movement would overlook the significance of Islam for Nigerian Muslims in 2020.

The fourth article examines the treatment of intellectual property rights within the context of Islamic law, with a particular focus on the principles of wealth, rights, and ownership. By employing a normative research methodology, this analysis incorporated secondary data obtained from primary, secondary, and tertiary legal sources. The results indicate that intellectual property is widely recognized as a valuable asset and is handled comparably to other types of wealth, with the availability of commercial interchange and protection in accordance with Islamic law. Nevertheless, the legal structure regulating intellectual property rights is constrained by Sharia rules. The fifth article investigates the phenomenon of religious moderation within the dakwah discourse of Nahdlatul Ulama during Industry 4.0. This study utilized a qualitative descriptive technique and applied a narrative review methodology, drawing upon secondary material from multiple sources. The findings indicate that the religious moderation movement within the discourse of Nahdlatul Ulama's dakwah emphasizes the significance of religious variety. This movement comprises various aspects, including moderate religious ideologies, moderation through organized efforts, and moderation within religious customs and rituals.

The sixth article investigates the influence of Islamic financial practices on micro, small, and medium enterprises (MSMEs) in

Indonesia, with a focus on the perspective of Islamic economics. Utilizing a methodical approach known as a systematic literature review, this study examines textual materials to evaluate the impact of Islamic financial practices on micro, small, and medium enterprises (MSMEs) inside the country. The results indicate that the implementation of these strategies yields favorable outcomes for the expansion of micro, small, and medium companies (MSMEs), presenting significant opportunities to improve the overall welfare of these businesses by including elements such as ethical business practices, innovation, and ethical considerations. The adoption of Islamic financing techniques has the potential to enhance business performance and facilitate the expansion of micro, small, and medium-sized enterprises (MSMEs) in Indonesia.

The primary objective of the seventh article is to examine the encounters between Muslim students enrolled in Catholic educational institutions, specifically exploring their level of involvement in Catholic religious education courses. Through a thorough analysis and utilization of qualitative research methodologies, such as interviews and transcriptions, scholars discern recurring patterns and behaviors that play a role in shaping students' experiences. The results of the study indicate a range of experiences encompassing both positive and negative aspects. These include emotions of joy and a sense of belonging, the establishment of linkages between different faiths, and a deeper comprehension of Catholic teaching. However, difficulties were also encountered in adapting to new environments, unfamiliar religious doctrines, scholastic problems, and limited engagement in classroom activities. The aforementioned findings offer significant contributions to the knowledge base of educators and policymakers in Catholic educational institutions. They underscore the importance of acknowledging and addressing the unique difficulties encountered by Muslim students while also underlining

the imperative of fostering inclusive learning environments. This research also emphasizes the importance of interfaith discourse within educational environments, promoting a more cohesive and intellectually rewarding encounter for all students.

The eighth article investigates Islamic coping strategies employed by employed Muslim women in Yogyakarta, Indonesia, to address the difficulties associated with being a working woman. The study involved 54 working Muslim women who were surveyed using a quantitative approach. The research instrument used was a religious coping scale with five distinct coping types. The findings of the study indicate that women in the workforce utilize four coping methods to effectively manage the many stresses they encounter. The results suggest that the women in this study did not choose Doubt as a coping strategy for God's power and love. This indicates their strong faith in God's unwavering assistance in conquering difficulties, especially when faced with the demands of their numerous roles. This study highlights the significance of religious beliefs in managing various obstacles encountered by Muslim women in the workforce. It provides significant insights into the potential strategies that may be employed to assist these women in effectively balancing their professional and personal responsibilities.

The primary objective of the ninth article is to conduct an analysis of the fatwas issued by the National Sharia Board-Indonesian Council of Ulama (DSN-MUI) regarding operations within the stock market. The objective of this study is to analyze the attributes and progression of these fatwas. The assessment of the alignment between the fatwas issued by the DSN-MUI and the stock market was conducted using a normative approach. The study employed a descriptive-qualitative technique and content analysis to assess secondary data, namely, fatwa information obtained from the DSN-MUI. The results of the study indicate that fatwas have evolved in

their function and have been adapted to address various business concerns and advancements in stock market products. The fatwas adhered to a prescribed framework, commencing with references to Quranic passages and Hadith, subsequently including Fiqh principles and scholarly viewpoints, and culminating with the position of the DSN-MUI. The evolution of these fatwas exemplifies the progressive nature of legal proceedings in Islamic jurisprudence. This research offers valuable insights into the evolution and attributes of the DSN-MUI fatwas pertaining to the stock market, thus enhancing our understanding of Islamic viewpoints on stock market operations.

The tenth article examines the interpretation of Quranic verses and Islamic teachings concerning the sandwich generation: people balancing caring for aging parents and raising their children. In Indonesia, where family values are vital, understanding the intersection of Islamic principles and this challenge is essential. Indonesian scholars' analysis of Quranic verses emphasizes the importance of *birr al-walidayn* - kindness to parents and nurturing children while maintaining balance. Self-care, as commonly encouraged in Islamic values, is significant, and scholars assert that these efforts are spiritually rewarded. In sum, this article presents a nuanced study of the sandwich generation phenomenon within the Indonesian Islamic context, contributing to the broader discourse on family dynamics, caregiving, and the alignment of current challenges with traditional Islamic principles.

Vipassana meditation, discovered by Buddha 2500 years ago, is one of India's oldest meditation techniques. This is a non-denominational scientific method of self-transformation through self-observation. The eleventh article aims to examine its impact on mental health and societal development. By practicing Vipassana meditation, individuals can experience various physical and mental benefits such as reduced stress, improved immune system function, better sleep

quality, and decreased chronic pain. Ultimately, the practice of Vipassana meditation has the potential to bring about profound transformative changes in human life by delivering a powerful and peaceful message to the mind.

K. H. M. Hasyim Asy'ari served as the founder and inaugural chairman of Nahdlatul Ulama, a prominent Islamic organization in Indonesia. Additionally, he garnered significant recognition as a revered scholar, with his written works serving as influential references for Islamic boarding schools in the country. The primary objective of the twelfth article is to chronicle and get a comprehensive understanding of the cognitive absorption process pertaining to educational concepts as presented in Asy'ari's book, "Adab al-'Alim wa al-Muta'allim." This study focuses on the investigation of the integration of the Islamic educational philosophy of a particular book among students in Pesantren Tebuireng Jombang, Indonesia. This study employed a descriptive qualitative approach, utilizing observational research methods and collecting data through interviews, observations, and recordings. The findings indicate that the participants possessed a comprehensive comprehension of the book's material and actively incorporated its principles into their daily lives. The collective agreement among the participants emphasizes the educational importance and beneficial influence of the book on santri, who are students of Islamic boarding schools.

The process by which Catholic seminarians aspire to priesthood entails a multifaceted path that encompasses the discernment of personal ambitions and reasons. Specialized training programs have been developed to facilitate this procedure. The primary objective of this article is to investigate the early stages of formation among Propaedeutic seminarians, with a specific focus on exploring the diverse motivations that contribute to their sustained commitment to the formation process. This paper presents a case analysis undertaken

at the Holy Infant Seminary located in the Diocese of Pagadian, Philippines. The researchers conducted direct interviews with a sample of 14 propaedeutic seminarians to evaluate and analyze their reasons. The results of the study indicate the presence of three primary themes: active participation in seminary activities and programs, implementation of measures to foster vocational development, and personal motivational elements that assist in managing the challenges associated with priestly formation.

The New Age Movement has exerted a significant influence on various societal domains, encompassing religious convictions, rituals, and the field of Christian religious instruction. The primary objective of the fourteenth article is to examine the impact of the New Age Movement on Christianity within the context of Indonesia. The study also seeks to construct a comprehensive framework for Christian education and missionary endeavors targeted towards communities influenced by the New Age Movement. This study uses integrative research methodologies as its primary approach to construct an integrative model consisting of nine distinct stages aimed at effectively engaging those who identify as new agers. This model encompasses several key components aimed at addressing negative evangelical attitudes towards individuals identified as new agers. These components include fostering a genuine sense of affection and care towards new agers, refraining from engaging in negative thought patterns, actively seeking to establish friendships with new agers, striving to comprehend their unique perspectives and belief systems, extending invitations to engage in meaningful dialogue and activities, sharing the message of Christianity with them, and engaging in a process of disciplining or guiding them towards a Christian way of life. The application of this paradigm aims to enhance the ability of Christian educators and missionaries to successfully engage with new age cultures and to facilitate positive transformation.

The last article examines the correlation between hybrid investor behavior and the *maqāṣid* of sharia, with the aim of reducing unfavorable views associated with investment in the Islamic capital market. Hybrid investors' behavior is influenced by their perceptions of risk and various behavioral hybrid characteristics, resulting in diverse outcomes. The primary aim of this article is to formulate novel theoretical frameworks pertaining to the conduct of hybrid investors in relation to stock options while considering the moderating variable of *maqāṣid* of sharia. This study aims to augment scientific comprehension and offer valuable perspectives on the identification, evaluation, and resolution of prevailing issues pertaining to the selection of stocks that adhere to Sharia principles. This study utilized an explanatory, non-experimental research design, employing a quantitative approach to collect data. Data were gathered through the distribution of questionnaires to hybrid investors residing in Surakarta and its neighboring regions in Indonesia. This study included 130 investors who served as research participants. The data gathered were analyzed using Structural Equation Modeling (SEM) to construct a model that elucidates the interrelationships among variables pertaining to sharia-compliant stock options. The results suggest that the perception of risk has a noteworthy and adverse effect on the inclination towards Islamic stocks, whereas hybrid behavior exhibits a favorable and substantial influence. Furthermore, this research revealed that the objectives (*maqāṣid*) of Sharia play a moderating role in mitigating the impact of risk perception on the selection of sharia-compliant equities. However, these objectives do not mitigate the influence of hybrid behavior on stock preferences.

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