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Navigating digital morality and Hisba board's strategies: The challenges of online immorality induction among Youth in Kano State, Nigeria

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Abstract

This study explores the efforts of the Kano State Hisba Board to combat online immorality among Muslim youth in Kano State, Nigeria, amidst the pervasive influence of social media. Social media serves as both a platform for positive engagement and a source of behaviors that challenge traditional moral values. In response, the Hisba Board employs a comprehensive approach, including proactive interventions, psychological support, and collaboration with various organizations, to curb the erosion of moral values resulting from social media exposure. The study is guided by social learning theory, which supports the Board's efforts in modeling positive behaviors, and deterrence theory, which underpins their enforcement actions. Data was gathered through in-depth interviews with Hisba Board personnel and analyzed using thematic analysis. The findings reveal that while the Hisba Board's strategies are effective, they are hindered by challenges such as financial constraints, political interference, and the influence of social media personalities. The study highlights the complex nature of modern moral education and the necessity for adaptive strategies, concluding that addressing these challenges is essential for the sustainability and effectiveness of the Hisba Board's initiatives. A significant recommendation is the creation of an educational institution focused on moral, religious, and cultural education to institutionalize moral guidance for youth.

Keywords: Hisba Board; Social Media; Online Immorality; Moral Values; Kano State; Hisba Board

1. Introduction

In societies where morality is held as a core value, the rapid advancement of technology, particularly social media, has introduced significant cultural shifts. These changes often lead some members of the community to adopt practices and beliefs that starkly differ from their traditional values. Social media has become a global platform where people from diverse backgrounds converge to share ideas, beliefs, customs, cultures, and moral values. This convergence creates a complex environment where individuals may be influenced by cultures and behaviors that are alien or even contrary to their own societal norms.

Social media serves as a vast arena where people can both gain knowledge and engage in a variety of activities, some of which may be beneficial, such as education, business, and cultural exchange. However, it also exposes users to negative influences, such as inappropriate behavior, anti-social tendencies, sexual immorality, and other forms of deviance. As Manuel Castells (2010) notes, "the network society is a space where cultural norms and values can be both reinforced and challenged," highlighting the dual nature of these platforms as both sources of enlightenment and conduits for spreading harmful practices.

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In the context of Nigeria, particularly Kano State, the influence of social media has profoundly impacted the moral upbringing of the youth. Despite the state's strong adherence to Islamic principles and the efforts of the Kano State Hisba Board to maintain moral standards, the rise of social media has led to an increase in behaviors that contradict traditional Islamic values. Prominent figures on platforms like TikTok have gained notoriety by engaging in activities that are considered immoral, such as exposing themselves in ways that Islam expressly forbids. This trend is troubling for a community that places a high value on modesty, respect for elders, and the preservation of moral integrity.

The Kano State Hisba Board, established under the regime of Engr. Dr. Rabi'u Musa Kwankwaso following the introduction of Sharia law in the state, plays a crucial role in enforcing Islamic moral standards. The board has been active in addressing both offline and online immoral activities, using a combination of wisdom, warnings, and, when necessary, legal action. However, the challenge is significant, as the influence of social media continues to grow, often outpacing the board's efforts. Alasdair MacIntyre (1981) underscores this challenge, stating, "in a society where traditional moral communities are undermined, the ability to maintain virtue diminishes," highlighting the difficulty the Hisba Board faces in preserving moral standards amidst external influences.

A particularly concerning case involves the online influencer Murja Kunya, whose activities on social media have sparked outrage among the people of Kano State. Her behavior, which is seen as a direct affront to the state's cultural, religious, and moral standards, led the Hisba Board to intervene. Despite the board's attempts to guide her towards a more acceptable path—by offering to sponsor her marriage, education, or business—she refused and continued her activities. This eventually resulted in her being taken to court and sentenced to jail. However, her release due to political influence caused public outcry and led to the temporary resignation of the Hisba Board's General Commander, Shaikh Aminu Ibrahim Daurawa. The subsequent reinstatement of the commander and the government's commitment to ensuring justice reflect the ongoing struggle to uphold moral standards in the face of modern challenges.

Scholars have long debated the impact of technology on traditional values. Charles Taylor (1991) discusses the "malaise of modernity," where "the tension between individualism and the common good becomes increasingly pronounced," a tension exacerbated by social media's emphasis on self-promotion and instant gratification. This is particularly relevant in Kano State, where the tension between maintaining traditional Islamic values and adapting to the realities of a connected, globalized world is particularly acute. The efforts of the Hisba Board to mitigate the adverse effects of social media reflect a broader struggle within the community to balance the benefits of technological advancement with the need to preserve moral integrity.

2. Literature Review

2.1. Social media and Morality

Social media platforms have revolutionized communication, enabled the instant dissemination of messages and fostered widespread connections. These networks expose users to a vast array of moral content, influencing their beliefs and behaviors. As online networks expand, individuals often simplify their moral judgments, categorizing others as either wholly good or bad rather than recognizing their complexity. Moreover, content with moral undertones tends to be more widely shared, amplifying its influence on users' beliefs and actions (Brady et al., 2017; Brady & Van Bavel, 2021a). However, the concept of "freedom of speech and expression" on social media has sometimes led to negative behaviors, particularly among Muslim youths, who may engage in inappropriate discussions or share offensive content, justifying these actions as expressions of their freedom (Folami, 2020).

Islamic teachings stress the importance of evaluating social media use based on its adherence to moral and ethical principles. Islam advocates for modesty, honesty, respect, and the avoidance of harm in online interactions. Scholars have noted that social media can significantly influence religious practices, particularly in conservative environments, where it has the potential to shape individuals' religious devotion and moral values. In Nigeria, Muslim youths have used social media platforms to promote Islam, combat extremism, and enhance their understanding of Islamic teachings, demonstrating the positive potential of these platforms (Oloyede, 2022). However, users are also reminded to uphold the integrity of the information they share and to engage with content that aligns with Islamic values, avoiding behavior that compromises modesty or respect for others.

In summary, while social media has the power to promote positive moral and religious values, it also poses risks if not used responsibly. Islam provides clear guidelines for ethical online behavior, emphasizing honesty, respect, and collaboration in righteousness while discouraging harmful actions. The dual impact of social media on morality underscores the need for further research to explore both its positive contributions and negative consequences,

especially among the youth in Kano State, Nigeria. Understanding how social media can be leveraged to reinforce moral values while mitigating its potential for harm is crucial for fostering a more ethically responsible online environment.

2.2. Positive effects of Social Media

Social media, despite its challenges, offers numerous benefits that contribute positively to society. It fosters a sense of belonging among Muslims by enabling free and easy interaction, facilitating the sharing of information, ideas, beliefs, and moral teachings, including those rooted in Islam. Moreover, social media plays a crucial role in promoting social justice, allowing individuals to bring attention to important issues and prompt government action more swiftly than ever before. It also strengthens solidarity within communities, providing platforms for charitable activities. For instance, Fauziyya D. Sulaiman's charitable initiatives online have gained significant recognition, leading to her appointment as a Special Advisor for the Needy and Vulnerable in Kano State, highlighting the transformative power of social media in addressing societal needs.

Social media is instrumental in advancing social justice by amplifying the voices of marginalized groups, enabling them to highlight systemic injustices and demand government intervention. Today's youth utilize social media to advocate for their rights, and government officials increasingly recognize its role as a critical platform for civic engagement. Unlike traditional methods, where petitioning officials could be difficult, social media offers a more accessible channel, especially when addressing community-wide issues. A notable example includes the recent confrontation between the Hisba Commander of Kano State and certain social media personalities whose inappropriate behavior led to their arrest and trial by an Islamic Sharia court, demonstrating social media's ability to hold individuals accountable for their actions.

Furthermore, social media has revolutionized charitable efforts by allowing foundations to reach a wider audience, raising awareness and funds for those in need. Verified charitable organizations now operate online, encouraging people to contribute to those facing hardships, such as the sick who cannot afford medical care or orphaned children without support. These foundations enable anonymous acts of kindness, allowing individuals to help others without direct contact, thus fostering a community spirit and empathy among diverse individuals united by the common goal of aiding those in need. Additionally, social media has democratized education by providing access to a vast array of educational resources, online courses, and tutorials, empowering individuals from various backgrounds to acquire new skills and knowledge. This has made education more inclusive and transformative, allowing people to pursue lifelong learning and positively impact society.

2.3. Negative Effects of Social Media

The widespread integration of social media into daily life has posed significant challenges to the moral values of society, particularly among the younger generation. Social media has shifted their focus from ethical behavior to the pursuit of popularity. Instead of being held accountable for their actions, many youths now engage in conduct that contradicts societal moral standards, often under the guise of exercising freedom of speech. This is evident in provocative, licentious, or abusive comments, where individuals as young as 20 or 30 publicly criticize older figures, such as Muslim clerics, simply due to differences in opinion or political views.

Additionally, social media has undermined the sincerity of actions, with individuals, including students and religious figures, seeking validation and fame through superficial online displays. This issue extends beyond youth, as even aspiring scholars may prioritize online recognition over genuine learning and discourse, leading to the commercialization of scholarship and the degradation of religious integrity. Moreover, social networks negatively impact modesty, particularly among young women who increasingly engage in immodest behavior and disregard traditional standards of decency. Previously reserved, many now boldly showcase themselves online, engaging in licentious behavior to attract attention from equally irresponsible peers. Chima and Onyema (2019) emphasize that the prevalence of pornography on social media has become a significant concern for teenagers' moral well-being, leading to moral degradation as youths immerse themselves in explicit content, forsaking real-life interactions. This obsession often leads to a desire to replicate what they see, fostering negative attitudes toward relationships.

Scholars like Philistia and Arne (2015) argue that the easy availability of sexual imagery online has contributed to a culture of intolerant sexual behavior, particularly among young people. Unregulated access to pornographic materials has fueled a rise in sexual promiscuity and exploitation. Ani (2002) observes that sexual immorality, including pre-marital sex, homosexuality, and lesbianism, has become increasingly normalized among youths, while Nche (2012) highlights that social media exacerbates this issue by providing a platform for youths to interact, share explicit images, and engage in risky sexual behavior. Overall, social media has blurred the lines between right and wrong, contributing

to the erosion of moral values, the commodification of knowledge and religious authority, and the decline of modesty and decency, particularly among the younger generation.

2.4. The Historical origin of Kano State Hisbah Board

The establishment of the Kano State Hisbah Board dates back to the early 2000s when Sharia law was implemented in the region. This initiative began under Governor Rabiu Musa Kwankwaso in February 2000, with the enactment of the *Shari'ah* and Islamic Administration of Justice Reform Law, followed by the Prostitution and Other Immoral Acts Prohibition Law in June 2000 (NSRP, 2016). To ensure the effective enforcement of these laws, the Kano State Government initially formed the Hisbah Advisory Committee. Later, in November 2003, under Governor Ibrahim Shekarau, this committee was formalized into the Kano State Hisbah Board, incorporating various unofficial Hisbah groups into a structured entity to better enforce Islamic legal principles (Ostien, 2010).

The Kano State Hisbah Board functions as a regulatory agency with a broad administrative structure. It initially employed over 9,000 personnel responsible for enforcing Islamic law across various domains (Ostien, 2010). The Board comprises members from different governmental and religious institutions, ensuring a comprehensive approach to policy formulation, discipline, financial management, and reporting. The Hisbah Command operates through several key units, including operations, patrol, and traffic, each with specific responsibilities such as complaint handling, traffic control, and special operations. These units are decentralized into zonal and local government committees, which collaborate with diverse stakeholders to ensure the enforcement of Sharia law at different levels (NSRP, 2016; Ostien, 2010).

The Hisbah Corps, a voluntary organization within the Hisbah Board, plays a crucial role in implementing Islamic law through various specialized units such as Operations, Patrol, and Traffic (NSRP, 2016). Members of the Corps, known as the *Shari'ah* Police, come from various backgrounds and receive training to understand their duties in line with Islamic principles. Funding for the Hisbah Board is sourced from state and local government grants, charitable contributions, and revenue from other activities, ensuring the board's sustainability (Ostien, 2010). This structure allows the Hisbah Board to effectively uphold Islamic law while addressing societal needs in Kano State.

2.5. Kano State Hisbah Board efforts on mitigating online immorality

The Kano State Hisbah Board (KSHB) has intensified efforts to combat social media immorality, driven by concerns over unethical behavior among youth seeking online popularity. Since the implementation of *Shari'ah* law in Kano State, the Hisbah Board has leveraged the 2001 Sharia Codes' provisions against "Prostitution and other Immoral Acts" to conduct surveillance and raids on locations associated with immoral behavior (Ibrahim, 2018). The Board displays these legal provisions prominently in their offices and conducts operations targeting venues such as clubs and entertainment centers to enforce Sharia principles (NSRP, 2016; Ostien, 2010).

The Hisbah Board employs several strategies to address social media-related issues. These include monitoring online activities to identify immoral content, providing moral education through digital channels, and offering counseling to guide young people in making ethical decisions. For instance, social media influencers have been counseled on responsible usage of their platforms, although some, like Alameen G-Fresh, have continued to share content deemed inappropriate, leading to legal actions against them (Imam, 2024). The Board has also initiated legal proceedings against influencers who persist in promoting immoral content (Daily Reality, 2024).

Despite these interventions, challenges remain as some influencers' behaviors have worsened. The Hisbah Board continues to emphasize the importance of aligning online activities with Islamic and cultural values, advocating for alternative forms of entertainment and education that uphold moral standards.

3. Methodology

This study employs an exploratory descriptive design to investigate the negative impacts of social media on morality in Kano State and to evaluate the efforts of the Hisba Board in addressing these concerns. A qualitative approach is particularly well-suited for this research, as it enables a deep exploration of the complex dynamics involved, which might not be adequately captured through quantitative methods. In-depth interviews are used as the primary data collection tool, offering detailed insights from key stakeholders. As noted by Kvale (2007), interviews are especially effective in qualitative research when the objective is to gather rich, descriptive accounts of participants' experiences, attitudes, and perceptions. The use of semi-structured interviews ensures consistency across different interviews while allowing the flexibility to delve into emerging themes (Cohen, Manion, & Morrison, 2017).

The choice of interviews is driven by the need to understand the subjective experiences and strategies of Hisba Board members, who play a direct role in combating the negative effects of social media on morality. Denzin and Lincoln (2018) emphasize that qualitative interviews are invaluable for exploring complex social issues, as they provide access to the meanings and interpretations that participants assign to their experiences. This method aligns with the interpretivist paradigm, which aims to comprehend the world from the viewpoints of those being studied (Bryman, 2016). Considering the cultural and religious context in which the Hisba Board operates, using open-ended interviews is crucial for capturing the depth and richness of their experiences, leading to a more nuanced understanding of the issues at hand. To analyze the gathered data, the study applies thematic analysis, a method well-suited for systematically identifying, coding, and categorizing themes within qualitative data. According to Braun and Clarke (2006), thematic analysis is both a flexible and rigorous approach, ideal for detailed exploration in exploratory research. This method allows the researcher to go beyond simple descriptions and uncover deeper meanings and relationships within the data (Guest, MacQueen, & Namey, 2012). Through this approach, the study aims to develop a comprehensive understanding of the negative effects of social media on morality in Kano State and the efforts of the Hisba Board to address these challenges.

4. Results and The Findings

4.1. Theme A: The Adverse Effects of Social Media on the Moral Values of Muslim Youth in Kano State

Recent discussions with Hisbah staff members Yahya Sagagi, Mirdas Abubakar, and Idris Umar Zakarawa reveal significant concerns about social media's impact on the moral values of Muslim youth in Kano State. Sagagi noted that social media exposes youth to harmful behaviors, including fornication, lesbianism, homosexuality, gambling, and drug abuse. He observed that many youths are adopting these behaviors, using social media to showcase and promote them, often forming online groups that support and endorse such activities.

Mirdas Abubakar added that Western influence through social media is corrupting traditional values, leading to a loss of cultural and religious principles. He cited TikTok as an example, where youths who engage in immoral behavior gain followers and financial incentives, encouraging others to imitate them. This erosion of traditional values and cultural identity, he argued, is exacerbated by the imitation of Western norms and the perpetuation of harmful stereotypes.

Idris Umar Zakarawa expressed concerns about the proliferation of pornography and licentious behavior through social media, identifying the promotion of lesbianism and fornication as particularly harmful. He highlighted that these issues affect not just individuals but also the broader community's morality. Despite these challenges, Abubakar suggested that social media could also be used positively to promote moral values and counteract negative influences, emphasizing the need for a balanced approach in utilizing social media for moral reinforcement.

4.2. Theme B: Strategies Used by the Kano State Hisbah Board in Combating Online Immorality

Yahya Sagagi, Mirdas Abubakar, and Idris Umar Zakarawa outlined the Kano State Hisbah Board's strategies for tackling online immorality. The Board employs two main approaches: reporting and proactive monitoring. Individuals report immoral activities, and the ICT team actively searches for and reports such behavior. Zakarawa noted that Hisbah officers follow and report pages posting immoral content, while also sharing educational and promotional content about Hisbah's work.

Sagagi highlighted a psychological approach involving direct engagement with those committing online immoral acts. This approach focuses on building rapport and providing supportive advice to reduce these behaviors gradually. Hisbah's process includes investigation, warnings, counseling, involving families, and using legal action as a last resort. This multifaceted strategy aligns with scholarly recommendations emphasizing tailored interventions to address online immorality effectively (Katz, 2009; Bennett, 2012).

While the approach of publicly sharing interviews and confessions of perpetrators could expose others to harmful content, Hisbah should consider focusing on promoting positive content and educational programs to instill moral values and responsible social media use.

4.3. Theme C: Collaboration and Outreach

The Hisbah Board actively partners with various organizations and community leaders to promote morality and social order, aligning with Zakarawa's recommendations. This collaborative approach is essential to their mission, echoing Al-Ghazali's view that "moral education is foundational to cultivating virtuous individuals and societies" (Smith, 1993).

Zakarawa noted that the Hisbah Board works closely with Da'awah organizations, the Nigerian Bar Association (NBA), and security agencies such as the police, immigration, and civil defense to achieve their goals.

Safiya Tanimu Sani highlighted the importance of these partnerships, noting that the Hisbah Board collaborates with organizations like the Dake Ake Foundation. This foundation supports Hisbah's vision by focusing on moral education and responsible behavior, particularly among women and youth. Through this partnership, Hisbah benefits from the foundation's expertise in educating individuals about self-care, responsibility, and moral upbringing, thus enhancing its efforts to combat online immorality and foster a more virtuous society.

This collaborative approach is vital for nurturing a morally upright society. Ibn Khaldun emphasized that "community-led moral education is essential for strengthening societal structures" (Ibn Khaldun, 1967). Modern scholars like Tariq Ramadan advocate for adapting traditional moral teachings to contemporary contexts to address current societal challenges (Ramadan, 2004). The Hisbah Board exemplifies these principles by involving the community in upholding moral standards and promoting social well-being.

To address the challenges posed by social media, the Hisbah Board organizes seminars with prominent social media and entertainment figures to promote responsible social media use, as recommended by Mirdas. The Board also conducts awareness campaigns through radio, television, and newspapers, and partners with district heads and community elders to prevent misuse of social media. Additionally, the establishment of an Advisory Council with traditional rulers, district heads, Imams, and security officials further illustrates their collaborative approach to maintaining moral standards and social order.

Overall, the Hisbah Board's collaborative efforts demonstrate the effectiveness of community involvement in promoting moral values and enhancing social well-being, reflecting the teachings of Al-Ghazali, Ibn Khaldun, and contemporary scholars like Ramadan (Smith, 1993; Ibn Khaldun, 1967; Ramadan, 2004).

4.4. Theme D: Challenges and Solutions

The Kano State Hisbah Board faces several significant challenges in its efforts to combat immoral online behavior.

- **Funding Constraints:** A major issue is the lack of financial resources, which limits the board's ability to acquire necessary technology and transportation. According to Zakarawa, the board struggles to purchase smartphones, computers, and data, with members often covering these costs themselves. Ostrom (1990) emphasizes that insufficient funding can severely hinder an organization's effectiveness in addressing social issues.
- **Political Interference:** Another challenge is political interference, which complicates Hisbah's operations, particularly when dealing with influential individuals or supporters of political parties. Sagagi notes that politicians often obstruct the board's efforts, making it difficult to enforce moral standards. Hall (2016) supports this view, arguing that political interference can undermine organizational effectiveness.
- **Influencers and External Support:** Social media influencers can frame Hisbah's actions as attacks on free speech, which attracts local and international support against the board. Mirdas Abubakar highlights that influential individuals may intervene to protect social media influencers from punishment. Kaplan and Haenlein (2010) discuss how influencers can impact public opinion and create challenges for organizations addressing social issues.
- **Public Criticism:** Additionally, Safiya Tanimu Sani points out that Hisbah members face criticism and accusations of personal bias, which can undermine their authority. This scrutiny is a common phenomenon in rapidly changing societies where individuals struggle between traditional values and modern influences (Erikson, 1968). Bandura's (1977) social learning theory and Weber's (1947) theory of authority further illustrate the complexities of maintaining authority and legitimacy in the face of public criticism and evolving social dynamics.

4.5. Theme E: Future Plans

The Kano State Hisbah Board is planning to establish an educational institution aimed at nurturing youth with a focus on moral, religious, and cultural development. This proposed institution will offer a structured environment designed to impart essential knowledge, skills, and positive values. According to Mirdas, the institution will provide comprehensive education, awareness programs, certification, and vocational training, serving as a hub for holistic development. Kohlberg's research on moral development highlights the value of such initiatives in fostering well-rounded individuals (Kohlberg, 1981), while Turiel's studies underscore the societal benefits of early moral education (Turiel, 1983). The success of this initiative will rely on effective implementation, collaboration with stakeholders, and community support.

In conclusion, interviews with Hisbah members reveal that the board plays a crucial role in countering the negative effects of social media on the moral values of Muslim youth in Kano State. Hisbah addresses issues such as exposure to immoral behaviors, erosion of traditional values, and decreased self-esteem among youth through various strategies, including reporting, proactive interventions, psychological approaches, and collaborations. Despite facing challenges like financial constraints, political interference, and the influence of social media personalities, Hisbah's efforts have been effective.

Hisbah's strategies align with scholarly theories, such as social learning theory, which suggests that positive behavior modeling can influence youth, and deterrence theory, which posits that the threat of punishment can deter undesirable behavior. The proposed educational institution aims to institutionalize moral education and cultural values, preparing youth to be responsible and positive contributors to society. This proactive approach is seen as a key measure to maintain and reinforce community morals in the context of modern social media challenges.

5. Conclusion

The study highlights the pivotal role of the Hisba Board in tackling online immorality among Muslim youth in Kano State, Nigeria. In an era heavily influenced by social media, Hisba's efforts are critical in mitigating negative impacts on moral values, such as exposure to immoral content, the erosion of traditional norms, and reduced self-esteem. The Board employs a multifaceted approach, including proactive interventions, psychological support, collaborations with other organizations, and a reporting system to address these issues.

Hisba's strategies align with theoretical frameworks such as social learning theory and deterrence theory. Bandura's (1977) social learning theory, which suggests that behaviors are learned through observation and imitation, supports Hisba's efforts to model and promote positive behaviors. Becker's (1968) deterrence theory, which posits that the threat of punishment can prevent undesirable actions, is reflected in Hisba's enforcement measures against immorality.

A notable proposal from Hisba is the creation of an educational institution dedicated to moral, religious, and cultural education. This initiative aims to institutionalize moral guidance, ensuring that youth receive consistent and thorough instruction. By emphasizing moral and cultural values, Hisba seeks to cultivate responsible citizens who can positively contribute to society amidst the challenges posed by social media.

The study indicates that Hisba's approach effectively promotes moral values and deters immoral behavior. However, it also highlights challenges such as financial limitations, political interference, and the strong influence of social media personalities. These challenges reveal the complexities of modern moral education and the necessity for adaptive strategies, as noted by Baym (2010), who discusses the impact of social media on identity and social relationships.

Despite these obstacles, Hisba's proactive and educational strategies represent a significant advancement in reinforcing community morals. Their model provides valuable insights and serves as a reference for other organizations facing similar challenges. This aligns with research by Boyd (2014) and Jenkins (2009) on the relationship between technology, youth, and moral development.

Furthermore, the proposal to establish an educational institution reflects the importance of institutional support in shaping moral values and behavior, as emphasized by Ajzen (1991) and Fishbein (1967). By institutionalizing moral education, Hisba aims to ensure consistent guidance for youth, promoting responsible citizenship and positive societal contributions.

In summary, while Hisba encounters substantial challenges, their strategic and educational initiatives are crucial in addressing the moral challenges posed by social media. Their practices, informed by established theories and adapted to contemporary issues, offer a model that could benefit similar efforts elsewhere, highlighting the importance of maintaining a strong moral foundation amid evolving social influences.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

Statement of informed consent

Informed consent was obtained from all individual participants included in the study.

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