



Contribution of Local Content Learning in Preserving Kajang Tribe Culture : Phenomenological Study

Irsan Kadir, Kaharuddin, Firdaus, Nurindah Sari*

Faculty of Teacher Training and Education,
Universitas Muhammadiyah Makassar, Indonesia.

*Corresponding Author. Email: indahsarinur599@gmail.com

Abstract: This research aims to accumulate the concept of formal education in encouraging and maintaining the existence of the Kajang tribe's cultural traditions. The research approach used is a qualitative with a phenomenological method. The informants in this study were the Kajang tribal leaders, the community, parents of students, and teachers of SDN 351 Kawasan Amma Toa. Data collection techniques used were through observation, interviews and documents. The data obtained were then analyzed through three stages, namely data reduction, data presentation and drawing conclusions. The results of the research show that "Pasang Ri Kajang" or noble values implemented in local content learning from the local wisdom of the Kajang tribal community are: 1) Love for God and the universe and its contents, 2) Responsibility, discipline and independence, 3) Honest, 4) Obey applicable rules and be polite, 5) Care about the environment, 6) Work hard in nature conservation, 7) Justice, 8) Be humble, 9) Love peace and unity. The integration of local wisdom values in learning will be in accordance with the existing environment experienced by students so that students will be more motivated in learning so that it will have an impact on preserving Kajang tribal culture.

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Introduction

Conservation is the activity or action of maintaining, protecting, developing and actively and consciously making efforts towards objects, patterned activities and ideas.. According to (Amalia and Agustin 2022) preservation is the same as conservation, namely efforts to maintain and protect and utilize it as a new function without eliminating the meaning of cultural life. The essence of preserving is not just developing but a movement to strengthen culture, history and identity and to foster a sense of caring and belonging to the past among fellow community members. The challenge in this case is very heavy because we have to face the increasingly rapid flow of globalization which has an impact on local arts and culture in the archipelago. The high flow of globalization is eroding art and culture in the hearts of Indonesian people, especially among young people. Preservation of arts and culture is very necessary and must be carried out continuously to maintain the values of arts and culture, traditional arts, and to adapt to increasingly developing conditions.

Culture and education are mutually supportive parts seen from the social processes of society. According to (Iryani 2014) the New Order era is an educational process that has been prostituted as a process of indoctrination and has limited culture to purely intellectual dimensions. Education in the sense of schooling has been limited to intellectual development (intellectual intelligence) and directing humans towards the needs of cultural development such as that found in the Kajang tribe. Moral values, other cultural values, besides intellectual



values tend to be ignored. Emotional intelligence, intrapersonal intelligence has also been ignored. The result will give birth to values of greed, violence and a dull sense of humanity. According to (Iryani 2014) in social reality it is impossible to imagine the existence of a society without culture, therefore education and culture are a unity. Culture is dynamic and continues to develop because of the education process. The educational process in the Kajang tribe not only transforms cultural values but functionally it can also develop and even kill the culture itself. The formal education process can transform cultural values from one generation to another. The educational process serves to form creative individuals who become movers and developers of the cultural network in which they live. Individuals who are not creative and productive will become a burden on culture or a burden on their society.

Schools are institutions that have the function of preserving the culture inherited from ancestors and conveying it to the younger generation. Culture can be formed, preserved, or developed through education as is the case with the Kajang tribe. Whether culture takes the form of ideals or behavior such as customary law regarding customary fines for cutting down trees, respect for ancestors, etiquette in dialectics in the social environment, can become the basis for the education process by being realized more practically. Ways to pass on culture, especially teaching behavior to new generations through formal education, vary from society to society. The method is through informal, non-formal and formal cultural transmission in advanced societies and informal and non-formal in primitive societies. Formally, this task is handed over to schools to transmit to the next generation, one of which is through local content learning in schools.

Local content in the curriculum is contained in the regulation of the Minister of Education and Culture of the Republic of Indonesia number 79 of 2014 concerning local content in the 2013 curriculum. Local content is study material or subjects in educational units that contain content and learning processes about local potential and uniqueness which are intended to form students' understanding of the advantages and wisdom of the area where they live. One of the local contents included in the education unit is the *Ammatoa* Indigenous Community with its local wisdom known as *Pasang*, namely the customary legal umbrella regarding forest conservation. The *Ammatoa* Indigenous Community's management of forest resources cannot be separated from its belief in the teachings of *Pasang*. The *Ammatoa* Indigenous Community understands that the world created by *Turiek Arakna* and its contents must be kept in balance. According to (Istiawati 2016) these noble values have been passed down from the older generation to the younger generation and must not be abandoned, so schools have a big role in maintaining the existence of these noble values through local content learning. Based on this, a study was conducted with the aim of determining the contribution of local content learning as an effort to preserve culture, especially the noble values of "*Pasang ri Kajang*" and to determine the response of the Kajang Tribe community to the presence of formal education in Tana Toa Village, Kajang District, Bulukumba Regency.

Research Method

The research method used in this study is a qualitative approach with a phenomenological method to describe and describe in more depth formal education and cultural existence in the perspective of the Kajang tribe in Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi. Data collection was carried out using an in-depth interview method to obtain in-depth, open and free information on research problems and focuses using a guide that had been prepared in advance by the researcher. (Kaharuddin

2021). The informants for this research were teachers, community leaders, the community and students. The research process can be seen in the following research flow:

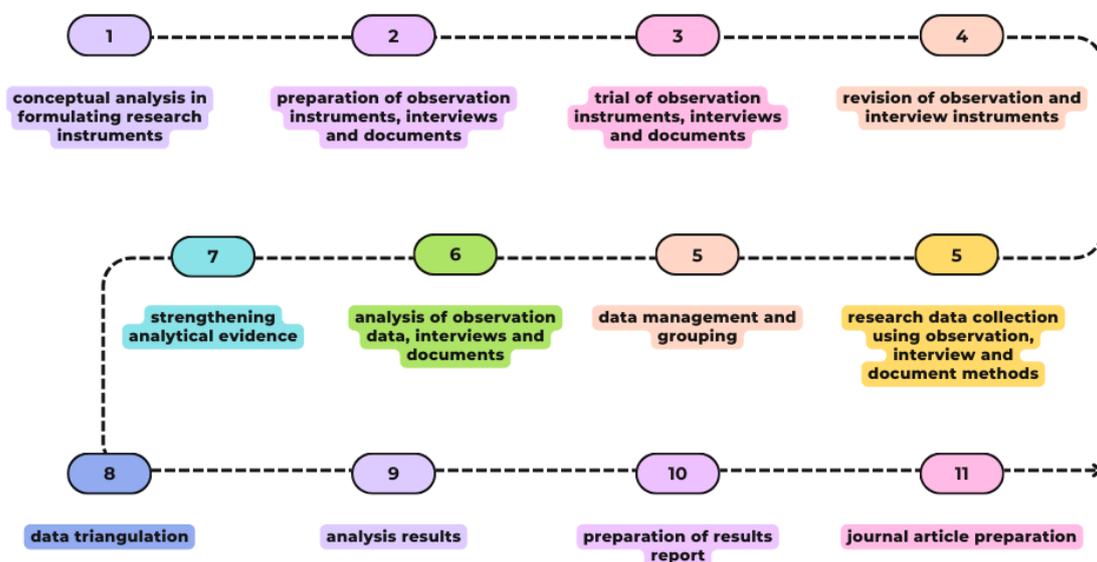


Figure 1. Research Flow Diagram

The data obtained will then be analyzed, according to Miles and Huberman, in (Majid, A. 2017) qualitative data analysis is carried out interactively and continues continuously until complete or until the data is saturated. This analysis process uses three stages, namely data reduction, data presentation and then drawing conclusions. Data validation in this study uses data triangulation to identify different views from various types of information and regarding the same problem can be obtained by using triangulation (Kaharuddin 2021). The triangulation used in this research is source triangulation and technique triangulation.

Results and Discussion

1. The Concept of Formal Education in Encouraging and Maintaining the Existence of the Preservation of the Kajang Tribe's Cultural Traditions in Bulumkumba District

In Indonesian history, formal education is known as a legacy of the colonial education system of the Dutch East Indies, especially in urban areas, such as the emergence of schools managed by the Dutch, and one of them is called MULO or formal school equivalent to today's junior high school. This formal education concept was then adopted by the Indonesian government through SR or *Sekolah Rakyat* (Iin Purnamasar 2021). In addition, there are also Islamic-based organizations such as Muhammadiyah which combine the concept of traditional Islamic education with formal education (Iqbal and Ahmadin 2018). However, (Ahluheluw, M. 2018) ormal education has developed more rapidly over time, both in terms of the number of levels of education and the number of regions. Even formal education has begun to touch or be open to areas that reject modernization, one of which is the *Kajang* Tribe.

Based on information from the local government (Village Head) and several Kajang traditional community leaders, the Kajang tribe has long been known as a community that rejects the presence of modernization, they choose to maintain local traditions and wisdom



known as *Pasang Ri Kajang* (oral/unwritten customary rules). These Pasang Rules are used as a guideline for life by the Kajang indigenous community in carrying out their daily life activities (Ichwan et al. 2021). Further information conveyed by several Kajang indigenous community groups, is that in the past the Kajang indigenous community never received formal education, they only followed the Pasang as their guide. In the past, parents did not motivate their children enough to go to school, especially to continue to higher education (Anzar Abdullah, Aris Wahyudi Ali, Aisyah Abbas, Andi Erni Ratna Dewi 2020). This is due to various specific reasons, one of which is that they are worried that when their children receive an education at school, there will be a "change in attitude" due to the influence they receive from school. Changes in attitude that may occur may tarnish obedience to Pasang and may also lead to the entry of inappropriate things (Alfira, Agustang, and Syukur 2023).

Based on the opinion of the Kajang indigenous community at that time, that it was not necessary to pursue formal education, because what was learned at school was already in the *Pasang Ri Kajang* (unwritten customary rules) which they used as a guideline for life (Alfira, Agustang, and Syukur 2023). Realizing this reality, the local government, in this case the Bulukumba Education and Culture Service, is trying to provide education with a special model that is adapted to their conditions, such as formulating several important policies. The policy is for the Tana Toa Kajang customary region, the Regulation of the Minister of Education and Culture No. 45/2014 concerning School Uniforms for Elementary and Secondary School Students, which in Chapter III, Article 3 and paragraph 3 states that: The color of the national uniform for: (a) Elementary School/Special Elementary School: white shirt, red pants/skirt; (b) Junior High School/Special Junior High School: white shirt, dark blue pants/skirt; and (c) Senior High School/Special High School/Vocational High School/Vocational High School: white shirt, gray pants/skirt, should be adjusted to the procedures and colors of clothing used daily by the community, namely black or white (Husain, Puryanti, and Setijowati 2021). So that there is no distance between teachers and students, teachers should also wear the same color of clothing as the students. In addition, the government also involves the active role of the Kajang indigenous community related to formal education, namely: First, adding learning materials about local history, traditions, and local arts and culture in social science and art lessons. Second, holding extracurricular activities that delve deeper into local culture, such as art groups and traditional dances of the Kajang indigenous community.

The effort has been quite fruitful. Based on data from Tana Toa Village in 2023, three schools have been built in the Kajang area, namely elementary school (SD), junior high school (SLTP) and senior high school (SMA), all of which are located outside the Kajang traditional area. With the existence of educational facilities built in the Kajang traditional area, precisely near the entrance gate to the area, this has resulted in many of their children/grandchildren, especially those in the Ilalang Embayya area in Tana Toa Village, being sent to school. This is based on the results of an interview with Salmawati (a teacher at the Kajang traditional area elementary school) who explained that 100% of the students at the school where she teaches come from the Ammatoa traditional area. With the hope that in the future their children will have formal education and knowledge that will be useful for their future. However, it is not impossible for the school to accept students from other areas. So that from the school they begin to mix with children who come from outside their hamlet, who always have different mindsets and lifestyles. Therefore, children in the Kajang Dalam traditional community (*Elalang Embayya*) began to have a very strong interest in going to



school, even though at first there was a lot of opposition from their parents, but in the end many of them went to school up to university level (Husain, Puryanti, and Setijowati 2021).

With the entry of formal education among the Kajang tribe, there will definitely be changes, one of which is the local language (Konjo language), but that does not mean it has disappeared completely, but can adjust the use of the language, such as when they face fellow people from the Kajang traditional area, they still use the Makassar language with the Konjo dialect, but when they leave the Kajang traditional area to interact with people outside the area, they use Indonesian. Likewise, children who are already in school continue to use Indonesian with their teachers. Then when they leave school or enter the area, they return to using Konjo language with each other. So the local language and traditions of the Kajang tribe still exist today (Results of an interview with Ramlah, a child of the Ammatoa Kajang tribe).

The government and local communities have an important role in strengthening the link between formal education and local cultural heritage in the Kajang tribe. Where the government includes local content in the Kajang tribe in the school learning system, so that students maintain the local cultural heritage of the Kajang tribe by recognizing, maintaining, preserving the cultural values that exist in Kajang, so that students can indirectly contribute to helping preserve the culture that exists in the Kajang tribe (Aspin & Chapman, Ed., 2007). In addition, the government provides policy support to protect and preserve local cultural heritage, as well as sufficient budget allocation for education and cultural programs. In addition, local communities are also actively involved in preserving local cultural heritage. They can participate in local cultural events, such as supporting the practice of craftsmen weaving the typical black cloth of Kajang, dance arts inspired by the lives of the Kajang indigenous people and helping to protect nature and forests in the Kajang indigenous area.

2. Local Content-Based Learning in Encouraging the Existence of Cultural Sustainability in the Kajang Indigenous Community in Bulumkumba District

Based on information from several informants in the Kajang Tribe, they said that the development of formal education in Kajang is currently very high, many children in the Kajang traditional community (*Ilalang Embayya*) have gone to school, even children from Ammatoa have taken education up to university level at one of the universities in Makassar. For this reason, local content learning is needed to encourage and preserve the culture of the Kajang tribe. Definition of local content in the Regulation of the Minister of Education and Culture (Permendikbud) Number 79 of 2014 concerning Local Content of the 2013 Curriculum. The definition of local content is stated in Article 1 paragraph 1 and 2, which reads "Local content is study material or subjects in elementary/Islamic elementary school, junior high/Islamic junior high school, senior high/Islamic senior high school, and vocational/vocational high school education units, the contents of which are content and learning processes about local potential and uniqueness". One of the efforts that has been made by the Government to increase school participation of Kajang tribe children is the existence of regulations governing school uniforms for students which are characterized by black and white clothing. We can see this at one of the schools, namely State Elementary School 351, Ammatoa Area, Kajang District.

Apart from the uniform, it can also be seen from the local content subjects which implement the values of local wisdom contained in *Pasang* which is considered sacred and must be implemented in daily life. Based on the interview results, it can be seen that *Pasang ri Kajang* contains a guide to life for humans in terms of aspects, including social, religious,



livelihood, culture, environment, and leadership systems. he Pasang referred to as stated by (Ulil Amri J 2023) is as follows:

- 1) *Appilajara ko a'geng nu mate* means seek knowledge until you die.
- 2) *Loho'* means it is forbidden to be alone with the opposite sex
- 3) *La'busu* means being on the straight or right path and can also be interpreted as honesty
- 4) *Pakatangkasa kalengnu* means we must be clean spiritually and physically.
- 5) *Pakaballo* means that we must be disciplined, diligent, good in all aspects and the key is sincerity
- 6) *Patuntung manuntungi, Manuntungi kalambusanna na kamase-maseanna, Lambusu', Gattang, Sa'bara nappiso'na* means a person who has internalized and carried out what is demanded, namely what demands honesty, patience, firmness, simplicity and surrender in his life.
- 7) *Pakaballo niak nu, pakaballo batenu anjama* means that in doing something, what we need to pay attention to is our intention because good intentions will lead us to a good path and vice versa, and in terms of work, we must have a diligent, hardworking and honest attitude so that our work is good, and the key is sincerity.
- 8) *Sipainga, na sipakala'biri* means that we as human beings remind each other and respect each other as fellow human beings.

The community living in the Ammatoa traditional area strongly upholds the principle of *Pasang ri Kajang*, especially regarding forest conservation. The principle is: 1) *Boronga appariyeki katallassang* (the forest brings sources of life). 2) *Boronga akkatuhoi timbusu* (forests maintain the availability of water sources). 3) *Boronga appambani-I bosi* (forest brings rain). 4) *Boronga appadingingi pa'rasangang* (forests cool the environment) (Istiwati 2016).

The noble values that can be implemented into conservation character education from the local wisdom of the Kajang tribe are: 1) love for God and the universe and its contents, 2) responsibility, discipline, and independence, 3) honesty, 4) obeying applicable rules and being polite, 5) caring for the environment, 6) hard work in preserving nature, 7) justice, 8) humility, 9) love of peace and unity (Tajibu 2020). These values are very suitable to be implemented in the learning process to form a conservation character in students. The integration of local wisdom values in learning will be in accordance with the existing environment and experienced by students. Students will be more motivated in learning.

3. The Response of the Kajang Tribe to the Presence of Formal Education in the Kajang Community

Education also has an important role in preserving local cultural heritage. They must integrate local cultural heritage into the educational curriculum and hold extracurricular activities that involve students in learning, recognizing, maintaining, preserving and appreciating their local culture. This is a supporting factor in the integration of formal education with the existence of local Kajang tribal culture (Aswar 2019).

Based on information from the research location, in the past, parents in the Kajang traditional area did not allow their children to go to school, because they were worried that if their children received an education at school, there would be a change in attitude due to the influence they received from school. Realizing this reality, the government, in this case the Bulukumba Regency Education Office, is trying to provide education with a special model that is adapted to their conditions, and this effort has received a great response from the Kajang indigenous community. The participation of the Kajang ethnic group in formal education is currently very high. For the Kajang indigenous community, the formal education



they receive is expected to improve their standard of living for the better. Therefore, the parents of the Kajang indigenous community provide great support for their children to go to school, with the hope that their children will be able to get better jobs later (Badan Perencanaan Pembangunan Nasional 2013). Even among them, there are those who have become police officers, teachers, village heads, council members and so on. It is this hope that parents have made efforts to ensure that their children can go to school, so that many children from Tana Toa Village are now continuing their higher education in Makassar, both from *Ilalang Emabayya* and from *Ipantarang Embayya*.

The implementation of formal education in the Kajang ethnic community is smooth and developing. This is supported by the local government, in this case the Bulukumba Education and Culture Office, which has attempted to provide education with a special model that is adapted to their conditions, and it turns out that this government effort has been quite successful. Based on data from the Tana Toa Village office in 2023, three school buildings have been built, namely one elementary school building (SD), then one junior high school building (SLTP), and one senior high school building (SMA), all of these school buildings are located outside the Kajang traditional area. With the existence of these educational facilities, many of their children/grandchildren, especially those in the Ilalang Embayya area in Tana Toa Village, have been sent to school, one of whom is a child from Ammatoa (Poto Palasa) who has continued his education at one of the universities in Makassar, with the hope that in the future their children will have formal education and high knowledge that can be useful for their future. All of this is one of the efforts made by the local government in order to improve the standard of living of the Kajang indigenous community. Unlike twenty or thirty years ago, they did not know formal education (Ikbal and Ahmadin 2018).

Conclusion

The conclusion of this study shows that education can encourage the existence of the sustainability of the Kajang indigenous community culture, students are taught about the values contained in the amatoa culture, such as *Pasang ri Kajang* or noble values implemented in learning local content of local wisdom of the Kajang tribe such as: 1) Love for God and the universe and its contents, 2) Responsibility, discipline and independence, 3) Honesty, 4) Obeying applicable rules and being polite, 5) Caring for the environment, 6) Working hard in preserving nature, 7) Justice, 8) Humbleness, 9) Love of peace and unity. The integration of local wisdom values in learning will be in accordance with the existing environment experienced by students so that students will be more motivated in learning and can have an impact on preserving the culture of the Kajang tribe. Through an integrated curriculum, students can learn about their local culture in a structured and systematic way. The awareness of the Tana Towa Kajang indigenous community regarding education is also increasing, this can be seen from the increasing number of their children who are sent to elementary schools located near the entrance to the Kajang Dalam area.

Recommendation

Here are some recommendations based on research results

1) For policy makers

The government needs to strengthen policies that require specific local content at every level of education, which is adapted to the needs and characteristics of the region, including the culture of the Kajang Tribe. Then provide special training for teachers related to local content material, especially about local culture, so that they can deliver



learning more effectively and relevantly. As well as providing a special budget allocation to support the development of local content teaching materials, as well as improving school infrastructure in traditional areas such as Kajang.

2) For the school

Schools can collaborate with local elders or cultural figures to provide students with insight and first-hand experience of Kajang culture. And provide extracurricular activities that focus on introducing and preserving Kajang culture, such as noble values, dance art, handicrafts, or traditional games.

3) For community leaders

Traditional figures and community leaders need to be actively involved in the education process, both as guest teachers and as advisors on local content curricula that include Kajang culture, and encourage the formation of culture-based learning communities that involve citizens, students, and schools to actively participate in cultural preservation efforts.

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