

Dynamics Of The Development Of Dutch Colony Education In Simalungun 1907-1945

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Dynamics Of The Development Of Dutch Colony Education In Simalungun 1907-1945

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ABSTRACT

This study discusses the dynamics of education development in the Simalungun community, which at that time was called Afdeeling Simeloengoen en Karolanden 1907-1945 and has now become Simalungun district in the province of North Sumatra. Development is defined as an effort to advance the life of society and its citizens. The progress in question is in various aspects of life not only in the economic field, but also in the field of education that can create human development. Method used in this research is the historical method with a qualitative approach. The research process begins with a heuristic step, followed by criticism, interpretation and historiography. This study concludes that during the Colonial period in Simalungun the development of education was carried out by the Dutch colonial government, the private sector, Christian zending institutions, which established educational institutions in the form of schools. On the one hand, this educational development has brought progress to the Simalungun people, so that they migrated out of their territory.

Keywords: dynamics, educational development, Dutch colonial, Simalungun.

I. INTRODUCTION

Studying the dynamics of educational development during the Dutch colonial period in Indonesia is very broad in terms of its territory. The territory of the archipelago stretches from Sabang to Merauke and from Minangas to the island of Rote. The period also varies because the island of Java is the longest controlled area by the Dutch. Likewise, the territory of Sumatra, was only annexed by the Dutch Colonial at the end of the 19th century. Among the areas of northern Sumatra that are controlled are Simalungun.

Simalungun, currently known as Simalungun district, during the Dutch colonial period it was called Afdeeling Simeloengoen en Karolanden. The capital city was originally Seribudolok in 1906, then moved to Pematang Siantar in 1917. Since this area became a Dutch colony, development was carried out for the welfare of the colonial people. One of these aspects is the development of education.

II. REVIEW OF LITERATURE

2.1 Afdeeling Simeloengoen en Karolanden

Afdeeling Simeloengoen en Karolanden was formed based on the Decree of the Governor General of the Dutch East Indies, dated December 12, 1906 No.22 Staatblad No.531. As the first Resident Assistant appointed by the Dutch Colonial government V.C.J. Westenberg is domiciled in Seribudolog (Tideman, 1922: 214). Consideration that the capital city in Saribudolog is located between Simalungun and Tanah Karo, so that the Assistant Resident can monitor the two areas. In carrying out this afdeeling government, Westenberg is assisted by two controleurs, each of which is based in Kabanjahe and Pematangsiantar (Mariohandono, 2009: 164).

In 1907, de facto and de jure seven kingdoms in Simalungun officially became part of the Dutch East Indies government. Each kingdom signed a short agreement (korte verklaring) declaring submission to the Dutch East Indies, namely; Kingdoms of Panei, Raya

and Silimakuta on September 4, 1907, Poerba and Tanah Java on September 6, 1907, Dologsilou on September 10, 1907 and Siantar on October 16, 1907 (Tideman, 1922: 48-49).

Short treaty agreements (korte verklaring) contain compliance, namely: (1) The king must comply with all orders and regulations of the Governor General; (2) The king must recognize his kingdom as part of the kingdom of the Dutch East Indies; (3) The king may not enter into relations with foreign parties; (4) The king may not own sea and coastal areas; (5) The government structure that applies customary law as long as it does not conflict with Dutch civilization; (6) Everything must get approval from the resident or his deputy (Liddel, 1970: 25).

The consequence of the short agreement is that the Simalungun area which is located on the sea or coast will be transferred to other areas, namely: (1) Tanjung Kasou, Tanjung Bolon (Tanjung Balai), Pagurawan (Parguroan) entered the Asahan area which switched from the Siantar kingdom. ; (2) Padang Bedagei entered the Deli and Serdang areas which were formerly the Kingdom of the Kingdom; (3) Sappeniou, Panipahan and Labuhan Bilik entered the Deli and Serdang areas which were previously part of the Panei kingdom; (4) Serdang, Bahungan and Deli became Deli and Serdang territories which were previously the territory of the Dolog Silou kingdom; (5) Five Laras, Bogoh, Batubara, Pasir Mandogei and Habakkuo entered the Asahan area which was originally the territory of the kingdom of Java.

Since 1907 the Simalungun area in total has become an area controlled by the Dutch colonials. In exercising its power, the colonials tried to build the Simalungun area, but the development was more directed for the benefit and interests of the colonizers. Efforts to open plantations were made by asking for land concessions from the kingdom and its dignitaries. The king who gave concessions was rewarded in the form of land rent, and other privileges.

In 1909 a division of regional supervision was formed, which included: De

Controleur Simalungun based in Pematang Siantar and De Controleur Tanah Karo based in Kaban Jahe. The surveillance area was also formed, namely in 1910 the Dutch army headquarters in Saribu Dolog was formed, but in 1911 it was moved to Sidikalang. In 1912 the position of Assistant Resident was moved to Pematang Siantar (Tideman, 1922: 213-215).

The colonial government structure, namely Afdeeling, was divided into onderafdeeling Simeloengoen and onderafdeeling Karolanden, and each was ruled by a controleur. The position of onderafdeeling Simeloengoen was originally at Pardagangan Tomuan and then in June 1907 it was transferred to Pematang Siantar (Tideman, 1922: 213-215). Tanah Karo, the original controleur position in Saribu Dolog was moved to Kaban Jahe based on Besluit No. 22 dated February 14, 1911 (Mahadi, 1976: 48-49).

Onderafdeeling Simeloengoen by the Dutch in 1907 gave recognition of seven kingdoms, namely: the Kingdom of Panei, Dolog Silou, Siantar, the Land of Java. Raya, Purba and Silima Kuta. In addition, the Netherlands also appointed the partuanon, namely: (1) Tuan Bandar is domiciled in Pematang Siantar; (2) Mr. Batu Nanggar is domiciled in Saribulawan. ; (3) Mr Tiga Dolok is domiciled in Tiga Dolok. ; (4) Mr. Marihat is domiciled in Marihat Siantar; (5) Mr. Nagori Dolok is domiciled in Nagori Dolok; (6) For the Christian village, the Mangunsong clan has the title Mangaraja Ihutan; (7) For the Chinese group, Kapitan Cina was appointed (Saragih, JM 1984: 49).

In 1913 the Simalungun area had migrants from Toba land, and it was estimated that there were 6,500 people. These migrants were also supported by the Dutch for the needs of carrying out rice fields and rice farming in Simalungun. The presence of Toba migrants is expected to have a positive impact on efforts to fulfill food in Simalungun, but pose difficulties for the colonial government in terms of their status. This status was actually questioned by the Toba Batak people before they were dispatched, but later often led to conflicts with

the Simalungun kings. The Dutch difficulty in dealing with this problem was because the residency of Tapanuli was an area directly ruled by the Dutch, while Simalungun and East Sumatra were kingdoms that were ruled indirectly by the Dutch. Legally they are subjects of the Dutch governor who are not subject to the orders of the kingdoms in Simalungun. To overcome this the Dutch appointed the King of Ihutan, Andreas Simangunsong, who in the end received protests from the Simalungun kings (Sangti 1977: 181).

III. RESULT AND DISCUSSION

3.1 Educational Development in Simalungun

Simalungun was organized according to the rules of the Dutch East Indies government (Binnelands Bestuur van Nederlandsch Indie). Onderafdeeling Simeloengoen consists of seven lanschap (kingdoms), namely: the Kingdom of Panei, Dolog Silou, Siantar, Tanah Java, Raya, Purba and Silimakuta. The territory of the Simalungun kingdom was divided into districts and each district was further divided into onder-districts, according to their needs and traditional boundaries. Until 1942 Onderafdeeling Simeloengoen consisted of 16 districts headed by district heads (tungkat ni harajaan) who were affiliated to each pematang ni harajaan (royal capital).

Each district spread over the seven kingdoms are: (1) Siantar, (2) Batar, (3) Sidamanik, (4) Land of Java, (5) Bosar Maligas, (6) Jorlang Hataran, (7) Dolog Panribuan, (8) Girsang Sipangan Bolon, (9) Panei, (10) Dolog Batu Nanggar, (11) Raya, (12) Raya Kahean, (13) Dolog Silou, (14) Silou Kahean, (15) Purba district and (16) Silimakuta district.

The development of education was not only carried out by the Dutch colonialists, but also by the Rheinische Missiongesellschaft (RMG) Evangelical Preaching Institute. The Simalungun people initially had a high appreciation of education. The respect for

education of the Simalungun people is reflected in the expression: Mulak humbani bona ni reed, (Returning from the Bamboo Tree), means someone who has tried to learn but failed. In the Simalungun people, the place and tools they study consist of a piece of bamboo, a knife with a sharp tip so that it is identified with the bamboo tree (bona ni reed). If a person fails to complete his studies, acquiring knowledge in the form of writing and reading letters 19 (Simalungun letters) and other practical knowledge taught by one's datu (teacher) is very contemptible in the eyes of the community (Siahaan, 1964: 119).

Knowledge of traditional medicine, the ability to read Batak letters and calculate almanacs are mandatory knowledge that must be possessed by someone, especially for those who are related to tasks in the Simalungun kingdoms. Such knowledge is considered capable of increasing the spiritual strength of individuals and can influence others. Simalungun people can see that the skills imparted by Western education can be beneficial and increase one's spiritual strength and authority (sahala).

RMG has built the school to reach the wider community who want to learn reading, writing and arithmetic skills. Initially, the construction of schools for the population did get an amazing response among them, because of the differences in social status. Most people know that they can take advantage of school education to improve their social status. They saw the advantages possessed by the West, namely knowledge and Christianity. Through zending schools and turning to Christianity means that they will acquire knowledge such as zending (E. Verwiebe, 1938:208).

If someone is able and successful in attending school, he can become a school teacher, so that he is included in the status of teachers in society. They could also apply for jobs with the Dutch East Indies government, thereby increasing their status regardless of the traditional Simalungun community structure where they did not get such opportunities.

Among the students who at the beginning of school showed great care and interest, they later withdrew. Apart from that, the residents also attended school to avoid the mandatory work imposed on the population by the Dutch East Indies government. Another reason for attending school is to acquire knowledge and skills for social progress.

In 1928 an important decision was made by the kings of Silimakuta, Dolok Silou and Raya. They stated that since then only Malay or Simalungun language could be used as the language of instruction in zending schools in their area. Thus the Toba language, which was previously a barrier to the people's desire to enter school, has changed the people's desire to immediately enter school. The number of students increased rapidly. Several alumni students who have completed their studies later become school teachers.

Through schools, modern education is applied to Simalungun residents. The high literacy rate means that magazines and leaflets distributed by church organizations such as the Na Ra Marpodah Committee can be read by a large number of local people. The people of Simalungun became smarter, not only about church activities and Christian religious studies, but also about issues concerning the Dutch government. Previously, the Simalungun people only received lessons orally. While Pustaha is only available to selected people who come from the royal family, it is now available to everyone who wants to enter the school that is slowly spreading throughout Simalungun's blood.

Despite the fact that the zending school curriculum emphasizes Christian religious subjects, the quality of education provided is basically higher than the schools opened by the Dutch colonial government. Dutch colonial government schools only provide as far as the third grade, while the zending school educates its students up to the sixth grade. However, in subsequent developments the level of education offered by the Dutch colonial government was getting better.

In 1932 Schakelshool (School of Connectors) was opened in Pematang Raya. This year also Zending RMG together with the Dutch colonial government jointly established a school foundation, and opened a Hollands-Inlandse School (HIS) in Pematang Siantar with teaching staff consisting of seven Europeans and three Batakese (Sinalsal, No. 17, Year II, August 1932, p. 3-4).

A dormitory was also built to accommodate children from out of town. The Dutch policy as far as the education system is concerned among the Simalungun people is to support the school system organized by the RMG.

The colonial government subsidies were given to zending schools with a minimum number of 30 students. Public schools opened by the colonial government did not provide Christian religious subjects as compulsory subjects, as is usually the case in zending schools. The language of instruction used in colonial government schools was Malay. The aim of this school is to educate students to the extent that they are fit for administrative positions in the government.

At the end of 1934 alone in the Simalungun area, there were one hundred and twelve schools managed by Zending RMG with a number of students reaching 9876 students. The schools are:

1. Ninety-seven Zending Volkschools (zending schools).
2. One standard school in Pematang Siantar
3. One Meisies Vervolgschool in Pematang Siantar
4. Eight Vervolgschool schools, namely in Pamatang Tanah Jawa, Dolok Maraja, Pane Tongah, Pamatang Raya, Saribudolok, Nagoridolok, Balata, Parapat.
5. One Hollands-Inlandse School in Pematang Siantar
6. Two Schakelschool schools (Connecting Schools), namely in Pematang Raya and Pematang Siantar.
7. One Frobelschool (Kindergarten) in Pematang Siantar One Normaal Leergang school (Teacher's Course School) in

Pematang Siantar (Sinalsal, No. 51, Year V, June 1935: 8-11).

In subsequent developments, although zending no longer increased the number of schools, it tried to increase the number of students in each school and subsequently applied for subsidies to the colonial government in the context of building maintenance and repairs. According to a report by G. W. Meindersma that in 1938 the number of Zending Volkschools in Onderafdeeling Simelongoen was 95 schools that received subsidies from the colonial government. This is because in some rural areas there is a merger of schools due to a shortage of students (ANRI, SoK Serie Ie No. film reel 21 MvO Meindersma, 1938.)

On the other hand, the colonial government also helped build new public schools that were not religious in nature. At the end of 1915 a private educational foundation was established in Simalungun, which aimed to provide a neutral and modern educational facility for European children. The proposal to establish a government school in Pematang Siantar was hit by several obstacles, so this foundation used another method, namely the government and the community providing subsidies to build a large and modern school building and employing the necessary educators. In 1922 the school was attended by more than 60 students. This school has seven classes.

Education costs, apart from subsidies, are covered from foundation membership fees, donations from large companies and student tuition fees. This school is a prestigious school with a lot of attention being paid to it and showing good quality. His growth was also very rapid (as the first principal in 1918 was Mrs. C. Huykman, who had previously worked as a teacher at the Laren educational foundation school in Laren. She was assisted by Mrs. G. van der Veen).

In 1916 the Hollandsch-Inlandsche School (HIS) was opened and a permanent stone building was completed, the school began accepting students. In 1921, there were 240

pupils in this school, including 32 children of officials. The school provides dormitories which have just been completed. In addition to the Simalungun people who attend this school at HIS, there are also students from other areas, especially from Tapanuli. The available teachers were three European teachers and four native teachers who were stationed at the school (Tideman, 1922: 273).

Children's hostel for traditional officials, built by the local authorities in 1919 with the aim of accommodating the children of traditional rulers and adat leaders who do not live in Pematang Siantar. So they are separated from the harmful influences of village life and they are also engaged in an orderly household life. The director was the first indigenous teacher at the HIS. Director positions get allowances and live freely in this hostel. For the cost of food and housing, the parents of the students are charged a certain amount of money, while the clothes and other expenses of the youths are fully borne by the parents.

Boemi Poetra School Foundation Course, opens a course with subsidies from the city government which amounts to f 3600 per year. Some indigenous youths who could not be accepted into HIS were given Dutch language education.

In addition to the Normaalschool for indigenous teachers with strict dormitories, in the capital Pematang Siantar, there are two grade-2 indigenous schools and a similar school in Commerce. In addition, in recent years four volkschools were established, namely in Bandar Tinggi, in Serbelawan, in Bandar Java and in Purwadadi (the first village of Javanese colonization in Bandar).

In 1921 a school with three teachers of the American Methodist Foundation was founded. These two teachers are Toba people. The number of participants reached one hundred people. It is also accepted that those who are old enough can still attend this education (Tideman, 1922: 274).

Chinese Education, This school building which was built with funds from the Chinese population aims to educate Chinese

children. Efforts to improve the quality of these schools so far have not shown good results.

3.2. End of Dutch rule in Simalungun

The end of Dutch colonial rule as discussed in this study was until 1942, but this study was limited to 1945, namely with the establishment of the Unitary State of the Republic of Indonesia through the Proclamation on August 17, 1945.

The development carried out by the Dutch colonial government in Simalungun as in this study is the development of education through the construction of a Western model school. But besides that, there are also plantations and rice fields, with the aim of improving the welfare of the population.

At the beginning of the 20th century, a movement that led to modern thought began to emerge with the establishment of people's movement organizations and political parties. People's movements that support the national revival movement also occurred in Simalungun, although none of them lasted long. Since 1935, the Indonesian People's Movement (Gerindo) has been established in Pematangsiantar. Unfortunately, because its membership was very limited, according to William Liddle's research, the Gerindo political movement could easily be crushed by the Dutch colonial government (Liddle, 1992: 43).

According to (Reid, 1987: 113-114), in 1935, the inhibiting factors for the Indonesian national movement in East Sumatra were: (a) The large differences in national, racial and religious characteristics as well as the conflicting economic interests among the population. ; (b) The constant absence of ranks of intellectuals and educated leaders who come from the country's children compared to those from other regions; (c) Difficulties in direct contact with each of the movement center administrators are still in place; (d) The conservative indigenous tribesmen generally have no appetite in political matters; (d) The attitude that the kingdom has towards extreme associations in particular and any political statements in general. ; (f) More stringent

measures have been taken by the government since August 1933 to crack down on anti-government activities.

The people's movement never stopped even though the Dutch took firm action against organizational activists in East Sumatra. Newspaper publications sympathized with the struggle of the national movement, and movement figures never stopped carrying out propaganda against the Dutch despite suppressing pressure. The Dutch issued a regulation which was stated in Article 111 RR (Regeling Reglement) which contained a prohibition on politics and organizations that were against the Dutch colonial government.

Socio-political conditions in Indonesia then changed drastically before the entry of Japan, especially after the defeat of the Dutch against the Japanese army. Dutch troops led by Lieutenant General H. Terpoorten as Commander of the Dutch East Indies Army surrendered unconditionally on March 8, 1942 in Kalijati, West Java, to the Japanese army led by Lieutenant General Hitoshi Imamura. The territory of Indonesia which was previously controlled by the Dutch fell into the hands of the Japanese. To expedite its power, Japan then formed a military government in order to assist Japan in the victory of the Greater East Asia War.

The Japanese occupation era removed the dualism system of government, especially in the local government environment. It is no longer known as Europeesch Bestuur and Indisch Bestuur, nor is it the government of the Foreign Eastern Group. The autonomous system was removed, including all autonomous government systems outside Java. Japan also formed a temporary government which was stated in the Osamu Sirei (Law) Number 1 of 1942 which stated that the Dai Nippon army wanted to improve the fate of the Indonesian people who were of the same country and lineage as the Dai Nippon nation. But the Japanese propaganda was only an attempt to exploit the Indonesian people so that the government system implemented by Japan could be effective.

With the surrender of Major General R.T.Overakker in Sumatra in 1942, the Dutch colonial rule in Sumatra ended and was replaced by Japan. On 20 March 1942, the 25th Japanese army headquarters in Singapore appointed mi government employees liter in Sumatra as many as 31 people, all of whom are Japanese. After the Dutch surrendered to Japan, figures who were anti-feudalism in the Dutch era tried to approach Japan with the aim of gaining support in controlling the political government in East Sumatra. Japan provides an opportunity for opposition groups to play a role in supporting the implementation of the Japanese military. But on the other hand, Japan also supported the kings by letting the local rulers run their government system, even though Japan continued to carry out strict supervision.

The Japanese occupation lasted from 1942 to 1945. The proclamation of Indonesian independence on August 17, 1945, was the culmination of the National struggle, and included in Simalungun to realize it.

IV. CONCLUSION

The conclusion of this study is that the educational process in Simalungun during the colonial period was marked by the construction of a Western model school or a European model. The school was built by the Dutch East Indies government, as well as by the private sector, and the RMG Evangelical Mission from Germany. RMG established a zending school which tends to have a Christian religious education curriculum.

The impact of educational development in Simalungun is that a number of school buildings can be seen, ranging from public schools and public secondary schools, as well as schools for the children of indigenous officials. The building has given a new atmosphere in the Simalungun area. The most important impact is the birth of a number of educated people, namely graduates of the modern school, and they are the pioneers of the progress of the Simalungun people. Some of them have entered the world of politics, the

world of bureaucrats, businessmen, and workers in plantations. They are elites who become agents of renewal for their families and society.

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