

Qur'an and Sasak Culture Tafsir on Religious Attitudes in Lombok

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Abstract

One of the traditions still preserved on the island of Lombok is the tradition of using Beruqaq as a place to study or recite the Koran. Beruqaq is a place to receive guests, family deliberations, a place for worship, and even a place for learning and discussion to provoke and motivate residents to learn the Quran and Tafsir. Beruqaq is an alternative because, in addition to a comfortable position, Beruqaq is an alternative. After all, in addition to a comfortable home and being in the open air. Beruqaq is also made a gathering place that symbolizes kinship. In Beruqaq, the Al-Qur'an is submitted as an interpretation of religious attitudes because Beruqaq is considered comfortable and can motivate residents to participate in learning the Al-Qur'an and its performance. Explanations of Al-Qur'an verses are primarily done in mosques and schools, never in Beruqaq or Langgar, which makes the researcher interested in this study. Teaching methods of interpreting the Al-Qur'an by explaining the content of the verses of the Al-Qur'an with discussion and question and answer. The method used in this research is a qualitative research method *descriptive analytical* approach by applying a systematic, directed, and accountable way of working. With the learning model in Beruqaq, community members are motivated to learn the Al-Qur'an because they consider Beruqaq to be a comfortable and attractive place where more and more people, both youth and children who participate in learning the Qur'an so that the traditional learning in Beruqaq is a tradition that needs to be developed and preserved.

[Salah satu tradisi yang masih dilestarikan di Pulau Lombok yaitu tradisi penggunaan Berugaq sebagai tempat belajar atau mengaji. Berugaq merupakan tempat menerima tamu, tempat musyawarah keluarga, tempat beribadah, bahkan tempat belajar dan berdiskusi untuk memancing dan memotivasi warga agar belajar Al-Qur'an dan Tafsir. Berugaq menjadi salah satu alternatif karena selain posisinya yang nyaman. Berugaq juga menjadi salah satu alternatif. Selain sebagai rumah yang nyaman dan berada di alam terbuka, Berugak juga dijadikan tempat berkumpul yang melambangkan kekeluargaan. Al-Qur'an di Berugaq juga disampaikan sebagai tafsir sikap keagamaan karena Berugaq dinilai nyaman dan dapat memotivasi warga untuk turut serta mempelajari Al-Qur'an dan pelaksanaannya. Penjelasan ayat-ayat Alquran terutama dilakukan di masjid dan sekolah, tidak pernah dilakukan di Berugaq atau Langgar, sehingga membuat peneliti tertarik untuk melakukan penelitian ini. Metode pengajaran tafsir Al-Qur'an dengan menjelaskan isi ayat-ayat Al-Qur'an dengan diskusi dan tanya jawab. Metode yang digunakan dalam kajian ini yaitu metode penelitian kualitatif dengan pendekatan deskriptif analitis dengan menerapkan cara kerja yang sistematis, terarah, dan dapat dipertanggungjawabkan. Melalui model pembelajaran di Berugaq, warga masyarakat termotivasi untuk belajar Al-Qur'an karena menganggap Berugaq merupakan tempat yang nyaman dan menarik yakni semakin banyak masyarakat baik remaja maupun anak-anak yang ikut serta belajar Al-Qur'an, sehingga pembelajaran tradisional di Berugaq merupakan tradisi yang perlu dikembangkan dan dilestarikan.]

Keywords: Qur'an; Sasak culture; Berugaq; learning; tafsir

Introduction

Tradition is something that needs to be preserved. There are positive traditions, and there are also harmful traditions; positive traditions need to be developed and even empowered because positive traditions that have existed since ancient times will be able to increase the spirit of life and will have an impact on community unity.¹ The Qur'an even encourages Muslims to maintain the continuity of positive traditions or cultures in society; even in the Qur'an, Surah Ali Imran verse 104 mentions that.

¹ Djianto Pawitro "Prinsip-Prinsip Kearifan Lokal dan Kemandirian Berhuni pada Arsitektur Rumah Tinggal Suku Sasak di Lombok Barat," *Simposium Nasional RAPI*, 76.

And there may spring from you a nation who invite to goodness, enjoin proper conduct, and forbid indecency; such are they who are successful.²

Positive traditions must be embedded in the soul of the nation's young generation, and even these traditions must be introduced in the world of education because education is an investment and determinant of the nation's future. After all, the progress and retreat of civilization in the future, which is the benchmark, is education; one's education determines the formation of personal quality, so education has an essential role in one's self and life, maintaining the traditions of one ancestor is part of the preservation of the culture of the archipelago that needs to be preserved.³

In developing education, educational institutions are needed in the form of formal learning places and non-formal learning places that become places of learning; the tradition of the Sasak community in Lombok in studying the science of the Qur'an, especially the science of interpretation is a tradition of the Sasak community that has been fostered for a long time before the arrival of the maulid day of the prophet Muhammad in understanding the verses of the holy verses of the Qur'an using Berugaq as an arena for learning and interacting with the community and to provoke public interest, especially young people to study the sacred book of the Qur'an.⁴

The tradition of learning the Qur'an in Berugaq is one of the efforts to preserve the environment-based local culture of Sasak Lombok, which is being developed again in Lombok, especially North Lombok. Learning in an open natural environment such as in Berugaq can help the younger generation to advance their creativity in learning and maintaining culture; this learning tradition in Berugaq can also

² Al Quran dan Terjemahan Bahasa Inggris Indonesia, Ali Imran ayat 104, Al Huda Surabaya Jawa Timur.

³ Widianingsih, Ida, Helen Jaqueline McLaren, and Janet McIntyre-Mills, "Decentralization, participatory planning, and the Anthropocene in Indonesia, with a case example of the Berugak Dese, Lombok, Indonesia," *Balancing individualism and collectivism: Social and environmental justice* (2018): 280.

⁴ Zaen Udin Mansyur, "Kearifan Sosial Masyarakat Sasak Melalui Tradisi Melampak di Kecamatan Lingsar Lombok Barat," *Schemata: Jurnal Pasca Sarjana IAIN Mataram* 8, no.2 (2018): 193.

motivate community members to develop the method of learning the Qur'an in the village and the village. Understanding the Qur'an in Berugaq is carried out by learning in the open so that learning the Qur'an can be done casually and in a family spirit; thus, the community can more easily understand the learning material presented; the learning process in Berugaq takes place naturally, not just a transfer of knowledge from teacher to congregation. This tradition of learning in Berugaq can create a new atmosphere in teaching and learning the Qur'an so that with calmness and coolness in learning, the scientific horizons taught by a teacher can be quickly absorbed. Not only that, knowing in Berugaq can also bring up the spirit of kinship and enthusiasm for learning.⁵

The tradition of learning in Berugaq can bring up creative ideas in the world of education, especially knowing the science of the Qur'an, as evidenced by the congregation of the community will enjoy learning even though it is a full day, so later the learning of the Qur'an in Berugaq can increase the potential of each youth in a diverse environment and coexist because sometimes coexisting with different religions is often the cause of a religious conflict, especially for Indonesia which is a multicultural country.⁶

Conflict is a natural conflict in social life with various forms and characteristics. The examples of inter-religious conflicts that have occurred in Lombok are, first, the conflict of burning houses and motorbikes belonging to Buddhist residents in the Ganjar hamlet of Mareje Village, West Lombok; the burning was the aftermath of a misunderstanding between the youth of Bangket Lauk hamlet and residents of Ganjar hamlet in Mareje village due to the sound of firecrackers on Takbiran night, it was a thorn in the side of tolerance; therefore the West Lombok resort police at that time tightened security against several Buddhist places of worship. It is an anticipation of the clash of several residents of Bangket Lauk hamlet with Ganjar hamlet

⁵ Munandar, Aries, Deicy Silvia, and J. Ronny Wenas, "Manfaat Berugak Dalam Siyasi Darurat Bencana Alam Gempabumi di Pulau Lombok-Nusa Tenggara Barat," *Jurnal Dialog dan Penanggulangan Bencana* 10, no.2 (2019): 129.

⁶ Udjianto Pawitro, "Prinsip-Prinsip Kearifan Lokal dan Kemandirian Berhuni Pada Arsitektur Rumah Tinggal Suku Sasak Di Lombok Barat," *Simposium Nasional RAPI X FT UMS. Surakarta: Universitas Muhammadiyah Surakarta* (2011): 9.

¹ in Mareje village, Lembar sub-district of West Lombok. Riots in various regions involving religious communities continue to flare up, although the trigger is very complex regarding economic issues, fanaticism¹ and politics; therefore, the importance of guidance in the form of religious teachings about religious harmony is critical to continue to be fostered, the community needs to be given awareness about the importance of religious harmony.⁷

One of the methods of teaching the Qur'an in fostering religious harmony is to revive the tradition of learning the Qur'an in Beruqaq, namely teaching the Qur'an in the open by sitting in Beruqaq by explaining the content of Qur'anic verses related to religious harmony to the community both children, adolescents, and parents.⁸

The explanation of the interpretation of the Qur'an of religious harmony has been done a lot, both in schools and in mosques. Still, the description of the Qur'anic verse of religious harmony has never been done in a way in the open air in Beruqaq with the method of appreciating the meaning of the Qur'an in the open air or *Qauniah* appreciation. It makes researchers interested in researching the model of learning interpretation in the open air in Beruqaq in shaping religious harmony in North Lombok, Indonesia.⁹

The Qur'an and Local Cultural Wisdom

The word culture comes from the Sanksakerta language, namely *buddhi*, which means Budi or mind, and the word power. Koentjara Ningrat defines culture as the worldview of a group of people in the form of behavior, beliefs, values, and symbols they accept; all passed on from one generation to the next.

The Qur'an was revealed in a society with culture because, before the birth of Islam, the Arab community had diverse beliefs and cultures, such as the *Saba'iyah*, a people of the Qothon nation who believed that the sun and stars were God who had power. Hence, they had a culture that worshiped the sun and stars; in Mecca, before the

⁷<https://regional.kompas.com/read/2022/05/06/080801078/insiden-antar-warga-di-desa-mareje-lombok-barat-gub>.

⁸ Junaidi Abdillah, "Radikalisme Agama: Dekonstruksi Tafsir Ayat-Ayat Kekerasan dalam Al-Qur'an," *Kalam* 8, no.2 (2014): 291.

⁹ Lenni Lestari, "Mushaf Al-Qur'an Nusantara: Perpaduan Islam dan Budaya Lokal," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 1, no.1 (2016): 187.

arrival of the prophet Muhammad, the Jahiliyah had a culture of worshipping idols and the idols they placed around the Kaaba; then, after the arrival of Islam; this negative cultural culture was changed into a positive artistic culture, some cultures are rejected by Islam such as worshipping idols, a father can inherit his wives to his sons, there is also a culture that is refused, namely burying alive the daughters they have. There is also a culture that is supported by the Qur'an, namely helping each other in kindness, generosity, and caring for the surrounding community; in the Quran letter Ali Imran, verse 104, it is stated *that*

And there may spring from you a nation who invite to goodness, and enjoin proper conduct and forbid indecency such successful.¹⁰

In tafsir al Misbah by Quraish Shihab, it is stated that this verse instructs Muslims always to convey the teachings of Islam and to maintain culture; the sentence *Ma'ruf* interpreted by Quraish Shihab is a positive culture that needs to be maintained and leave negative culture, culture will experience development and change in each place so if the culture is by religious values then accept it and if it is not in accordance then reject it.¹¹

Wali Songo preached with local cultural wisdom such as often found at the arrival door plastered *Gapura*, whose origin comes from Arabic, namely *Gofuro*, which means forgiveness. *The Gafura* building used to be placed at the arrival door at the mosque so that anyone who entered the mosque had entered the *Gofura* or forgiveness.¹² As found in the Qur'an Surah Ali Imran verse 97, namely: *Whoever enters it should be safe.*¹³

¹⁰ Al Quran dan Terjemahan Bahasa Inggris Indonesia, Ali Imran ayat 104, Al Huda Surabaya Jawa Timur

¹¹ M. Huda, Thorokul, Eka Rizki Amelia, and Hendri Utami, "Ayat-Ayat Toleransi Dalam Al-Quran Perspektif Tafsir Al-Misbah Dan Tafsir Al-Azhar," *Tribakti* 30, no.2 (2018): 273.

¹² M. Hasdin Has, "Kontribusi Tafsir Nusantara Untuk Dunia (Analisis Metodologi Tafsir al-Misbah Karya M. Quraish Shihab)," *Al-Munzir* 9, no.1 (2018): 79.

¹³ Al Quran dan Terjemahan Bahasa Inggris Indonesia, Ali Imran ayat 104, Al Huda Surabaya Jawa Timur

The Quran is very supportive of positive culture, and the Quran recommends maintaining this positive culture. Wali Songo's Islamic preaching in Java also used a cultural approach to spreading Islam.¹⁴

Teaching Quranic Interpretation with a Local Cultural Approach

The understanding of the community in the field of Qur'anic knowledge is minimal, so new ideas and concepts are needed in teaching this Qur'an. The interest in learning religion citizens in Gondang village is very high; they want to learn casually, and without being bound by time, and with a family atmosphere, they are less interested in learning with time as formal time for students and students to learn, namely from morning to noon. They study at Beruqaq after they return from work from their daily routine and study after they come home from work from their daily routine work.

Residents who want to learn are not required to come to study every day; they are free to choose whenever they want to learn, and the choice of Beruqaq as a place of learning is the desire of residents who do not wish to be bound by the rules of attendance and study time, they are interested in learning in Beruqaq comes from their respective awareness of the importance of learning religious knowledge, especially the inside of the Qur'an.



Picture of the discussion and learning atmosphere at Beruqaq

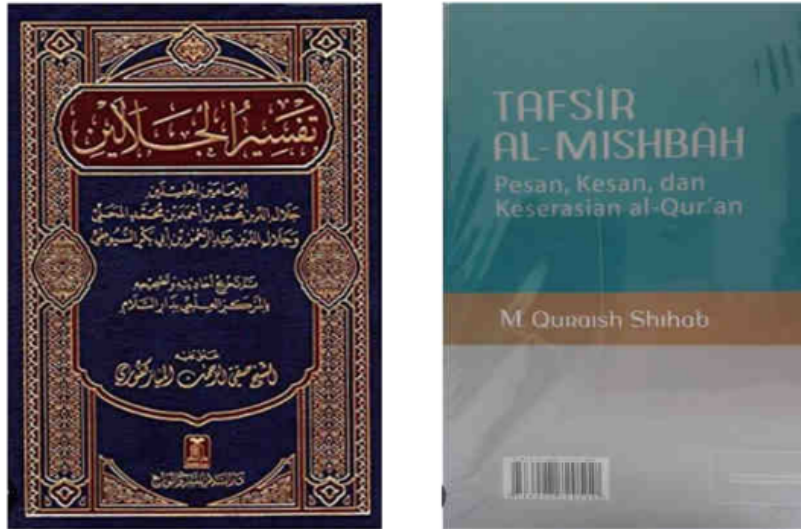
¹⁴ Rusmana, et al., "Tafsir Ayat-ayat Sosial Budaya: Tafsir Maudhui terhadap Ayat-ayat al-Quran yang Berkaitan dengan Budaya, Sejarah, Bahasa dan Sastra," (2014).

As conveyed by Ustaz Murtado in his interview with researchers, he is a tafsir teacher in the Gondang community of North Lombok, he said that in teaching the interpretation of the Qur'an about religious harmony in the community there are several ways that are often used by teachers, namely, the first Tahfizh method is a teaching method by memorising short verses in the Qur'an, the community is taught about the science of the Qur'an and an explanation of the short verse, then the teacher explains by opening the book of *Jalalain* interpretation of the verse. The second is the classical method, which is a method of teaching and learning in the form of study groups in Berugaq that have been available, they consist of teenagers, and some fathers, the teacher explains in front of them and they hear the explanation of the teacher, the third is Halaqah where students are grouped into several groups then the teacher gives a theme about the interpretation of religious harmony to be discussed, the fourth method is the Sorogan method, which is learning how the teacher gives a lecture by reading the book of interpretation then the students hear the explanation of the teacher.



Picture The interest and enthusiasm of the community in learning at Berugaq

Among the books that are the reference sources used and taught is the *Kitab Tafsir Jalalain*, authored by Imam Jalaluddin Al Mahalli and Imam Jaluddin Assayuti, as shown in the picture.



Tafsir Jalalain

In terms of meaning, *Jalalain* means two Jalals, which *Jalalain* is taken from the names of the two authors of the interpretation book, namely Jalaludin Muhamad Bin Ahmad and Jalaludin Al Suyuti; Jalalain's interpretation is compiled by two great scholars who are experts in their fields, Jalalain's interpretation is *email* interpretation or interpretation that is summarised by the *Tahlili* method, namely voicing verse by verse according to the starting of the verse in the Ottoman Mushaf, Imam Jalaludin al Mahally compiled the interpretation starting from Surah al Kahfi to Surah a Nas and Al Fatehah. In contrast, Imam Jalaludin As Suyuti compiled the book of Jalalain's interpretation from Surah al Baqarah to Surah al Isra'.

Tafsir Jalalain is composed of lines of writing arranged with a concise explanation of the meaning of the language; however, the difference between the text of the Qur'an and the interpretation lies in parentheses that explain the importance of the interpretation of the verse so that the text of the Qur'an is in two parentheses, while the interpretation and explanation without parentheses.¹⁵ The reason why tafsir Jalalain is chosen as a reference in teaching tafsir in Beruqaq is

¹⁵ Muqoyyidin, Andik Wahyun. "Kitab kuning dan tradisi riset pesantren di nusantara." *IBDA: Jurnal Kajian Islam dan Budaya* 12, no.2 (2014): 129.

because this tafsir is concise and easy to understand by the community; the sentences are simple and exciting for those who read it, so most of the boarding schools in Indonesia and even recitations - recitations of the interpretation of the Qur'an in the middle of the community make this tafsir as a reference in the study of the Quran.¹⁶

Among the reasons for choosing tafsir Jalalain as a source of learning tafsir in Islamic boarding schools are:

- a. The content of the tafsir is not wordy (it is a concise tafsir book);
- b. The interpretation is easy to understand;
- c. The Tafseer (*tafsir*) mentions the *raajah* (strong) opinion from the various existing ideas;
- d. The commentary briefly mentions the *I'rab* and *Qira'at*.

Tafsir Al Misbah

Muhammad Quraish Shihab is an Indonesian Muslim scholar of Arab-Bugis descent. He was born on 16 February 1944 in Rappang, South Sulawesi. His father, Abdurrahman Shihab, was a scholar and professor at the Alauddin State Institute of Islam in Makassar. Quraish Shihab is one of the essential figures in the world of Islamic scholarship in Indonesia. He served as Minister of Religious Affairs of Indonesia in the VII Development Cabinet in 1998.

The full name of the author of tafsir al Misbah is Muhammad Quraish Shihab, born in Rapang, South Sulawesi on 16 February 1944. He is the fourth son of a great scholar, the late Prof H. Abd Rahman Shihab, a professor of exegesis and former Rector of UMI and IAIN Alauddin Ujung Pandang, even as the founder of the two universities.¹⁷ Tafsir Al-Mishbah is a complete and in-depth interpretation of the Quran and provides explanations that readers easily understand. It is also known as an Indonesian-coloured interpretation of the Quran because it allows for descriptions relevant to Indonesian people's lives.¹⁸

¹⁶ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *el-Umdah* 1, no.1 (2018): 25-42.

¹⁷ Bambang Irawan, "Tafsir Ayat-ayat Kasih Sayang dalam Masyarakat Plural," *Jurnal Theologia* 23, no.1 (2017): 85.

¹⁸ Dyah Nur Diana, "Toleransi Dalam Kehidupan Antar Umat Beragama (Studi Komparatif Tafsir An-Nur, Tafsir Al-Azhar dan Tafsir Al-Mishbah)," (2018).

Method

The method used in this research is qualitative; the qualitative method is a research method used to understand and explain phenomena in depth through interpretation and analysis of non-numerical data. Researchers can explore the complexity and depth of the Qur'an and Sasak Lombok Culture through a qualitative approach and understand understanding, attitudes, and collaborative efforts. The researcher also identified the facilitating factors in the cultural tradition of teaching tafsir in Berugaq and analyzed the impact and changes resulting from the learning culture in Berugaq. The qualitative method in this study also allowed the researcher to notice the cultural differences and similarities that emerged in thoughts, beliefs, and practices between the individuals or groups involved. The researcher can also reveal the social, political, and cultural contexts that shape interfaith dialogue.¹⁹

The researcher considers the qualitative method a very relevant and practical approach to researching the culture of togetherness in learning through dialogue and learning in Berugaq. It allows the researcher to explore the complexities of discussion, understand individual experiences, and explore meaning in the context of culture and learning. Using qualitative methods can provide valuable insights to promote understanding of forgotten cultures in learning the Qur'an.²⁰

In the context of this research, qualitative methods can be used to explore a deeper understanding of the Qur'an and culture in the perspectives, experiences, and interactions between individuals to explore information about the content and content of the Qur'an. Data is collected using interviews, participant observation, document analysis, and involved observation. In this case, the researcher will interact with individuals or groups involved in this Qur'an and Sasak culture research, listen to their experiences, analyze the dialogue, and examine the social, cultural, and historical context in which the discussion occurs. In this research on Qur'an and Sasak culture on tafsir learning in Berugaq, interviewees may include individuals or groups of different ages and generations involved in the dialogue. There are several interviewees in the research, namely:

¹⁹ J.W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Method Approaches* (SAGE, 2014).

²⁰ Aji Luqman Panji et al., "Pendidikan Islam dengan penanaman nilai budaya Islami," *Jurnal Pendidikan Islam Al-Ilmi* 6, no.1 (2023): 23.

1. Youth Community Member's interviews with youth community members aimed to provide insight into the cultural practices of learning Qur'anic knowledge in Berugaq and their experiences related to this tradition. Through these interviews, researchers can understand their views on the importance of preserving the culture, the obstacles they face, and the benefits resulting from the development of the culture.
2. Religious figures or religious leaders interviews with religious leaders, such as Imams and other spiritual figures, can provide perspectives on their role in facilitating the development of Sasak culture. Religious leaders often have significant influence within their communities, and interviews with them can reveal their views on preserving Sasak culture.
3. Community leaders are also individuals or groups actively involved in promoting and encouraging the development of Berugak's learning culture as a unique culture. Interviews with activists can provide an understanding of their motivations, the strategies they use, and the results that have been achieved in their efforts to strengthen mutual understanding of Sasak culture.
4. Some teachers who teach at the boarding school and teachers who teach at the outdoor school were interviewed because they were related to the teaching and learning process at Berugaq.²¹

This research uses a phenomenological approach to determine the phenomena that occur in an area; among the sensations that arise that researchers examine are phenomena about culture in an area; in this paper, the focus of research is related to Sasak Culture in the Learning Tradition of the Qur'an and Tafsir in Berugaq.

The study results are expected so that people can understand how important it is to maintain local traditions and culture, especially the culture of using Berugaq as a place to learn the Qur'an. This research is expected to solve the problems related to local culture,

²¹ Djianto Pawitro, "Prinsip-Prinsip Kearifan Lokal dan Kemandirian Berhuni pada Arsitektur Rumah Tinggal Suku Sasak di Lombok Barat," *Simposium Nasional RAPI X FT UMS, Surakarta: Universitas Muhammadiyah Surakarta* (2011): 8.

namely Sasak culture in Lombok. ¹ The data researchers get is accurate and authentic because researchers meet directly and face-to-face with informants to interview and dialogue with them. Furthermore, researchers describe the object systematically and record all matters relating to a comprehensive picture of the Qur'an and Sasak Culture in the Tradition of Learning the Qur'an and Tafsir in Berugaq and its Implications for Religious Attitudes in Gondang Village, North Lombok. ¹²²

As for obtaining the data needed, the researcher uses the steps, among others, as follows:

1. Observing the research site in this research has an essential purpose and function in collecting in-depth and contextual data. The primary purpose of observation is to observe and record behavior, interactions, and situations in the research context. By making direct observations, researchers can better understand the phenomenon under study. In addition, observation also allows researchers to obtain contextualized data. By directly observing the situation or interaction, the researcher can understand the social, cultural, and environmental context in which interfaith dialogue occurs. Observation helps researchers identify factors influencing conversation, such as body language, facial expressions, attitudes, and group dynamics. ¹
2. Conducting face-to-face interviews with the parties concerned. Through interviews, researchers can extract information that is difficult to obtain through other methods, such as observation or document analysis. Interviews allow researchers to interact directly with research participants and receive news from them.
3. They are taking notes by documenting the results of field findings and analyzing the data that has been obtained. Documentation provides a data source to explore, while analysis allows the researcher to understand and interpret the data. These two components work together to comprehensively understand

²² Saptaningtyas, "The local wisdom of Sasak traditional architecture in Lombok Island," *Sustainable Lombok: The Rich Nature and Rich People in the 21st Century* (2005): 177.

interfaith dialogue, analyze patterns, understand context, and reveal valuable insights.²³

The location in this study is in the village of Gondang North Lombok, researchers chose the town of Gondang North Lombok because, in this village, there is a tradition of using Berugaq as a community learning space that attracts the interest of community members. After all, it is in an open, natural place and learning voluntarily, and residents consider this part of the recitation in studying the verses of the Qur'an.²⁴

Result

Learning Traditions in Berugaq in Sasak Culture

Berugaq is a building made of boards and bamboo, which usually a place to chat and relax with family, a place to receive guests, a place for deliberation, and even Berugaq is a place for traditional and religious events such as a place of dhikr and a place to hold recitation between families. Even Berugaq is used as a place for circumcision and other events. Berugaq has different sizes; some are called *Sekenam*, which is Berugaq, which has six poles. There is Berugaq, called *Sekepat* or Berugaq, which has four bars. Berugaq *Sekenam* is more extensive than Berugaq *Sekepat*. In tourist areas in Lombok and on the beach, Berugaq is used as a place to sit and rest while looking at the beautiful natural scenery.

Each hamlet has its tradition in utilizing this Berugaq. Some use this Berugaq as a place to receive special guests, Some use Berugaq as a place to welcome special guests, some use Berugaq as a place for traditional discussions, and some use it as a place to carry out religious activities such as a place for Dhikr and a place for religious activities such as learning to read the Qur'an and learning other religious sciences Berugaq is a place that is a symbol of kinship for the Sasak people because Berugaq is a special place outside the house so that anyone who sits in Berugaq has a feel of intimacy and a thick family feel, therefore

²³ Lalu Murdi, "Sejarah lokal dan pendidikan karakter (Tinjauan dalam kearifan lokal masyarakat Sasak Lombok)," *Fajar Historia: Jurnal Ilmu Sejarah dan Pendidikan* 1, no.1 (2017): 52.

²⁴ Pujianto et al., "Berugaq sebagai identitas arsitektur desa tanah Petak Daye, Lombok Utara," *Media matrasain* 14, no.1 (2017): 19.

Berugaq is also used in dialogue between residents and dialogue between religions.²⁵

The benefits of Berugaq can be felt directly in the learning process because the learning process requires a two-way communication process to achieve the exchange of ideas, discussion, and opinions in discussing the content and content of the Qur'an, especially about many things about Islamic law, about the importance of religious tolerance and even about procedures for worship such as procedures for Wudu' and prayer. This method of discussion and learning in Berugaq involves a meeting between individuals or groups of people directly involved in learning the Qur'an, in which views are shared, and a deeper understanding of the beliefs, practices, and values of the religions is developed.

The dialogue is relaxed and full of family spirit, aiming to relieve boredom and motivate people to respect, cooperate, and understand each other from different scientific backgrounds. Through this tradition of learning in Berugaq, we can bridge differences and overcome and build harmonious relationships in a multicultural and multireligious society.²⁶ Dialogue between citizens through discussions in Berugaq plays an essential role in providing understanding to citizens in building peace, reducing conflict, and promoting interfaith harmony in an increasingly connected and complex world because a sense of religious knowledge has an essential role in a multicultural and multireligious society. Among these roles is that it can increase understanding and respect between citizens, learning in Berugaq allows citizens from various circles to understand each other, build more profound knowledge about beliefs and practices in carrying out religion, and respect differences with existing traditions.

Preserving the culture of learning in Berugaq can reduce prejudice and distrust between residents and reduce the value of friendship between residents. Another role of maintaining the culture of

²⁵ Heru Subiyantoro, "Wujud Kebudayaan Dengan Konteks Lingkungan Hidup Masyarakat Lombok Dalam Arsitektur," *Border: Jurnal Arsitektur* 1, no.2 (2018): 12³

²⁶ Udjiyanto Pawitro, "Prinsip-Prinsip Kearifan Lokal dan Kemandirian Berhuni Pada Arsitektur Rumah Tinggal Suku Sasak di Lombok Barat," *Simposium Nasional RAPI X FT UMS, Surakarta: Universitas Muhammadiyah Surakarta* (2011): 8.

learning in Beruqaq is that it can foster a sense of harmony and mutual help among residents because sitting together in a discussion group between residents in Beruqaq can create awareness of the importance of togetherness, mutual respect, and harmony in society. This sense of togetherness can help build harmonious relationships and overcome tensions and conflicts that may arise due to differences in understanding and understanding that can occur. Preserving a culture of learning in Beruqaq can also encourage community cooperation in tackling social issues, finding sustainable solutions, and realizing positive societal change.

Through these roles, there will be a sense of togetherness, the sharing of knowledge, and religious understanding between citizens that can encourage a sense of tolerance with other religions to build peace amid religious diversity in society. Discussions and learning in Beruqaq play an important role, especially in areas of significant religious diversity because North Lombok is an area that has various cultures and traditions and even consists of several religions, such as Muslims, Hindus, Buddhists, and Christians, who live side by side in one area. In this context, learning the Qur'an and tafsir by developing long-established cultural traditions, such as learning in Beruqaq, is crucial in promoting harmony between citizens and mutual understanding between different communities. Among the benefits of preserving this Beruqaq culture are:

First, the tradition of learning the Qur'an in Beruqaq held in North Lombok can help strengthen and strengthen the relationship between residents. Discussing, learning, and sharing experiences can build a better awareness of differences to reduce prejudice between residents.

Secondly, the preservation of the Beruqaq learning culture has an essential role in promoting an ancestral culture that has existed since ancient times in multicultural societies such as those in North Lombok, in that learning can create opportunities to understand and explore religious knowledge which can unwittingly generate a sense of cooperation in social and spiritual activities. It helps to reduce conflicts between communities and creates a harmonious atmosphere between different communities.

Thirdly, the preservation of the culture of learning in Beruqaq also has the potential to encourage cooperation in addressing social

issues faced together, encouraging people to fight poverty, creating social justice, preserving community traditions and culture, and promoting peace. Learning in Beruqaq can allow people to collaborate to strengthen essential pillars in building an equitable and sustainable society.

Learning in Beruqaq can strengthen human values and uplift and promote the importance of compassion, equality, tolerance, and peace recognized by all religions. It helps to build deeper understanding and strengthen social bonds among the religiously diverse communities in North Lombok.²⁷ This cultural practice of Qur'anic learning in Beruqaq is essential in promoting tolerance, harmony, and cooperation between communities. It is crucial in creating harmonious communities, reducing conflict, and building sustainable peace in a region with rich religious diversity.

Discussion

Tafsir Learning Tradition in Beruqaq About Religiousness

One of the comfortable places to learn and study knowledge is Beruqaq. Still, because the learning system in Beruqaq is separate from the time and curriculum as in formal education, the participants are also many citizens aware of the importance of knowledge, especially religious knowledge. Learning in Beruqaq is learning with an open-air approach as one of the primary learning resources, and the approach used in studying diversity here is a thematic approach that combines theory with observation and practical experience directly in the field so that students can freely and broadly construct their learning understanding.

The Beruqaq Qur'an learning system is carried out by explaining the meaning and content of the Qur'an while telling stories in the Qur'an by taking nuances from nature and the environment by thinking and contemplating the contents of the universe accompanied by independence and maturity developed by providing as many learning

²⁷ Asmadi et al., "Pola Permukiman Tradisional di Wilayah Masyarakat Hukum Adat Wet Semokan Kecamatan Bayan Kabupaten Lombok Utara," *Jurnal Planoearth* 3, no.2 (2018): 69.

experiences as possible to students, to learn to interact with the surrounding nature.

The development of Beruqaq in the village of Gondang North Lombok has supporting factors and inhibiting factors in increasing the interest in learning of residents in the town of Gondang North Lombok. The supporting elements are, first, the students who learn to have a high spirit of learning in school and the community's support in implementing the learning culture empowerment program in Beruqaq in the village of Gondang North Lombok. The inhibiting factor is the lack of a Beruqaq area for learning, so several Beruqaq buildings are needed to accommodate residents who want to learn in addition to the location a little far from residential areas. One of the obstacles is the need for adequate mobility. Some residents have busy lives, making them too lazy to participate in natural school activities. The weather conditions are very erratic, such as the rainy season, creating learning activities in Beruqaq.

Beruqaq is a place outside the home also made as a gathering place for one family. A business to receive guests in one family, with the collection of meetings held in Beruqaq, will unwittingly bring up ideas or programs that can advance the community. The opinions or idea stems from Beruqaq through sitting and gathering together in Beruqaq. The tradition of sitting in Beruqaq can birth to creative and positive statements related to progress and development and improving the quality of society. The use of Beruqaq as a place to sit and gather in the Sasak tradition will form a network of kinship and friendship through the symbols of Sasak culture in North Lombok. Using Beruqaq can be utilized as a place and forum for learning. Thus, Beruqaq is a place for the emergence of ideas for citizen opinions that describe issues that develop in communities with different characters, educational backgrounds, and even religions. Creative ideas are formed in community development through casual dialogue in the open air, such as in Beruqaq. This dialogue casually in Beruqaq will have a strong basis and can be considered amid society. It is very ironic if sitting and discussions are carried out in Beruqaq for hours, but what is produced is chatter that has nothing to do with positive things or things that are not beneficial to society. Beruqaq is a place to sit in the middle of the community and surrounded by nature.

The re-emergence of the tradition of using Beruqaq as a place to learn Qur'anic knowledge positively impacts community members in developing Islamic religious knowledge and other social sciences. Sometimes, the practice of using Beruqaq is used for social interests in advancing the Indonesian nation, such as the actions of certain parties who make Beruqaq a place of domination of the will to other parties, even unfortunate if the chat is only filled by certain circles, and not with residents who want to know the development of social, civic issues, even though they should be able to discuss without any differences with each other.

The culture of using Beruqaq can realize two-way communication that directly meets and meets face-to-face in a family atmosphere if, in other places, there is no two-way communication that has not previously produced changes for the civic life cycle. Suppose the communication process is more related to contracts of specific and momentary interests. In that case, the conversation is individual and closed. Then, it is not in line with the foundation and philosophy of using Beruqaq as a symbol of kinship and intimacy in the Sasak Lombok community. In other words, the communication process carried out in Beruqaq can provide life changes together. As usual among the Sasak Lombok community, the communication process has usually been carried out in the living room of the house or other places, with the use of Beruqaq as a means of learning and communication between residents as an effort to preserve existing traditions will have a positive impact on residents and have significant benefits for the progress of community members.

The word culture comes from the Sanksakerta language, namely *buddhi*, which means Budi or mind, and the word power. Koentjara Ningrat defines culture as the worldview of a group of people in the form of behavior, beliefs, values, and symbols they accept; all passed on from one generation to the next. The Qur'an was revealed in a society with culture because, before the birth of Islam, the Arab community had diverse beliefs and cultures, such as the *Saba'iyah*, a people of the Qothon nation who believed that the sun and stars were God who had power. Hence, they had a culture that worshipped the sun and stars; in Mecca, before the arrival of the prophet Muhammad, the Jahiliyah had a culture of worshipping idols and the idols they placed around the Kaaba. After the arrival of Islam, this negative cultural

culture was changed into a positive artistic culture; some cultures are rejected by Islam, such as worshipping idols, a father can inherit his wives to his sons, there is also a culture that is left, namely burying alive the daughters they have. There is also a culture supported by the Qur'an, namely helping each other in goodness, being generous, and caring for each other in the surrounding community.

The tradition of learning in Beruqaq is one of the traditions that use Beruqaq as a place of learning; the practice of learning the Qur'an in Beruqaq is one of the alternative environment-based teaching that is being redeveloped in Lombok, especially North Lombok. Learning in an outdoor environment such as in Beruqaq can help the younger generation grow into humans with a character who can utilize nature and love and maintain the spirit.

The Qur'anic learning system applied in Beruqaq is a tradition in the village of Gondang North Lombok Indonesia, namely learning by using Beruqaq as a place of learning; the teaching method is to explain the meaning and content of the Qur'anic verses while telling stories in the Qur'an by taking nuances from nature and the environment by thinking and contemplating the contents of the universe accompanied by independence and maturity developed by providing as much learning experience as possible to students, to learn to interact with the surrounding nature.

Conclusion

In developing this learning culture in Beruqaq in the village of Gondang North Lombok, there are supporting factors and inhibiting factors in increasing the interest in learning of residents in the town of Gondang North Lombok; the supporting elements are firstly, learning participants who have a high enthusiasm for learning at school because they study in Beruqaq which is a place outside the home; secondly, there is support from the community in implementing the program to launch a learning culture in Beruqaq in Gondang village, North Lombok, and the inhibiting factor is the need for Beruqaq as a place of learning. At the same time, young and old residents are interested in learning.

Beruqaq is a place outside the home also made as a gathering place for one family and a place to receive guests; the collection of meetings held in Beruqaq will unwittingly bring up ideas or programs

that can advance the community; the idea stems from Berugaq through sitting and gathering together in Berugaq, the tradition of sitting in Barugaq can give birth to creative and positive statements related to progress and development and improving the quality of society through, The use of Berugaq as a place to sit and gather in the Sasak tradition will form a network of kinship and friendship through the symbols of Sasak culture in North Lombok, the practice of using Berugaq can be utilized as a place and forum for learning.

Thus, Berugaq is a place for the emergence of ideas for citizen opinions that describe issues that develop in communities with different characters, educational backgrounds, and even religions. Creative ideas are formed in community development through casual dialogue in the open air, such as in Berugaq. The conversation in Berugaq will have a strong basis and can be considered amid society. It is very ironic if sitting and discussions are carried out in Berugaq for hours, but what is produced is chatter that has nothing to do with positive things or things that are not beneficial to society. Berugaq is a place to sit in the middle of the community and surrounded by nature.

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