

# COMMUNITY EMPOWERMENT THROUGH TRAINING AND ASSISTANCE OF USE OF MILK KEFIR TO PREVENT STUNTING

*by* Dr. Hj. Tuti Kurniati

---

**Submission date:** 21-Apr-2020 11:56AM (UTC+0700)

**Submission ID:** 1303409405

**File name:** NING\_AND\_ASSISTANCE\_OF\_USE\_OF\_MILK\_KEFIR\_TO\_PREVENT\_STUNTING.pdf (524.74K)

**Word count:** 4922

**Character count:** 25414

Bujang Perantau. One day this young man got a nut and brought it home. One night he dreamed that the gallum was wrapped in a white cloth which would later happen to be a miracle, which turned into a beautiful princess. The princess invited to love Bujang Perantau, but Bujang Perantau said that no one married them. The princess said: "Cut a piece of parrot and peel the skin and then stretch it in the river, you walk from my pakal from the end. If we can compete on the forehead, the wood means we are married ". The request was fulfilled by Bujang Perantau, and all the conditions were fulfilled, then both became husband and wife.

From the results of the marriage, four children were born, namely Bujang Malapangi, Dewo Tunggal, Putri Gading, and Putri Selaro Pinang Masak. Bujang Malapangi, the eldest child who acts as the base of inheritance and Putri Selaro Pinang, cooks as the youngest child or is also called the tip of the heirs out of the forest to make kampongs and convert to Islam. Both become Bright people. Putri Selaras Pinang Masih lived in Serengam Tembesi while Bujang Malapangi made the first village around the first Makekal river in Kembang Bungo, the second was Empang Tilan, the third was in Cempedak Emas, the fourth was at Perumah Buruk, the fifth was at Limau Sundai, and the last was in Land of Garo now.

The next journey of the jungle people made the figure descendants of Bujang Malapangi as Jenang (person accepted by the Jungle people and others, who function as an intermediary for the Rimbo people who will connect with other people). The most influential Jenang is made by rajo (king), and all matters between the Jungle people and outsiders must involve their Jenang and the king. This jenang becomes a mediator of communication between outsiders and insiders in building interactions following agreed interests (Interview with Tumenggung Yenong, December 14th, 2013).

### **Geography and Population of Rimba People**

Orang Rimba has a relatively large area of life in Sumatra. Starting from Palembang to Riau and Jambi. However, it is indeed most widely found in Jambi. Based on the results of a survey by the Indonesian Conservation Group (KKI) Warsi until 2013, there were 3,500 people in the whole Jungle People in TNBD. They occupy the forest which is then stated in the TNBD area, located on the border of the four districts, namely Batanghari, Tebo, Merangin, and Sarolangun.

Until 2013, there were at least 59 small groups of Orang Rimba. Some have started to live and unite themselves with the life of the surrounding village. But most of them still live in the forest and apply customary law as their ancestors did. In addition to TNBD, Orang Rimba groups are also spread in three other regions. The largest population is in Bayung Lencir, South Sumatra, around 8,000 people. They live along the flow of the fourth tributary (smaller than tertiary rivers), such as the Bayung Lencir River, the Lilin River, and the Bahar River. There are also those living in Sarolangun Regency, along with the Sungai Limun, Batang Asai, Merangin, Tabir, Pelepak, and Kembang Bungo children, totaling around 3,200 people. Another group occupied the Bukit Tigapuluh National Park, about 500 people.

Because it is not close to civilization and modern law, the Orang Rimba has its jungle law according to the legal awareness that grows among them. They call it law as the adat seloka besides the four known laws, four below, eight and conscientious twelve. The areas inhabited by Orang Rimba in the Bukit XII National Park area include, among others, the Serengam River, Terap River, and the Kejasung Besar / Kecil River, Makekal River, and Sukalado River. The names of the areas where they settled refer to the tributaries that are near their settlements for generations (Kebudayaan Indonesia, 2013).

### **The historicity of Rimba People's Religion**

The history of the Anak Dalam Tribe or SAD is still full of mystery, even now no one can ascertain their origin. Only a few theories, and the stories of the mouths of the descendants who can uncover a little of their history which indeed shows that jungle people have been around for a long time. Some of these perspectives include first that their ancestors were Maalau Sesat people, who left their families and fled to the jungle around Air Hitam, TNBD. They were then called Moyang Segayo. While the second perspective, forest dwellers are Pagaruyung people, West Sumatra, who migrate looking for better sources of livelihood. It is estimated that because the security conditions are not conducive or inadequate food supply in Pagaruyung, they also settled in the forest which later gave birth to descendants until now (Interview with Tumenggung Yenong, December 24th, 2013).

This second perspective is strong regarding language because there are many similarities between the language of the jungle and Minang. The Orang Rimba also adheres to a matrilineal system, the same as the Minang culture. Also more surprising is that the Orang Rimba are familiar with the Nang Delapan Law, consisting of four and upward and four down laws known in the Minang realm. Whereas in Tanah Datar District as the center of the Pagaruyung Kingdom itself, there is an area, namely Kubu Kandang. They are thought to migrate to several regions of western Jambi.

Whereas the behavior of the Orang Rimba which is a backward or stronghold, according to Tumenggung Serengan, is due to hundreds of years of their ancestors living in the middle of the forest, not knowing civilization. Their lives are very close and depend on nature. "We breed in the jungle, eat betel, hunt, and mix natural medicine so that we forget the village civilization. We formed into Orang Rimba," he said.

They live seminomadic because their habits move from one place to another. The goal can be "build up" or move when there are residents die, avoid enemies, and open new fields. Orang Rimba lives in huts, called sesudungon, forest wood buildings, bark walls, and roofs of true serdang leaves. Another group occupied the Bukit Tigapuluh National Park, around 500 people because it is not close to civilization and modern law. Orang Rimba has its jungle law. They call it adat seloka. They are every day without clothes, except for genital covering. The house is only thatched roof and wooden walls how to live by eating fruits in the forest, hunting, and consuming water from the river taken with wooden stumps. Their food is not livestock like goat buffalo cows and the like, but deer, partridge, and deer.

Seloka that appears through dreams also gives guidance on social life in the jungle. The rules of Orang Rimba are indeed not far from the Nang Nang Eight Islands brought from Minang. The jungle rule itself prohibits murder, theft, and rape. This is the heaviest prohibition, which if violated will be subject to a penalty of 500 pieces of cloth. The amount of cloth as much as that is considered very heavy, and it is challenging to fulfill, so the Orang Rimba tries to obey (Interview with Depati Nglambo, December 16th, 2013).

In the span of history, it is unstructured according to WARSI's explanation that Johan Weintre, an anthropological researcher from Australia, who also lived in the jungle of Bukit Dua twelve National Park (TNBD), wrote that the Srivijaya Kingdom controlled the Straits of Malacca. He conducted trade and relations social with foreign countries, including China and Chola, a kingdom in South India. Around 1025, the Chola Kingdom invaded the Kingdom of Srivijaya and occupied its territory. Then some residents who do not want to be controlled by invaders, flee to the forest. They were then called camps, building new communities in remote areas.



On this basis, the tribe of children in including the Mongoloid race group is involved in the first migration of Malay proto-humans. They have brown skin, somewhat curly hair, and thick feet. Adult men and women eat betel nut, although there has been a change since the 2000s, especially since the establishment of hill twelve as a national park during the reign of Gus Dur as President (Interview with Depati Nglambo, December 30th, 2013). Another prominent physical feature is the appearance of their teeth which are not well maintained and brownish. This is related to their habit of being small, barely stopping smoking and hair that looks tangled because it is rarely combed and just soaked.

### **Religion in "Building Up"**

Unlike the general Muslim community when addressing death in their midst, jungle people have special diversity. In responding to the deaths that occurred in the jungle community, there was a diversity called "melangun." At present, if there is a death in an area, not all members of the Anak Anak or jungle people join in. In that case, the only thing that goes up is the members of the deceased families who do it. So that this development in practice there has been a change in implementation from the beginning now to be by the awareness of each jungle person, especially in their families.

### **Seloko, Mantera and Besale Religion**

As in Islam recognize specific terms in diversity, the life of the Orang Rimba is also strongly influenced by the legal rules that have been applied in the form of seloko explicitly used as legal guidelines by tribal leaders, especially Tumenggung in making a decision. Seloko is also a guide in speaking and acting as well as in the Suku Anak Dalam community life (Prihatini, 2007). The forms of seloko include:

1. A gold tub with taste.
2. Review the above letter
3. Many shelter leaves
4. Titian galling tenggung country (Not here or not)

In the tradition of jungle people also know besale, the isolation of the Almighty who in this practice they are very respectful of the tradition or amaliyyah. Besale is understood and believed to be an instrument to safeguard and preserve their lives in the midst of a struggle for legal awareness with various comities of the bright (modern) people. Besale words can mean sitting together to ask the Almighty together to be given health, peace, and avoidance from danger (Interview with Depati Nglambo, December 30th, 2013).

### **Doctrine: Trust**

As a manifestation of God, they have faith with the spirit of carrying out besale. This is because their trust is firm towards theological matters — indigenous communities that are very remote as jungle people generally have confidence in the god, their ethnic term, dewo. They believe in the existence of a god who brings virtue if they carry out the rules. On this basis, almost they did not dare to do anything about what was believed to be a prohibition of God, and they were very obedient to the commands of God which then in responding to this belief was known as "abstinence." On this basis, the culture of the tribal children in this is very different from the culture of modern society as it is today (Hamdani, 2009).

### **Religion in Managing Natural Resources**

Orang Rimba which during their lives and all activities carried out in the forest are very well aware of nature and forests as a source of their lives. Forests, which for them are a valuable property, where they live, breed, the source of food, to the place where customs

do apply to them. Besides that Orang Rimba knows the designated area such as Tanoh Peranokon, jungle, fields, sesap, belukor and benuaron. The allotment of the space is the rotation of the use of forest resources from the jungle to lading and then becomes misleading (Interview with Depati Nglambo, December 30th, 2013).

### **Religion in Ukhuwah or Kinship System**

One attitude that should be considered positive for the survival of the jungle is to know the history of their kinship. This is especially the case for the offspring who deserve to be leaders, tumenggung, depati and their rivals. On this basis, the Rimba people kinship system is matrilineal which is the same as the Minangkabau cultural kinship system. Orang Rimba is not allowed to call their wives or husbands by their names, as well as between siblings and siblings and between children and parents. They also do not mention the names of people who have passed away. Calling someone's name is considered taboo by the Jungle People. But what is strange is that they cannot and are strictly prohibited from mentioning the names of women, both children, and married households. Also, the jungle culture of the Jungle People is also familiar with the social coating system. Tomonggong is the foremost leader in their group structure (Interview with Depati Nglambo, December 17th, 2013).

### **Religion Society Social Organization**

Tribal Children Community In living in groups, they are free to live with other groups. But they do not readily change their groups because there are customary laws that govern them. The composition of social organizations in the Suku Anak Dalam community consists of:

1. Tumenggung, conventional head/community head
2. Deputy Tumenggung, Substitute Tumenggung if unable to
3. Menti, Depati, Trial of customary people/judges

Anak Dalam's leadership is not absolute; they are now selected based on the submission of Tumenggung approved by all members. According to Depati Nglambo, the number of groups represented by Tumenggung rose from 3 groups in the 1980s - 2013 there were four tumenggung in the twelve Bukutung forest areas, namely, Tumenggung Terap, Tumenggung Maritua, Tumenggung Amal, and Tumenggung Ngirang (Interview with Theo WARSI, December 30th, 2013).

### **Religion in the Pattern of Food and Clothing**

They already use rice as a staple food every day. Their main staple food in the past was all kinds of tubers that grew in the forest, such as taro, cassava, sweet potatoes, cucumber tubers and game animals such as wild boar, deer, deer, and others. Whereas in their clothing pattern, generally not dressed, but they use cloth loincloth to cover their genitals. In the past, they used loincloths from applied bark or serdang, but because loincloths from the bark often caused pain due to woodlice that entered the skin, they left them and switched to the cloth they bought on the market through the general public. The level of intellectual ability of the inner child can be called still low, and their temperament is generally hard and shy. Although still limited, there has been social interaction with the broader community so that openness to extreme cultural values is increasingly apparent (Interview with Depati Nglambo, December 18th, 2013).

### **Religion in Orang Rimba Communication and Art**

As a person who has minimal assets, including art and technology tools. It seems that according to the jungle cosmology, they are not motivated or tempted to have property.

There are crafts made of bamboo, leaves, rattan, grass, wood, and leather. Such as mats for wrapping goods or as beds, and containers for storing things, for carrying products and for completing customary systems, or as a means of exchanging during marriage ceremonies. In general, when they go to the weekly market or go out of the forest to go to the hamlet, men often wear pants and women cover their bodies, so they don't feel embarrassed, to respect the village culture and to be well received (Interview with Depati Nglambo, December 19th, 2013).

### **Religious Religion and Culture Acculturation of Rimba Communities in National Protective Forests (TNBD) Jambi Province**

In a society that has values, norms and legal basis later referred to as a religion, a clash between the law and the law often occurs in society. In such contexts, it is usually understood as a consequence of a value which then becomes an opportunity on the one hand as well as a challenge on the other side. This happens because influenced by many factors, among others, is the legal awareness factor that occurs between them due to their responsiveness to other laws outside of them including modern law. The frequency, understanding, diversity that is different between them and the dynamics of the problems that occur are indeed very influential on the existence of legal awareness in the community.

In the practice of Islamic religiosity, the awareness of jungle people also occurred from the early 1970s to the reform era and even after the Reformation, which then attracted its existence to the reviewers of the social sciences and humanities, especially regarding Islamic religiosity. Islam for the jungle is to follow what their ancestors said without daring to change anything because changing is believed to bring disaster in their lives.

The jungle communities in the forests of Bukit Dua twelve National Park (TNBD) since the 1970s experienced a tug-of-war, a tight struggle. In the context of religious awareness they encounter great challenges but at the same time as a potentially significant opportunity as a local culture that allows being sold positively as an Indonesian legal culture to preserve. It seems that, in such a case, when for example there is a problem about the completion of modern law, such as traffic law, the jungle people are rigorous and firmly reject the current law or outside law. A policeman who tries to arrest him, for example, for reasons of not carrying a helmet or vehicle registration certificate (STNK), the jungle people answer clearly, not important, because they only buy motorbikes and not others. The principle of jungle refusal is based on substantive laws, the main and useful ones according to them. So that awareness of using a helmet, carrying an STNK when riding a motorbike is considered as not substantive for them, even tends to interfere in riding a motorized vehicle.

In other cases, for example, the jungle people leave the corpses of their families without burying them, even they continue to walk and find a new place for their residence. This is indeed different from Islam in general which has a standard way of addressing people who die. The uniqueness of jungle people exists when they experience a particular legal process, such as a democratic party. The election of leaders among them through the vote of Temenggung is carried out in the middle of the forest. With their version of democratic systems and methods, it turns out they need justification, formal juridical strengthening of modern law so that the inauguration of the selected Tumenggung was carried out in the closest sub-district which was appointed by a subdistrict head or official related to current law.

Phenomena as such is an acculturative portrait between the legal culture of jungle people with outsiders or referred to as modern law. Based on the above event, the jungle of the jungle experienced a big challenge on the one hand and at the same time had a great



opportunity in the religious dynamics of religion on the other side. Chances and problems that occur in the jungle are a result of interaction with modern Islam that is difficult to separate as a whole in the society. It has no comprehensive law that regulates certain people with a static pattern of consciousness, but in every law related to legal awareness that develops among humans, there is always an attempt to dominate and dominate. The law or Islam of the jungle and modern law in the jungle community at hill duabelas (TNBD) seems difficult to unite in particular religious content. What is possible according to the social development of the community, both the jungle community and modern society is the occurrence of a long struggle united with the frame of jungle spiritual empowerment as an Islamic base of the jungle in Jambi, Indonesia. Jungle as an entity that can attract the attention of the outside world from various perspectives as an excellent opportunity for Indonesian archipelago or Indonesian Islam especially those that develop in Jambi province.

### Conclusion

Acculturation of Islamic religion and culture in the protected forest of Bukit Dua Belas National Park (TNBD) Jambi province is a unique religious portrait that is different from the general Islamic community. The Islamic doctrine of the jungle is familiar with the history of the arrival of Islam with an Islamic carrier, Muhammad. In practice, the Islamic religious pattern is very dependent on the teachings of their ancestors without knowing the instructions per Islam in general, such as prayers and other teachings but they are teachings or understandings of the groups or communities they like. In short, the jungle is very dependent on teachings that can enter and influence the jungle of the jungle people. The jungle is an assimilative Islam acculturation of culture between the practice of jungle people with modern people/outside who change the jungle people.

### References

- Hamdani\_unja@yahoo.com (UNSAR), Suku Anak Dalam Jambi, dalam <http://delvinet.wordpress.com/2009/05/17/makalah-suku-anak-dalam-jambi/>, akses pada 5 Des. 2013
- Kebudayaan Indonesia. 2013. <http://kebudayaan.indonesia.net/id/culture/1071/suku-anak-dalam-jambi>, (5 December 2013).
- Manurung, Butet. 2012, Sokola Rimba, Insist Press, Yogyakarta.
- Mertokusumo, Sudikno. 1981, *Meningkatkan Kesadaran Hukum Masyarakat*, Cetakan Pertama, Edisi Pertama, Liberty, Yogyakarta
- Orang Rimba.2018. Pada Juni 2017 sejumlah 200 orang rimba masuk Islam, lihat <http://www.bbc.com/indonesia/majalah-40304342>, (26 April 2018)
- Pandangan Hidup. 2018. Pandangan Hidup Suku Anak dalam di <http://www.wacana.co/2012/11/seloko-dalam-pandangan-hidup-suku-anak-dalam/>, (28 April 2018)
- Perjuangan Orang Rimba. 2018. Perjuangan Orang Rimba Jambi untuk Bertahan Hidup di Tengah Laju Zaman, dalam [https://www.kompasiana.com/rindasan/perjuangan-orang-rimba-jambi-untuk-bertahan-hidup-di-tengah-laju-zaman\\_581c2875ad7e61d97ef69ff1](https://www.kompasiana.com/rindasan/perjuangan-orang-rimba-jambi-untuk-bertahan-hidup-di-tengah-laju-zaman_581c2875ad7e61d97ef69ff1), (26 April 2018)

- Prihatini, Dian. 2007. Makalah "Kebudayaan Suku Anak Dalam". Fakultas Ilmu Sosial dan Ekonomi. Universitas Negeri Yogyakarta, Yogyakarta.
- Scholten, Paul. 1954. *Algemeen Deen*, Hlm. 166 N.V. Uitgeversmaatschappij W.E.J Tjeenk Willink 1954, in Sudikno Mertokusumo, 1981, *Meningkatkan Kesadaran Hukum Masyarakat*, ed 1. Yogyakarta: Liberty
- Soerjono Soekanto, 1982, *Kesadaran Hukum Dan Kepatuhan Hukum*, Edisi Pertama, CV. Rajawali, Jakarta
- Soetomo, Muntholib, 1995, *Orang Rimbo: Kajian Struktural-Fungsional Masyarakat Terasing Di Makekal Provinsi Jambi*, Universitas Padjajaran, Bandung.



## EXERTION OF RECYCLING CABLE TO DEVELOP AN ECONOMIC SELF-CAPABILITY BASED ON COMMUNITY AND AN ENVIRONMENT AVAILABILITY

Mustaqim Makki

STAI Nurul Huda Kapongan Situbondo

email: [mustaqimmakky@gmail.com](mailto:mustaqimmakky@gmail.com)

### *Abstract*

*The community of electric guitar craftsman was made up by a teenager who stayed at the dwelling. He is Totok Hariyanto. His creative guitar had been known as cable guitar. Based on research, the whole of dweller was not native of Bondowoso district. Most of them came from some cities near Bondowoso such as Jember and Probolinggo. Even, some of them came from out of Javanese Island. Unfortunately, view of them did not have a resident identification card. Based on the data, they expect intelligibility statute of their civics because of view of them had not resident identification card. A strategy has been utilized by the researcher to be purposeful paradigm is Participatory Action Research. The researchers had been involved in this social transformation research of the potential construction by marginal residence. The existence of people who have potential creativity in economic development, yet they are not capable of managing their skill because of their material and path is not good enough. I hope that this program can manage them to be more autonomous proportionally and make them be more creative without asking another to help themselves. Finally, by creating the electric guitar and its replica, their life will be more manageable and become autonomous in the view of financial management based on creative economic.*

**Keyword:** *the development, guitar cable, economic self-capability*

### Introduction

#### a. Issue and Dedication Focus

Rumah Singgah is a facility which has been established for the marginal people in Bondowoso. It is established by the Bondowoso District Government in 2009. for 1 Self-made electric guitar with used cable material by the marginal community. 2 A Shelter House is a Temporary Shelter (stopover), located in the Regency Bondowoso is under the Department of Social Protection with the University campus back address accommodate people caught by the Raids by the Civil Service Police Unit (Satpol PP) such as street buskers and beggars around the city of Bondowoso. Then after they were arrested on the street, they were taken to the Shelter House which was provided by the Social Service of Bondowoso Regency. The function of the Shelter House should be a House of guidance by the Social Service to make these marginal people more creative and productive. Coaching through mental construction, entrepreneurship training to develop independent potential. After going through the built process and they (Marginal people) can return to their families. The function of the Shelter House is only a temporary transit place only in the coaching process. However, the reality is that they captured the Satpol PP Raids occupying the Shelter House for years without any intensive and maximum guidance by the Related Service. Among the tens of dwellers of Rumah Singgah, there was one person from the community at the Rumah Singgah house who had the capability to make Electric Guitar and Guitar Blong (conventional guitar). Those guitars were recycled by wires on their frame. So, it made their body looked like an exotic body guitar, and it has art meaning and natural look.

The electric guitar craftsmen were initiated by a young man who lived in Rumah Singgah house named totok Hariyanto. His guitar is better known "GITAR KABEL". The dweller of Rumah Singgah under the auspices of the Bondowoso District Government Social Service. Based on the results of the research are those who live in open houses, the majority are not native to Bondowoso, they come from neighboring cities such as Jember, Probolinggo and some even from outside Java. There are some of those who do not have identity cards. Referring to the Law of Human Rights No. 39 of 1999 article 4 that the right to life, the right of not to be tortured, the right of personal freedom, mind and conscience, the right of human religion, the right not to be enslaved, the right to be recognized as a person according to *Undang undang Hak Asasi Manusia no 39 1999*. In conclusion, their existence in Barak ("Barak" The name of the place of residence for those provided by the Social Affairs Office before changing its name to a Shelter) needs to get significant attention. They also have the same rights and must be treated equally like other people.

Principally, no one desire and aspire to choose the profession of buskers and beggars, they just have problems in terms of economics and families, so they need psychological and mental therapy to foster their confidence. If their existence at the Rumah Singgah is not immediately prioritized by providing assistance and empowerment, the function of Rumah Singgah will be unnecessary, it is just as a shelter to move the place of the marginal. This will make a result in more abandoned residents of the shelter. So with the lack of activity in Rumah Singgah, they tried with their capability to make electric-based cable guitars to fill the time. If they do not develop their creative thinking, it will make them choose the pragmatism activity that endangered other people. Pragmatically, they will think how to find money for their requirements. This causes a very high pattern of dependence on someone and assistance from the agency because of the poverty of his caritas. Preventive actions are required to be concerned with the development of its potential to avoid criminal behavior and improper behavior.

#### b. The Reason For Choosing Assisted Subject

The selection of assisted subjects starts with academic interest in three things: First, the assisted subject is appropriate with the scientific discipline of researchers based on the economy, the opportunity to empower the creative and productive economy on the dwellers of the Rumah Singgah and it is very potential through the creativity of creating electric-based cable guitars. Both soft skills and hard skills owned by the community of Rumah Singgah in the form of their creativity in processing waste of recycled cable into electric guitars and guitar guitars (conventional guitars) did not receive attention from the Bondowoso District Social Service, so the talents were not properly channeled. Even for their daily needs, they are still active as street buskers and begging, their presence in Rumah Singgah becomes unclear and the function of the Rumah Singgah is not effective for those who are caught by the Razia. They should have been placed in Rumah Singgah after getting guidance and empowerment. Therefore, the development of their activity and its development required the assistance.

Third: Most of the dwellers in Rumah Singgah are people who have art and talent skills as electric-based cable guitar craftsmen. However, due to lack of empowerment and lack of instruments make lack of their creativity. Finally, they are still busy with work to meet their daily needs, so that their creativity does not go well. The concern and desire had emerged the community of Rumah Singgah in Bondowoso regency. In conclusion, the community can be independent of the skill of recycling used wires into electric guitars. Because of the lack of tools and material to recycle cables into

# COMMUNITY EMPOWERMENT THROUGH TRAINING AND ASSISTANCE OF USE OF MILK KEFIR TO PREVENT STUNTING

## ORIGINALITY REPORT

1%	%	0%	1%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

## PRIMARY SOURCES

1	Submitted to UIN Sunan Gunung Djati Bandung	1%
	Student Paper	

Exclude quotes	On	Exclude matches	< 1%
Exclude bibliography	On		