



**AN IDEAL LEADER MODEL BASED
ON THE PHILOSOPHY OF 'GUNDUL GUNDUL PACUL'
IN THE PREVENTION OF CORRUPTION CRIMES**

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Abstract:

One of the causes of corruption is unquestionably inseparable from the role and leadership panache of the leadership of an institution or organization in its activities. Leadership appears along with human civilization, along with the times, and leadership can now be seen from various perspectives or points of view. Therefore, there are many definitions of leadership put forward by experts from their respective perspectives. Even so, some of these definitions still point to similarities in leadership itself. The reality is that many leaders do not realize that their leadership style is a role model for their subordinates and their success in realizing the organization and institution they lead. This is evident in the many leaders of state institutions who stumbled on corruption cases because they were not aware of their role as a leader, which resulted in the leaders forgetting their roles and responsibilities as a leader. We can see this from the many leaders who have gone to prison as a result of this is due to committing crimes of corruption that harm the people they lead. It is time for this leadership style to return to a leadership style based on local wisdom as the philosophy contained in the lyrics of the 'Gundul Gundul Pacul', where a leader must not be arrogant, must not be arrogant, a leader must serve those who give the mandate to him and a leader must prosper his subordinates or his people. The methodology used in this article is a sociological descriptive approach to the local wisdom culture of the 'Gundul Gundul Pacul Gembelengan' song lyrics originating from Central Java, Indonesia. The 'Gundul-Gundul Pacul' is a rhyme that appeared in the 1400s and was popularized by Sunan Kalijaga and contains a deep philosophical meaning about the characteristics of a leader. This 'pantun' gives us an idea of an ideal leader who must have high integrity, be completely trustworthy, not arrogant and uphold honor. From an analysis of the meaning of the philosophy contained in the lyrics of the song 'Gundul Gundul Pacul', leaders should be obliged to apply this philosophy in order to avoid criminal acts of corruption, but in reality, many leaders ignore it so that many are caught in criminal acts of corruption.

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1. Introduction

Corruption in this beloved republic has truly become an extremely destructive disease and has devastated the foundations of national life, starting from education, religion, law, and the like. Corruption has ruined the nation's future towards becoming a civilized and great nation. The reason is, due to corruption that has swallowed up billions of rupiah, many of the nation's agendas and nation-building have subsequently become bogged down in concrete and practical implementation. The nation's agenda which includes the construction of school buildings, equal access to free education for underprivileged children, and the like ended up being neglected in such a way, including access to health care for those living on the poverty line. In other words, corruption has undermined our shared dreams and aspirations to become a nation. Corruption has made a significant contribution to the fall of this nation to the brink of collapse. It is conceivable that when state money that should be used for the greatest prosperity of the people is actually being tipped and going into private pockets, it is very possible that development for the livelihoods of many people will fail to be carried out in such a way (Yamin, 2016).

Procurement of government goods/services is the part most affected by corruption, collusion and nepotism. Indications of leakage can be seen from the many government projects that were not on time, were not on target, were not of the right quality and were not efficient. As a result, much of the equipment purchased cannot be used, or the collapse of buildings and the short life span of highway construction because many government projects whose useful life only reaches 30-40 percent of what they should be due to non-compliance or lower than the provisions in the technical specifications. The rampant corruption in the procurement of goods and services can be seen from the 33 corruption cases handled by the KPK in 2005, 24 cases or 77% of which were corruption cases related to government procurement of goods/services. Understanding the definition and modus operandi of corruption in the procurement of government goods/services is important to be able to anticipate and eradicate it. One of the causes of corruption is of course inseparable from the role and leadership style of the leadership of an institution or organization in its activities (Ardisasmita, 2006).

But along with the times, many leaders emerged due to the demands and environmental conditions at that time. During the colonial era, the character of the leaders was formed in the struggle against the invaders. They are fighters who are formed by intellectuals and have ideals that can produce formulations of a national ideology that become the foundations and guidelines for the journey and life of our nation. However, finding the right leader for the present and the future is a challenge that must be met for this nation. Leaders must be able to adapt to the times. Developed countries have leaders who have succeeded in taking advantage of technological developments that have changed the pattern of human life. In addition, leaders must also have high empathy and

commitment to help others regardless of ethnicity, religion or race (Peramesti Kusmana, 2018).

The concept of *'leader'* comes from the foreign word *'leader'* and *'leadership'* from *'leadership'*. A leader means someone who has the ability to organize an organizational activity so that the activity can be carried out efficiently. Furthermore, in order for order to occur in organizational activities, it is necessary to regulate the division of tasks, work methods and the relationship between one job and another. A leader can be interpreted as a title that is carried by someone as a leader who has authority, so the leader must carry out his functions because a leader will become a role model for his subordinates. Leaders have obligations and duties that have been regulated in laws and regulations whose aim is to prosper the community they lead (Haryono, 2003).

The reality is that many leaders do not realize that their leadership style is a role model for their subordinates and their success in realizing the organization and institution they lead. This is evident from the many leaders of state institutions who stumbled on corruption cases because they were not aware of their role as a leader, which resulted in these leaders forgetting their roles and responsibilities as a leader. We can see this from the many leaders who go to prison as a result of this for committing crimes of corruption that torment the people they lead. As was done by several Ministers and governors including the following, Andy Malarangeng, Imam Nahrawi, Idrus Marham, Edhy Prabowo, also Juliari Batubara and several Governors including, Governor of the Riau Islands, Nurdin Basirun, Governor of North Sumatra Gatot Pijonugroho, Governor of Jambi, Zumi Zola, Governor of Aceh, Irwandi Yus, Governor of Banten, Ratu Atut Chosiyah, Governor of Bengkulu, Ridwan Mukti. This condition shows that the rules that have been stipulated in the positive law have all been violated by these corruptors, resulting in misery for the community, even though their oath before carrying out their duties as rulers is ready to prosper the community and obey the applicable legal rules.

The crime of corruption is a crime that is familiar in the midst of society, and this corruption is an extraordinary crime that damages the economy of a country. Corruption in Indonesia is getting worse and more acute, like a malignant cancer that has spread to the cells of public organs, has infected the legislative, executive and judiciary high state institutions so that the Ministry of Justice is also involved in corruption. The perpetrators of corruption are not the poor, but rather public officials with a fairly high level of education who have access and authority in both government and private sectors. Corruptors have a high financial capacity but are weak ethically, morally and legally and have no empathy for the people and nation of Indonesia.

According to Article 2 Paragraph 1 of Law No. 31 of 1999 which has been amended by Law No. 20 of 2001:

"Anyone who unlawfully commits an act of enriching himself or another person or a corporation that can harm the state's finances or the state's economy, shall be punished with life imprisonment or imprisonment for a minimum of 4 (four) years and a maximum

of 20 (two) years and a minimum fine of Rp. 200,000,000 (two hundred million rupiahs) and a maximum of Rp. 2,000,000,000 (two billion rupiahs)."

Article 3 states:

"Any person who, with the aim of benefiting himself or another person or a corporation, abuses the authority, opportunities or facilities available to him because of his position or position which can harm the State's finances or the State's economy, shall be punished with imprisonment for life or imprisonment for a minimum of 1 (one) years and a maximum of 20 (twenty) years and/or a fine of a minimum of Rp. 50,000,000.00 (fifty million rupiahs) and a maximum of Rp. 1,000,000,000 (one billion rupiahs)."

Furthermore, according to a legal perspective, the definition of corruption has been clearly explained in 13 articles in Law no. 31 of 1999 which has been amended by Law no. 20 of 2001 concerning the Eradication of Corruption Crimes. Based on these articles, corruption is formulated into 30 forms/types of corruption. These articles explain in detail the actions that can be subject to criminal sanctions for committing acts of corruption.

From the results of the study, it can be stated that the exemplary leaders of a state institution (exemplary leaders) as role models for their subordinates are still very low as a result of the moral crisis that has occurred in various organizations, not only in a state institution, this has led to rampant crimes committed over and over again, continuously from the elite organizational level to the lowest organization, even at the ministry level and state institutional organizations. The crimes that occurred could be detrimental to the state and people and the integrity of a leader would be lost so that the spirit and authority of a country would be destroyed. Based on the description above, the author argues that exemplary is a form of model that is shown and a commitment that is carried out in their daily activities so that it becomes a role model for their subordinates, which in the end a leader will become authoritative and achieve the goals of the institution he leads. For this reason, in this paper the author provides a leadership model for a leader by applying a leadership style of local wisdom from the philosophy of the song '*Gundul Gundul Pacul Gembelengan*', a Javanese song originating from Central Java, Indonesia to form an authoritative leader, respected and protected from criminal acts. corruption when implemented in their daily activities, because this song has an extraordinary philosophical meaning so that a leader does not fall prey to crimes that torment the people he leads. popular Indonesian or English songs (Sumino, Romadhon, and Gilang, 2023).

The '*Gundul-Gundul Hoe*' is one of the traditional songs typical of Central Java, Indonesia, which is included in the toy song. According to several sources, the song Gundul-gundul hoe is a song composed by Sunan Kalijaga around the 1400s. If you pay attention, this bare-bladed song is humorous but actually has an extraordinary meaning and is satire and advice for rulers or leaders.

2. Research Problems

- 1) Why are there still many leaders who are ensnared in criminal acts of corruption even though the rules regarding the rights and obligations of a leader have been regulated in the applicable laws and regulations with very clear sanctions in these rules?
- 2) How is the leadership style based on the local wisdom philosophy of poetry value in 'Gundul Gundul Pacul Gembelengan' song?
- 3) Why is the leadership style of local wisdom such as the 'Gundul Gundul Pacul' philosophy not applied to the leadership style of the Indonesian State?

3. Methodology

The research method used in this research is research and development. The approach method used is sociological descriptive research on the local wisdom culture of the 'Gundul Gundul Pacul Gembelengan' song lyrics originating from Central Java, Indonesia.

3.1 Leadership Theory

Leadership, according to Tead, Terry, Hoyt, is *"the art of influencing other people to want to cooperate based on the person's ability to provide guidance and direction to achieve the goals desired by the group."*

The definition of leadership, according to Moejiono, is *"the result of one direction which may be because the leader has certain qualities that make him superior among his followers."*

From the several definitions of leadership above, it is clear that there are similarities in the meaning of leadership. If it is concluded that leadership is the ability to influence other people, groups or subordinates, the ability to direct the attitudes and actions of the group, having special expertise and abilities in certain fields needed by the group to achieve group goals.

The effectiveness of a leader will never be separated from his ability to read. Reading is meant here, namely reading the situation at hand and aligning it with the right leadership style so that it can meet the demands of the situation. Adjustment of the leadership style certainly requires ability and determination.

Miftha Thoha, in his book organizational behavior, affirms that a leader is someone who has the ability to lead, meaning that he has the ability to influence other people or groups regardless of the reasons for certain characteristics and behavior (Saputra, 2016).

Three theories of leadership according to experts must be known:

a) Nature Theory

The trait theory is based on the premise that the success of a leader depends on the nature, characteristics possessed, and temperament. So, to be a successful leader requires the personal ability of a leader. The personal ability referred to is nothing but quality with various characteristics, characteristics, and temperament.

b) Behavior Theory

Behavioral theory is based on leadership which is individual behavior when carrying out activities to direct or guide certain groups to achieve goals. In this case, a leader has several descriptions of behavior. Starting from a leader who tends to prioritize subordinates, being friendly, supportive, defending, willing to listen, willing to consult, and thinking about the welfare of his group.

However, there is also a leader who is oriented towards subordinates or production. Leaders who are subordinate-oriented are characterized by an emphasis on the relationship between superiors and subordinates, while leaders who are production oriented tend to be characterized by an emphasis on the technical aspects of work.

c) Situational Theory

According to situational theory, the success or failure of a leader's leadership is determined by the characteristics of the leadership itself. For example, by behaving in accordance with the demands of the organizational situation and the leadership situation one is facing, of course by considering space and time factors.

Situational factors that influence leadership style can be in the form of threats from outside the group, stress levels, task complexity, group norms, and many more.

Those are the three theories of leadership according to experts that must be known. Leadership is not enough to only be seen from one point of view but includes all activities ranging from planning preparation to being able to train new prospective leaders for the future to better cadre formation (Moedjiono, 2002).

3.2 Corruption Crime

The word '*corruption*' comes from the Latin '*corruptio*' or '*corruptus*'. It is further said that '*corruptio*' comes from the word '*corrumpere*', an older Latin language. From Latin, the terms '*corruption, corrupt*' (English), '*corruption*' (French) and '*corruptie/korruptie*' (Dutch) are known. The literal meaning of the word corruption is rottenness, ugliness, depravity, dishonesty, bribery, immorality, deviation from chastity.

M. Dawam Rahardjo gave an explanation regarding the notion of corruption saying that it is an act that violates the law which results in the destruction of the agreed order. The order can take the form of government, administration or management (Hamid & Sayuti, 1999)

Baharudin Lopa quoted the opinion of David M. Chalmers, explaining the term corruption in various fields, namely those related to bribery, those related to manipulation in the economic sector, and those related to the field of public interest. This is taken from the definition that reads "*financial manipulations and delict injurious to the economy are often labeled corrupt*".

3.3 The Philosophical Meaning of the 'Gundul Gundul Pacul Gembelengan' Song

The song '*Bad bare hoe*' was written by Sunan Kalijaga around the 1400s. '*Gundul-Gundul Pacul*' is one of the most popular folk songs among children, especially those who speak Javanese. Although this song sounds funny and witty at first glance, there is a very deep

meaning in it. The message to be conveyed from this song is a warning to leaders. 'Bad' which means head without hair is a figure of speech that describes a head without a crown. While '*pacul*' or '*hoe*' is a tool used by farmers to grow crops. This hoe symbolizes the poor people who live in hardship and suffering.

The Javanese say the hoe is '*Papat Kang Ucul*' (4 loose ones). The glory of a person depends on 4 things, namely how to use the eyes, nose, ears and mouth.

- 1) Eyes are used to see the difficulties of the people/society;
- 2) Ears are used to hear advice;
- 3) The nose is used to smell the fragrance of goodness;
- 4) The mouth is used to say fair.

If those four things are released, then the honor is released.

The first line of this song is '*Bad gundul pacul cul, gembelengan*' and this sentence means that leaders are not just people who wear a crown on their heads, but are someone who can see people who are in trouble and can help them so that their lives can be better.

The second line '*Nyunggi nyunggi wakul kul, gembelengan/nyunggi nyunggi wakul*' literally means carrying a basket on the head, while *gembelengan* means arrogant. This sentence has the meaning of a leader who should be responsible for carrying the mandate of the people, instead, he becomes arrogant and greedy because he feels he has a high position.

The third line of this song is '*Wakul ngglimpang segone dadi sak background*'. '*Wakul ngglimpang*' or basket of fallen means the trust that was originally given by the people is lost. Meanwhile, '*segone dadi sak background*' means rice falling apart in a mess on the page means that everything is wasted and of no use.

So that the meaning of the song '*Bare-Bare Hoe*' is an advice for leaders in carrying out the mandate given by the people. A leader must not be arrogant, arrogant, playful, and also not careful in carrying out the mandate. A leader must be a person who can see the people's troubles and problems in his area, can protect his people and his area, who is willing to listen to the advice of wise people, who prioritizes the trust of the people before himself, and who is fair and wise in leading. A leader is not in a high position and makes people arrogant. On the contrary, a leader is someone who puts the interests of the public above his own head, takes care of the trust carefully and wholeheartedly.

4. Discussion

4.1 Reasons of Leaders Ensnared in Criminal Acts of Corruption

There are still many leaders who are caught in criminal acts of corruption even though the rules regarding the rights and obligations of a leader have been regulated in the applicable laws and regulations with very clear sanctions in the rules

Answering the first problem of what was described above, several theories turned out to be none that included the philosophical values of the local wisdom of the "*Gundul Gundul Pacul*" poem, most of the leadership styles now use more leadership styles as are known in the three theories described above, even though a person should Leaders do

and act to influence their subordinates to achieve their goals with the philosophy contained in the bald bare hoe poem. According to several leadership theories, the success or failure of a leader's leadership is determined by the characteristics of the leadership itself. The meaning is that a leader must have his own leadership style to bring the institution or organization he leads to achieve the goals to be achieved. However, in reality, leadership styles that do not understand the philosophy of the mandate given lead many leaders to fall into criminal acts. From the results of studies in the field, it turns out that many leaders actually use a pragmatic, authoritarian, arrogant style, do not want to be criticized, and justify any means for personal and group interests, deviating from their main goal of prospering the community or the members they lead.

The large number of rulers who are still caught in criminal acts of corruption is due to a leadership style that is still pragmatic, arrogant, arrogant and does not prioritize the values of trustworthiness, does not realize that a leader is a public servant, still has the trait of enriching himself and his group which ultimately does not want to apply philosophical values. contained in the lyrics of the song "*Gundul Gundul Pacul*" which means that a leader is actually not a person who is given a crown, but a hoe carrier to hoe. The aim is to strive for the welfare of its people.

4.2 Local Wisdom-Based Leadership Style Philosophy of Poetry Values in the '*Gundul Gundul Pacul Gembelengan*' Song

As has been described above, if you pay attention, this bare-footed song is humorous but actually has an extraordinary meaning and is a satire and advice for rulers not to be arrogant in leading. The philosophical meaning of this song is still relevant as a style that must be implemented by a leader to achieve the goals he wants to achieve.

Furthermore, the word bald in this song means a leader who has lost his crown, and the hoe symbolizes the four human senses that are not used properly, namely the eyes, ears, nose and mouth. So that it becomes arrogant or arrogant, arrogant and not careful.

In the next lyrics, '*Nyunggi wakul*' means carrying a basket or rice bowl on someone's head. The meaning of these lyrics is that many leaders forget that they are carrying out a mandate which is likened to a basket of rice in their head, many of them deviate from their goal as a leader who has sworn to prosper the community he leads but what happens is that the leader increases wealth for self-interest and his group as a result society becomes miserable.

'*Wakul*' is a symbol of social welfare. Prosperity in question is wealth, resources, and so forth. This means that the head which is an honor is still under the basket belonging to the community. But unfortunately, there are still many leaders who are arrogant toward the people they lead. In fact, his position is not higher than the people he leads.

'*Wakul ngglimpang*' means the basket falls on the head. Segane dadi sak background means that the rice in the basket falls and is scattered. This means that, if a leader is arrogant and arbitrary, then the resources will not be distributed properly. This

is what causes inequality in society. Like rice that has been scattered and spilled on the ground, of course, it cannot be eaten anymore. Likewise, with the mandate carried by a shamanic leader, it will not last long and the mandate will fall, because it betrays the mandate of its people.

These indigenous or traditional leadership styles are still relevant in today's workplace, but they may need to be combined with new approaches in line with the definition of leadership for the 21st century.

The current conditions are full of challenges due to demographic changes and huge expectations for a leader. This may require a new generation of leaders who are a mix of most of the leadership styles outlined above.

As the Chinese proverb says, a wise man adjusts to circumstances, like water forming itself into a jug. The meaning of a jug is a small water container in Java. An agile leadership style is perhaps the highest leadership style needed to lead today's talent and remain based on local wisdom such as the *gundul gundu hoe* philosophy.

The leadership style based on the lyrics of the '*Gundul Gundul Pacul*' song is still very relevant to be implemented in today's conditions because a current leader must be someone who is not arrogant, not arrogant because if a leader acts arbitrarily, arrogantly then resources will not be distributed properly. This is what causes gaps in the midst of society. Like rice if it has been spilled so that it cannot be eaten anymore, the same goes for a leader if the mandate given is misused then he will surely fall, fall because he betrayed the mandate given by the people.

4.3 Leadership Style and its Relation to '*Gundul Gundul Pacul*' as a Local Wisdom

Local wisdom leadership styles such as the '*Gundul Gundul Pacul*' philosophy is not applied in leadership styles as rulers.

From the results of the author's interview with one of the Javanese leaders in North Sumatra, Mr. Sudjarwono, said that the leadership style with the philosophy of the song '*Gundul Gundul Pacul*' is very difficult to apply as long as the leaders do not realize that they as leaders are only people who are obliged to serve those who give the mandate, namely the people. They have an obligation to prosper the people who give the mandate, a leader must not be arrogant, arrogant and enrich himself or his group, a leader must be an example for those he leads and prosper those he leads. Leaders who are less aware of the meaning of the mandate given to them. In addition, leaders are usually bound by promises made to people who appoint them as leaders, causing an obligation to fulfill promises that have been promised before being appointed as leaders.

5. Conclusion

There must be new steps or ways so that leaders are avoided from criminal acts of corruption. It requires a change in the leader's paradigm from a leadership style that is only oriented to the interests of themselves and their groups or a leadership style with

existing theories into a leadership style by applying local wisdom values such as values philosophical values contained in the '*Gundul Gundul Pacul*' poem.

In facing the current era where leaders are full of challenges and enormous expectations from the members or community they lead, a leader must still hold back to the philosophical values of the '*Gundul Gundul Pacul Gembelengan*' song, a song originating from Central Java which is full of meaning to give a warning to leader not to be virtuous or arrogant.

The leadership style based on the lyrics of the '*Gundul Gundul Pacul*' song is still very relevant to be implemented in today's conditions because a current leader must be someone who is not arrogant, not arrogant because if a leader acts arbitrarily, arrogantly then resources will not be distributed properly. This is what causes gaps in the midst of society. Like rice if it has been spilled so that it cannot be eaten anymore, the same goes for a leader if the mandate given is misused then he will surely fall, fall because he betrayed the mandate given by the people.

Conflict of Interest Statement

The authors declare no conflicts of interest.

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