

EVALUATION OF CHRISTIAN CHARACTER VALUE INTEGRATION WITHIN THE CHRISTIAN RELIGIOUS EDUCATION CURRICULUM AT THE PELALAWAN PLANTATION INSTITUTE OF TECHNOLOGY INDONESIA

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ABSTRACT

This study evaluates the integration of Christian character values within the Christian Religious Education (PAK) curriculum at the Institut Teknologi Perkebunan Pelalawan Indonesia (ITP2I). The urgency of this research stems from the academic and moral decline among students, such as low discipline and a lack of structured learning modules, which hinders spiritual transformation. The research problems focus on how the character values are integrated across the context, input, process, and product dimensions, and how a structured module can be designed as a solution. Consequently, the study aims to analyze these four evaluation dimensions and formulate a structured PAK teaching module to optimize character development. Theoretically, this research benefits the enrichment of curriculum evaluation models in vocational technical institutions, while practically providing a standardized framework for lecturers to foster students' integrity. This study employs a qualitative descriptive approach utilizing Daniel L. Stufflebeam's CIPP evaluation model. Data were gathered through documentation, observations, and semi-structured interviews with the Vice Rector, PAK lecturers, and students. The results indicate that character integration in the context dimension appears only symbolically. Input and process dimensions reveal that PAK instruction remains ad hoc and lacks standard modules, leading to fragmented character internalization. Furthermore, product evaluation lacks measured criteria. To overcome these deficits, this study designs a structured PAK module consisting of 16 comprehensive learning sessions covering biblical foundations, personal character development, and professional ethics tailored for the plantation sector. In conclusion, a structured learning tool is crucial to scaffolding moral development and achieving holistic student transformation.

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INTRODUCTION

Character building has become a paramount issue in the contemporary administration of higher education in Indonesia. Universities are tasked not only with producing academically competent graduates but are also fundamentally responsible for nurturing individuals of integrity, ethics, and faith. The rapid advancements in technology and globalization have brought distinct moral challenges among the younger generation, manifested in rising apathy, intolerance, digital media misuse, and a declining concern for spiritual values.

In this context, Christian Religious Education (PAK) plays a crucial role as a vehicle for fostering Christian character rooted in love, honesty, responsibility, and humility. According to Kolibu (2018) and Telaumbanua, et. al., (2026), PAK in higher education aims to comprehensively shape students' spirituality, character, and morality, rather than merely transferring cognitive knowledge. Furthermore, the efficacy of PAK in constructing student identity is heavily determined by how consistently the curriculum is operationalized through the exemplarity of educators and the provision of relevant instructional media (Sondag, et al., 2026).

The Pelalawan Plantation Institute of Technology Indonesia (ITP2I), established in 2016, bears a profound responsibility to produce exceptional human resources who are not only highly skilled in plantation technology but are also morally and spiritually mature. However, preliminary observations and pre-research indicated a substantial gap between the ideal goals of PAK and the empirical reality on campus. Symptoms of declining academic discipline and moral sensitivity were observed among students, including inattentiveness during lectures, excessive use of smartphones during class, procrastination of assignments, and dishonest behavior, such as providing fabricated excuses regarding academic obligations. This problem is further exacerbated by the time constraints of PAK lecturers, who hold dual roles outside the campus (such as senior pastors or church administrators), rendering student mentorship sporadic and inconsistent.

The absence of standardized, systematic, and structured instructional guidelines—such as a formal PAK teaching module—causes the inculcation of Christian character values to be conducted on an ad hoc basis, varying significantly across different classrooms; therefore, this research carries a high level of urgency to safeguard the moral quality of graduates. If this discrepancy is left unaddressed without a profound evaluation, the function of PAK as a moral foundation will inevitably shift into a mere formality to satisfy academic credit (SKS) requirements. Consequently, a tactical step in the form of a comprehensive curriculum evaluation is imperatively required to address the primary research questions regarding how the character value integration at ITP2I performs across the dimensions of Context, Input, Process, and Product, and how a structured PAK curriculum module can be designed as the most optimal solution (Aristya, et al., 2023).

Grounded in these issues, this study specifically aims to analyze and thoroughly evaluate the four dimensions of the CIPP model within the aforementioned moral integration while simultaneously formulating a structured 16-session PAK instructional module tailored to meet the moral competencies of students at ITP2I. The successful achievement of these objectives is expected to offer theoretical benefits by enriching the body of knowledge in curriculum management, particularly regarding the application of the CIPP evaluation model within vocational and technological higher education institutions. Practically, this study is also designed to provide a tangible contribution as an applicable input and recommendation for the academic management of ITP2I and the instructors, utilizing the structured module framework as a standardized, objective, and accountable learning guide to scaffold students' ethical behavior.

METHOD

This study employs a descriptive research design with a qualitative approach to comprehensively understand the phenomena, experiences, and practical implementation of Christian Religious Education (PAK) without utilizing statistical analysis. A comprehensive evaluation of the program was executed by adopting the CIPP (Context, Input, Process, Product) evaluation model developed by Daniel L. Stufflebeam. The application of this evaluation framework is grounded in Stufflebeam's (2003) tenet, which asserts that program evaluation is systematically intended to yield

constructive feedback for continuous improvement. The Context component was utilized to assess the alignment between the institutional vision and empirical needs; Input mapped out the readiness of resources and the curriculum draft; Process scrutinized the actual classroom instructional delivery; and Product measured the efficacy of the students' character value internalization outcomes (Aristya, et al., 2023). This research was conducted within the environment of the Pelalawan Plantation Institute of Technology Indonesia (ITP2I) from September 2025 to April 2026.

The data collection techniques in this qualitative inquiry refer to the triangulation instrument cluster proposed by Sugiyono (2018), encompassing documentation, observation, and in-depth interviews (Butarbutar, et al., 2022). The documentary study was systematically applied to instructional administrative devices, the Semester Learning Plans (RPS), the PAK curriculum draft, and the cumulative academic grading records of the students. Field observation was deployed through two distinct schemes: namely, controlled observation to monitor the micro-elements of the instructional process, classroom responsiveness, and the dynamics of lecturer-student interactions; and uncontrolled observation to naturally respond to evolving situational changes in the field. Meanwhile, interviews were conducted utilizing a semi-structured method with the Vice-Rector for Academic Affairs, the lecturers in charge of the PAK course, and student representatives to unearth a profound depth of perception regarding the integration of ethical values.

Data analysis was performative and interactive, following the model delineated by Miles and Huberman (1992), wherein qualitative analytical activities are continuously processed until completion through three primary stages: data reduction (sorting, focusing, and simplifying raw field data surrounding character integration), data display in the form of systematic and coherent descriptive narratives, and conclusion drawing or verification using periodic data cross-checking techniques. To ensure data trustworthiness, this study implemented the standardized criteria established by Husnullail & Risnita (2024), which include credibility tests via technical and source triangulation; transferability tests by providing detailed, thick descriptions of the field context to enable application in similar settings; dependability tests to maintain consistency in the research flow and methodology; and confirmability tests through an audit of the entire research process conducted by independent parties or research advisors.

RESULT AND DISCUSSION

1. Results of the PAK Curriculum Evaluation Utilizing the CIPP Model

Based on the qualitative analysis conducted across the four dimensions of the CIPP (*Context, Input, Process, Product*) evaluation model at the Pelalawan Plantation Institute of Technology Indonesia (ITP2I), a number of fundamental indicators were discovered as follows:

- a) **Context Evaluation:** The reinforcement of Christian character values within the institutional vision and environment of ITP2I has not been evenly distributed. According to the Vice-Rector for Academic Affairs, the internalization of these values has thus far only manifested at a symbolic level—such as the installation of motivational posters and religious symbols in classrooms—and remains heavily dependent on the personal awareness of each individual lecturer. Consequently, Christian spiritual values have not yet materialized into a well-systematized academic culture.
- b) **Input Evaluation:** The instructional material components and supporting teaching devices for the PAK course at ITP2I have not been supported by specific modules or textbooks that integrate Christian character values explicitly and measurably. The absence of such standardized, formal teaching materials directly implies an inconsistency in students' comprehension and a fragmentation in the internalization of spiritual character.
- c) **Process Evaluation:** The instructional process of PAK within the classroom runs sub-optimally and tends to be one-way (*teacher-centered*). The practice of integrating moral values remains *ad hoc* (spontaneous), wherein Christian values are typically only interspersed through opening prayers, short devotions, or verbal examples from the lecturer without any systematic reflective assignments. Consequently, active

student participation is highly limited and spaces for dialogue rarely occur, marked by students' attention being easily distracted by the use of smartphones during the lectures.

- d) **Product Evaluation:** The ultimate outcome of Christian character internalization among students has not yet demonstrated maximal results. Students still require repeated verbal admonitions or guidance from lecturers to apply basic discipline and academic responsibility. Furthermore, the evaluation system regarding students' character development remains purely descriptive-qualitative and subjective, as formal, objective, and measurable assessment instruments to monitor their moral behavioral changes periodically are not yet available.

Furthermore, the evaluation of the *context* dimension indicates a misalignment between the institutional strategic policies and the actual empirical implementation in the field. Although ITP2I formally promotes the development of plantation human resources with integrity, supporting policies—such as the allocation of time for spiritual mentorship and Christian religious facilities—remain highly minimal. This phenomenon aligns with the findings of Purwati & Faiz.. (2020), which state that educational institutions often get trapped in the administrative formalities of vision and mission statements without supporting the formation of a structural religious ecosystem. This sociological imbalance triggers the emergence of behavior dualism among students, wherein they are capable of appearing orderly under formal supervision but lose moral control when outside the strict monitoring of lecturers.

In the *input* and *process* dimensions, the primary obstacle is rooted in institutional instructional communication patterns that have not been standardized. The absence of a curriculum draft that delineates explicit behavioral indicators of ethics causes the lecturers' interpretation of the PAK material to be highly biased and varied. According to research by Murdiono (2010), the efficacy of religious value internalization in vocational higher education institutions heavily depends on the readiness of instructional instruments that bridge theological dogma with the empirical reality of the students' future working world. Without a standardized instructional reference, PAK lecturers tend to be trapped in monotonous, one-way lecturing methods, thereby failing to trigger the cognitive and affective engagement of students which is essential for character reinforcement.

2. Discussion of Problems and the Urgency of a Structured Module

Empirical findings in the field confirm that the cultivation of effective character education will never be optimally achieved if the institution merely relies on inconsistent verbal instructions from the educator. The success of character education in higher education demands a holistic integration that is clearly visible within the learning environment ecosystem, teaching devices, instructional processes, and the evaluation instruments utilized Suryani & Kusuma, 2021; Telaumbanua, et. al., 2026). Within the environment of ITP2I, the absence of a standardized teaching module stands as the primary factor obscuring the direction of value internalization. Conversely, various empirical studies demonstrate that the development of systematically planned guidance devices and modules is proven to be effective in significantly increasing students' academic discipline and responsibility values (Rahma & Firman, 2025).

Lickona (2013), through the theory of *Educating for Character*, asserts that structured teaching materials act as a pedagogical scaffolding that helps learners not only to cognitively hear moral values (*moral knowing*) but also to connect them with actual practice and daily decision-making (*moral doing*). In line with this principle, John Dewey argued that moral education requires the active engagement of students through reflective, experiential learning. The limited space for dialogue in the PAK classroom at ITP2I currently serves as a major impediment to the students' spiritual transformation from the cognitive stage toward the affective and psychomotor stages. In this era of digital disruption, the internalization of Christian values necessitates a contextual approach capable of bridging biblical texts with the contemporary moral problematics faced by Generation Z students (Alli, et al., (2025).

In addition to the instructional process, an adequate character evaluation system also constitutes a crucial weakness found in this research. Referring to the conceptualization of Eccles and Gootman (2002), character evaluation ideally must encompass clear moral indicators, value reflection sheets, and ethical aspects that can be objectively observed. Without standardized indicators, the spiritual growth of students cannot be accountably monitored. Therefore, authentic assessments and explicit behavioral observation instruments must be integrated into

the design of the new instructional materials, ensuring that the moral assessment of graduates is no longer biased or merely conjectural.

The urgency of compiling this structured module is also reinforced by the psychological needs of students in facing ethical challenges within the industrial sector. Students of plantation technology will eventually be confronted with workplace realities full of pressure, social complexities, and potential violations of integrity. Based on a study conducted by Aqin, A. (2021.), instructional modules that integrate simulations of ethical dilemmas are proven to significantly enhance students' moral reasoning before they enter the industry. The module is not merely a collection of doctrinal texts; rather, it functions as a practical moral compass that contextualizes Christian teachings of love and honesty within the professional scope of the plantation sector.

Moreover, the design of this scaffolding-based teaching module is congruent with Lawrence Kohlberg's theory of moral development, which states that an individual's transition toward conventional and post-conventional moral maturity requires a structured environmental stimulus. This module is designed to compel students to reflect on their academic actions through self-assessment sheets. As emphasized by Kusuma (2022), curriculum intervention through well-planned interactive modules is capable of reducing academic dishonesty and restoring student discipline through the habituation of responsibility monitored continuously.

3. The Design of a Structured PAK Instructional Module Model for ITP2I

As a solution to the discovered discrepancies, this study formulates a draft design for a structured PAK Curriculum Instructional Module. In accordance with the principles of curriculum content formulation proposed by Sukmadinata (2016) and Arifin (2014), this module is designed in a balanced manner between the depth of biblical theology and the contextualization of the professional world, particularly the ethics within the palm oil plantation industry which constitutes the core characteristic of ITP2I.

The structure of the material within this module is designed continuously for a **16-Session** lecture period:

- a. **Sessions 1-4 (Biblical Foundations and the Essence of Character):** Focusing on general lecture orientation, the essence of human beings as God's creation (*Imago Dei*) bearing ethical responsibilities, biblical foundations in character building (character studies: Moses-Joshua, Elijah-Elisha, Paul-Timothy), and emulating Jesus Christ as the Great Teacher.
- b. **Sessions 5-8 (Internalization of Personal and Academic Character):** Integrating the values of integrity and honesty in studies, discipline, time management, and the moral responsibility to reject all forms of academic dishonesty (such as plagiarism and cheating).
- c. **Sessions 9-12 (Social Ethics and Plantation Contextualization):** Reviewing the application of love, social care, moral sensitivity (empathy toward others), principles of justice, and professional Christian ethics within the plantation industrial sector (instilling a hard-work ethos, loyalty, and professionalism).
- d. **Sessions 13-16 (Real Action, Character Projects, and Final Evaluation):** Utilizing a Project-Based Learning (PjBL) approach where students collaborate to construct a simple social project regarding the implementation of Christian character within the campus environment, execute group presentations, complete personal spiritual growth journal portfolios, and perform a final evaluation of student commitment.

The grading system within this structured module no longer merely tests cognitive memorization aspects but is designed holistically. Evaluations are drawn from behavioral observation sheets, faith reflection journal portfolios, and assessment rubrics for campus social projects. Through this module model, the instructional process of Christian character values at ITP2I can run in a directed, measurable, and consistent manner despite the lecturers' constraints regarding classroom face-to-face time.

This operational framework of 16 sessions is adaptively designed by combining Collaborative Learning and Project-Based Learning (PjBL) methods to dismantle the stiffness of teacher-centered interactions. In sessions 9 to 12, for instance, students do not merely listen to sermons regarding economic justice; instead, they are invited to analyze actual case studies concerning plantation laborers' rights and environmental sustainability from a Christian

ethical perspective. According to the curriculum development theory of Novianti & Suwu (2026), the integration of contextual case studies into instructional modules simultaneously nurtures both the critical capacity and the affective sensitivity of students toward surrounding social justice issues.

As the ultimate anchor of this module, the portfolio assessment scheme in sessions 13-16 acts as a reflective instrument that tracks the track record of students' moral behavior. Students are required to write a weekly faith growth journal verified through peer-assessment. This authentic assessment pattern aligns with the recommendation of Puteri, et al., (2023), which states that successful character assessment must involve deep reflection and proof of real actions rather than just paper-based tests. Accordingly, this module draft offers a methodological leap that elevates PAK at ITP2I from a rigid, dogmatic instructional style toward an applicable moral internalization.

CONCLUSION

Based on the comprehensive program evaluation utilizing the CIPP (*Context, Input, Process, Product*) model, it can be concluded that the integration of Christian character values within the Christian Religious Education (PAK) curriculum at the Pelalawan Plantation Institute of Technology Indonesia (ITP2I) has not operated maximally or systematically. Within the *context* dimension, a misalignment exists between the institutional strategic vision and the actual field availability of a religious ecosystem as well as concrete spiritual mentorship policies, thereby causing value internalization to merely touch a formal-symbolic level. Institutional instrument limitations within the *input* dimension—namely the absence of a standardized learning module—exert a direct implication on the *process* dimension, wherein the instruction of Christian moral values takes place on an *ad hoc*, monotonous, and one-way (*teacher-centered*) basis. This instructional barrier results in low emotional engagement among students and triggers moral fragmentation within the *product* dimension, which is characterized by a decline in discipline, the prevalence of academic dishonesty, and the unavailability of objective behavioral evaluation indicators to track the spiritual growth of graduates.

As a tactical and sustainable solution to these issues, the development of a structured 16-session PAK Curriculum Instructional Module draft stands as a pedagogical urgency that cannot be delayed. This module is designed in a balanced manner as a theological and practical scaffolding that bridges the depth of biblical dogmatics with contemporary professional ethical challenges within the palm oil plantation industrial sector. Through the integration of active learning methods—such as Collaborative Learning and Project-Based Learning (PjBL)—combined with an authentic assessment system based on faith reflection portfolios and peer-evaluations, this structured module is capable of standardizing students' spiritual learning experiences. Consequently, the instructional process of PAK at ITP2I can transform from a mere fulfillment of cognitive academic credit (SKS) requirements into an accountable, measurable, and consistent character-building instrument to achieve holistic student spiritual transformation.

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