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**THE SHIFT OF *GOTONG ROYONG* VALUE OF KARO COMMUNITY IN THE AREA
AROUND MOUNT SINABUNG**

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THE SHIFT OF *GOTONG ROYONG* VALUE OF KARO COMMUNITY IN THE AREA AROUND MOUNT SINABUNG

ABSTRACT

This study is to find out the factors that Cause the shift in the value of gotong royong under the foot of mount sinabung. People who live in the foot of sinabung mountain, used to be famous for the value of gotong royong that melakat in every day of their daily life. Both in agriculture, as well as in traditional events, karo people have close values of gotong royong, in the form of joy and in the form of sorrow. However, at the time of the eruption, there was a huge impact on karo people, especially the shift in the value of gotong royong. So the qualitative approach is chosen in this study with documentation methods, observation techniques and interviews. The findings of this study show, As for the factors that led to the shift in the value of gotong royong among others, the eruption of mount sinabung, matrealistic attitudes and individualistic lack of community participation in holding closely the value of gotong royong, plus the flow of modernization or globalization. It is expected that the government and the community cooperate to realize the values of gotong royong who are experiencing youth, socializing the planting of the value of gotong royong karo community, so that the younger generation will continue to preserve the value of gotong royong Karo community.

Keywords: *gotong royong* value, Mount Sinabung, shifting.

Introduction

Indonesia's multi-ethnic society and vast territory make Indonesia rich in diversity as is common in Indonesia. Indonesians have their characteristics in accordance with their customs. Indonesian society is basically a social being who cannot live alone without the help of others in meeting his life needs. Humans

as social beings cannot live alone, because as social beings need the help of others by interacting with the local community. Social interaction is a dynamic social relationship that concerns the relationship between individu fellow individu, individuals and groups and groups. ⁴ Social interaction is the key to all social life because without social interaction there can be no shared life.

Indonesia currently faces many problems, ranging from poverty, natural disasters, rising unemployment, weak education to shifting character values. Advances in technology and information, require the public to follow through. Therefore, character shifts occur slowly without realizing it over time. Karo people, especially those in the vicinity of Mount sinabung Karo Regency, North Sumatra Province. It used to be famous for the ² value of gotong royong inherent in karó people in naring life activities like society in general. ² The value of gotong royong is inherent in each of their akitvitas, activities that reflect the ² value of gotong royong such as cooperation in terms of agriculture, in the event of customs both in the form of joy and sorrow. This changed the nature of the natural disaster, which erupted Mount Sinabung for more than 10 years and did not know until it was coming to an end, many losses arising from this eruption after, their homes destroyed, their farmland had to be abandoned, the economy shrunk and eruptions that for so long made the value that once attached to the event of an indirect shift. ²⁶ This research aims to find out the factors that influence ² the shift in the value of gotong royong in karó society.

Shifting

In the Indonesian Large Dictionary, the word shift can be defined as friction, transition,disagreement, turnover, and displacement. A small example of shifting in character is that there's a lack of mutual respect to one another, initiative to help one another, more attracted to foreign cultures than own culture, and many more. So that it can give important meaning to maintain their identity and be able to provide a filter to outside cultures (Meliono,2011) . In the midst of the progress of modernization and globalization in

all fields, Indonesian must have a Nusantara mindset (proud to be Indonesian and thinking of uniting as one nation), local wisdom, and multiculturalism, so that they can develop a sense of identity.

The shift is an increase in the ability of social systems, the ability of social systems to process information, both directly and indirectly, and this modernization process is ²⁵ in accordance with the choices and needs of the community (Sumaatmadja, 2000). Problems aforementioned, it should be taken seriously, because the problem is leading to a decrease in attention or love that results in the waning of character values. Effective prevention is needed to minimized the damage of identity shifting.

Gotong Royong Value

In the Indonesian Large Dictionary the word value is defined as characteristic of an individual or group. (Ali & Asrori, 2010) The word value can also be defined as something that perfects humans in accordance with their nature. Values are conceptual standards that are relatively stable, which explicitly guides individuals in determining goals to be achieved and activities in order to meet psychological needs. In society, values cannot be separated with people's daily life. In some region or place, values can be set as a benchmark whether someone is accepted in the society or not because value will be reflected in someone's behavior. In essence, values are people's good and bad deeds reflected in the community.

While the notion of *Gotong Royong* (Collette, Kayam, Keraf & Joebhaar, 1987) embedded into people's lives in Indonesia and is the most essential foundation for community development. Moreover, *Gotong Royong* was carried out (Koentjaraningrat, 2002) on the basis that humans psychologically cannot live alone; human beings are essentially dependent on each other; one tries to maintain good relations with each other as much as possible; and someone is always trying to compromise, to do the same and be with each other in the community, driven by their motivations. *Gotong Royong* can be divided into several

community activities, namely death manifestation; repairing roofs; digging wells; at a wedding; and in the case of working on public interests, such as repairing bridges or damaged roads.

Karo is one of the tribes in North Sumatra Province. Karo tribe is famous for its *Gotong Royong* value as it can be seen in the customs, economy, and society. (Prusihean, 2015) The construction of Karo traditional houses is an example of Karo community that value *Gotong Royong* as its process is inseparable from the value of *Gotong Royong* and kinship. The traditional house depicts the greatness of a Kuta (village), because in the construction of a traditional house requires a large energy and takes a long time. Therefore, the construction of traditional house is carried out in stages and implementing the value of *Gotong Royong* and kinship. (Brahmana, Rochayanti & Susilo, 2009) The purpose of holding a traditional event is to maintain the peace and balance of people's lives and at the same time build community social solidarity. In addition, the purpose is also to seek for spiritual protection from God Almighty.

Aforementioned values serve as a reference to the system of community for individual or group behavior, in order to create a lively healthy community life revolving around kindness, peace, intimacy, togetherness, and deep understanding in solving existing problems (Djuwita, 2011). The values of local wisdom indicate the value of character that must be upheld by the community and future generations as a fortress to protect themselves from the effects of modernization and globalization that have an impact on the development of information technology. (Efendi, 2008) Moreover, information technology is able to shift the system of people's lifestyle and trigger various social phenomena, including cultural shifting and religious values. Information technology also known to be the cause changes in all aspects of people's life in community. Even local cultural attributes are threatened by foreign culture and the influence of uncontrolled information technology.

(Koentjaraningrat, 1998) In modern life, the act of helping one another will never disappear because every person must have at least colleagues to begin with, close relatives, or even close friends considered as

inner-circle. However, *Gotong Royong* spirit and value does not only apply inside people's inner-circle, it applies in almost every aspect of people's life, even in modern context. (Fasya, 1987). The village people are aware that they cannot live alone and the fact that they need one another for protection and to ease their life errands, making them to preserve *Gotong Royong* values. Hence, aforementioned phenomenon help shaped people's identity. So that they can filter against foreign culture, especially western culture. (Meliono, 2011) In the midst of rapid modernization and globalization in every sector, Indonesian youth needs to have whole understanding of Nusantara mindset (proud to be Indonesian and united as one nation), local wisdom, and multiculturalism, so they can develop their sense of identity. Karo community is prepared to be able to survive and filter the development of information technology by providing provision on the value of *Gotong Royong*. So that the identity of the Karo community does not fades away.

Mount Sinabung

Mount Sinabung is an active mountain in Karo District. Mount Sinabung was officially announce active on 27 August 2010 upon its first eruption. Ever since, this mountain continuously erupting. The latest eruption was on June 2019, where tens of thousands of people have been evacuated by this eruption. Village Three was declared closed and a new residence was provided. The eruption that occurred caused more than 12 thousand residents were evacuated. This eruption is the first time in the past 400 years not experiencing an eruption. Since then, Mount Sinabung has become a very active volcanic mountain. Mount Sinabung volcanic activity continues on September 15, 2013, where the mountain erupted at 3am local time and caused 3,700 people within a 3-kilometer radius around the mountain to be evacuated. Then, the eruption in February 2014 caused 17 people died and the eruption on 22 May 2016 killed 7 people and many people suffered from the burns. Until 2019, Mount Sinabung is still erupting.

Knowing the many impacts caused by the eruption of Mount Sinabung both materially and non-materially, requires local governments to issue various policies. However, the policies that have been issued and

carried out are felt to be not optimal, so an effective, holistic policy evaluation needs to be done (Hermon, 2010) on target. This can be proven by the existence of people who complain about the policies provided by the government. The various activities of Mount Sinabung have both positive and negative impacts both directly and indirectly on the surrounding community. Volcanic dust that has been blown up to 5,000 meters in the air (Ebo, 2010) continues to spread to various areas around the volcano, causing 15,341 ha of agricultural land to be threatened with crop failure (Hermon, 2010). In addition to loss of sources of income, communities around Mount Sinabung also suffered loss of property, damage to housing or public infrastructure, experiencing health problems, especially respiratory diseases (ARI), experiencing scarcity of food and educational problems that are forced to be closed.

People in Karo is still upholding the value of *Gotong Royong* between communities or group as a sense of dependence. However, when they're moved temporarily to an evacuated area, they gradually turned and become an individualistic person that does not reflect *Gotong Royong* values, as well as their character slowly shifting. According to previous explanation about the shifting values of *Gotong Royong* in Karo community in the area around Mount Sinabung, the researcher directly observes the phenomena that occur and conduct an interview with informants. (Brahmana, Rochayanti & Susilo, 2009) This study found that there is character shifting in *Gotong Royong* values in Karo community.

Research Methods

This study uses qualitative approach as a research design. According to Creswell (Creswell, 2012) “a qualitative approach is a process of research and understanding based on methodologies that investigate a social phenomenon and human problems”. (Silalahi, 2012) “Qualitative research is a process of inquiry to understand social problems based on the creation of a complete holistic picture formed with words,

reporting the views of informants in detail, and arranged in a description". (Furchan 1992) Qualitative methods is "research procedures that produce descriptive data in the form or observable behavior of people (the subject itself)". the subject of his research is karo people affected by mount sinabung. To obtain the data needed researchers used several data collection techniques including interviews, participatory observation, documentation, documentation studies, literature studies, and field notes. the research site is under the foot of sinabung mountain karo regency, north Sumatra Province. the study was conducted in March 2020.

Validity test of the data is using triangulation techniques, namely comparing and checking back the degree of trust in information obtained through time and different tools in qualitative methods (Lexy, 1991). This can be achieved by: (1) comparing observation data with interview data; (2) comparing what others say in private; (3) comparing the results of interview with the contents of related documents.

The data analysis helps the researchers to be able to solve problems found in the field then arrange them systematically, and look for the relationship of the contents of various data obtained to obtain their meaning then adjusted to the study being studied. This approach is more appropriate in providing an overview of the shift in the value of *Gotong Royong* in Karo community in the area around Mount Sinabung.

Results and Discussion

Results

Based on observations and interviews shows that the value of *Gotong Royong* in karo community in the area around Mount Sinabung still exists, but experienced youth. The community has applied *gotong royong* values to their survival in the community. However, as time passed by, these *Gotong Royong* values and traditions are slowly fading away. The community slowly began to abandon the value of

Gotong Royong in their lives. One of the reasons given by the participant was because of workload at workplace, making it difficult to participate in community activity of *Gotong Royong*. These changes have been going on for a long time over a period of time. Another reason from different participants is that the people's perspective on *Gotong Royong* values and traditions has changed.

Based on observations on the people who were affected by Mount Sinabung continuous eruption from August 2010 to June 2019, they said the effect of the continuous eruption of Mount Sinabung is one of the strong reasons the shift of *Gotong Royong* values occur. The people had to evacuate from one place to another and start a new life on evacuated area. The people have to give up their homes and its contents to be engulfed in volcanic ash from Mount Sinabung. Moreover, the people around Mount Sinabung lost their livelihoods because their agricultural land was damaged. Some people had to give up the land because it was buried by volcanic ash. (Alexander, 2010) Volcanic dust has caused many of the farmers' plants on the mountain slopes to either damaged or die. An area estimation of 15,341 hectares of agricultural crops is threatened with crop failure due to the grayish white volcanic dust that has covered the forests, villages, and agricultural land.

The people who were evacuated due to the mount eruption, needs to forget their old habits and routine that they hold dearly. Many people were complaining about the situation after the eruption. Various problems came repeatedly to the victims of the eruption of Mount Sinabung. They can only stay put at the evacuated area as their economy gets worse. They are worried about their children's future. From the observations made, the more concerning impact of the eruption was the lack of family harmony in the refugee camps. Due to various shortcomings many families involved in the conflict. Financial problem was usually the main reason of the fights between husband and wife.

During observations, and interviews researchers began to find that karo people began to emerge individualistic and materialistic attitudes, as these were predicted to be the influence of foreign culture.

Not all activities of *Gotong Royong* would be done free of charge. If it does not benefit the people, they do not want to participate. The people of Karo also knew a new concept of wage system, where if they were to help someone to do something, they are expected to get something in return, preferably in the form of money. Though it is important to maintain the solidarity fellow community and to preserve the environment. The value of *Gotong Royong* is a characteristic of people who uphold the value of togetherness and care for the public interest. All parties or groups in the community will be involved in the common interest. In addition to the efforts made by the government apparatus, certain groups in the community at the slope of the mountain are very important in the continuation of *Gotong Royong* activities.

Citizens who are different in their economical class often fight. Usually it is between the upper-middle class and the middle-below class. Modernization, has made the people to be more critical of others' action. Other people still consider living at the refugee camp. Hence, all those phenomena became the reason of the shift of *Gotong Royong* values itself. Even though the people still aware of the importance of *Gotong Royong* values and activities, the people are not as enthusiastic as it used to be, be it personal or group activities.

From observation and interviews that have been made, one of the effects of modernization that can be seen is the mindset of the people. The people began to think that *Gotong Royong* is not as important anymore. Technology also play part in the shift of *Gotong Royong* values where the people refuses to do the activities using traditional tools, particularly, the activities of *Gotong Royong* as a work of community service. As a result, the tools to do the job is replaced with modern equipment that does not require long time to process. However, this kills the essence of *Gotong Royong* itself where people are gathering and interacting with one another.

Discussion

Shifting is the process of changing or moving a condition to another form that gives rise to a difference from the previous condition. In this study, the shift refers to the shifting values of *Gotong Royong* in Karo community around Mount Sinabung. The intended shift is not entirely towards the direction of total change, but rather the changes that occur only in certain sectors.

The findings of field notes show that in general the conditions of the Karo people are changing. Both the changes in behavior and attitudes shown by each community. The apparent shift of *Gotong Royong* values. The existence of a shift that occurs in society can not change just like that, many factors support the existence of a shift that causes the change, both the mindset, attitude, and behavior of the people themselves. A dynamic community will continue to grow along with the development of the world. which makes the shift ² in the value of gotong royong in karo community namely :

1. The Eruption Of Mount Sinabung

The disaster of Mount Sinabung eruption makes the problem more complex for the people. Not only the people is facing the problem of globalization, the people of Karo, (Hafni & Lubis 2016) around Mount Sinabung also faced with economical problem as their education is not national standard as they have to evacuate from one place to another. Furthermore, this then influenced the community's perspective on the value of *Gotong Royong* which previously they held dear. The disaster of mount sinabung that is more than 10 years old makes a lot of impacts that are inflicted even a great loss on the karo community, especially the communities under Mount Sinabung, such as the loss of homes, farmland for them to seek fortunes, shifting character values, the economy declining drastically. this makes people have to start a new life in a new place with many challenges.

2. Materialistic

However, in fact, based on the observations made, the people in Karo Regency are now materialistic, where they only want to do social work if there is a "gift" to it. (Suyatni, 2017) In Jelantik Village the values of gotong royong have shifted because the community has started to be materialist. Gotong royong is a positive attitude that supports the development of villages that need to be maintained by the villagers to remain in a close and deep relationship between the residents as it used to be. This would not have happened to karo people in the past, who appreciated Gotong Royong as a community service. The materialistic character arising from society has undergone a prolonged change and eruption of Mount Sinabung.

3. Individualistic

The individualistic attitude of Karo community, as observed, in relation to the public interest have changed, namely the decline in enthusiasm for public services and now being money-oriented. While people are busy working, they don't have time to do productive Gotong Royong activities. (Goma, 2014) economic factors, in which differences in people's economic conditions will affect the pattern of human life itself, can be proven by various activities and activities that vary according to their respective professions. people tend to prioritize personal interests because by self-harming will increase their economy. because people are faced with different situations. therefore, there is an individualistic attitude in karo society that is under the foot of mount sinabung.

4. Modernization

The current modernization also makes it a factor of the shift in *Gotong Royong* values that occur in the Karo community. The current of modernization is inevitable and even due to various kinds of cultural access outside can easily enter the country. (Rostiyati, 2012) The Karo people are starting to change

their mindset to a more advanced direction. In addition, the existence of new technology makes Karo people tend to carry out activities in a “practical” way so that the use of tools during *Gotong Royong* begins to change from the traditional to modern way.

Several parties participated so that they could continue to maintain the value of mutual cooperation in the Karo community. Starting from the government which always gives instructions and supports *Gotong Royong* activities. One of the efforts made by the government is by making regulations to carry out the month of *Gotong Royong* where together restoring the value of solidarity and friendship among the people of Karo, as well as by protecting and caring for their respective environments.

Conclusion

Based on data findings in the field and after careful data analysis, the researcher can conclude that:

Generally, the concept of *Gotong Royong* value still exists in Karo community. However, the concept and its daily implementation does not correlate with one another. *Gotong Royong* can be seen as a system of values that underlies a habit of mutual help. The spirit of *Gotong Royong* is based on a view that humans do not live alone but together with one another as social being, thus they are a creature of dependence. Therefore, they need to maintain a good relationship between one another. The people in Karo generally have a living motto of *Gotong Royong* as this is reflected in their attentive and initiative to help one another in many social and community events. However, many factors such as technology, foreign culture, and even Mount Sinabung eruptions play a huge role in the shift of *Gotong Royong* values as these reflected in the people’s attitude, behavior, and their enthusiasm towards community services.

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