



# Moral Deviance in Sexual Violence by Religious Leaders: An Analysis of Al-Anfal: 27 and An-Nisa: 135

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**Abstract:** The phenomenon of violence and sexual harassment by religious leaders is not new. However, the irony is how religion, which is supposed to be a protector, actually becomes a shield for the perpetrators, and is supposed to uphold moral and spiritual values. From 2020 to 2025, Komnas Perempuan recorded an increase in the number of reports of sexual violence in religious education environments, including Islamic boarding schools. In the midst of increasing public awareness of gender justice and victim protection, there is still an abuse of religious authority that undermines public trust in religious institutions. In the perspective of the Qur'an, trust and justice are fundamental principles that must be upheld by every leader, including religious leaders. Q.S. Al-Anfal: 27 and Q.S. An-Nisa: 135 are normative footholds in dismantling deviant behavior committed by some scholars, especially in cases of sexual violence that undermine basic human values. This study aims to analyze the form of moral deviation of ulama in cases of sexual violence by using an approach to this verse. The method used is a qualitative approach with content analysis techniques. The results of the study show that: first, sexual violence by clerics is a form of betrayal of the religious and social mandate carried out. Second, Q.S. Al-Anfal: 27 gives a serious warning against forms of betrayal in power relations. Third, Q.S. An-Nisa: 135 shows the importance of justice regardless of the position or status of the perpetrator. Fourth, the Qur'anic values of trust and justice must be a benchmark in assessing and responding to cases of sexual violence, as well as being the basis for building collective awareness in rejecting the culture of silence against victims.

**Keywords:** Moral deviance; Religious leaders; Sexual violence

## Introduction

The phenomenon of sexual violence is a very crucial social issue and has a wide impact on various aspects of people's lives, including in the realm of religious institutions such as Islamic boarding schools. Pesantren, as a traditional Islamic educational institution that plays an important role in moral and religious development in Indonesia, organizes a comprehensive learning process for students, including the study of the Qur'an, hadith, and Islamic values that govern various dimensions of life. However, pesantren are not completely free from complex social problems, one of which is sexual violence. This form of violence can be in the form of harassment, coercion, or sexual exploitation, which in many cases does not come to the surface due to fear,

social pressure, or unequal power relations between perpetrators and victims. Considering the position of pesantren as an institution that should uphold ethical and spiritual values, an in-depth study of the phenomenon of sexual violence in this environment is very urgent. Analysis from a religious perspective is not only important to understand the dynamics of the event, but also to formulate preventive and solution efforts based on the principles of justice and protection of victims in Islam (Trihadi et al., 2022).

Sexual violence can occur in various places regardless of restrictions, including in the pesantren environment. Many cases of sexual violence occur in educational institutions and often the perpetrators are educators who are part of the institution. Educators or religious leaders, as figures who have moral and social

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responsibilities both for themselves and others, should have a deep understanding of good and bad values in various aspects of life, including in terms of sexuality (Uraidhi et al., 2023). However, the reality shows that some religious leaders are actually involved in indecent acts that are strictly prohibited in religious teachings, namely sexual violence.

Cases of sexual violence that occur in boarding schools that have religious affiliations, especially those committed by religious leaders, are not a rare occurrence. For example, the case of sexual violence at Islamic boarding schools in Bandung mentioned earlier is not the first incident. In more detail, data from the National Commission for Women noted that between 2011 and 2019, 46,698 cases of sexual violence occurred, both in the private and public spheres, with 2,851 cases occurring within institutions religious. In addition, the latest data from the Indonesian Child Protection Commission (KPAI) in 2021 shows that there were 18 cases of sexual violence in educational institutions. Of these, 4 cases (22.22 percent) occurred in educational institutions managed by the Ministry of Education, Culture, Research, and Technology, while 14 cases (77.78 percent) occurred in educational institutions under the auspices of the Ministry of Religion. Educational institutions with a dormitory format, such as boarding schools or Islamic boarding schools, were recorded as the place where most cases of sexual violence occurred, namely 12 educational units or around 66.66 percent, while 6 non-dormitory educational units were recorded as the place where 33.34 percent of sexual violence cases occurred. Furthermore, according to the report of the National Commission on Women in the 2015-2020 period, there were 51 complaints of cases of sexual violence in the educational environment, with 27 percent at the university level, and 19 percent occurring in Islamic boarding schools. Sexual violence in Islamic boarding schools includes forms of sexual exploitation and harassment that occur in or involve individuals connected to Islamic boarding schools, such as harassment, rape, abuse of power, and other acts that violate a person's physical and sexual boundaries without consent. Sexual violence is a serious human rights violation and must be stopped. All parties, including Islamic boarding schools, have an obligation to create a safe and secure environment for all students (Pebriaisyah et al., 2022)

In the study of contemporary literature, the discourse on leadership is not only limited to managerial theory or sociopolitical approaches, but also penetrates into the areas of ethics, moral psychology, and spirituality. Trustworthy leadership models are increasingly being promoted as an alternative to authoritarianism, emphasizing the importance of accountability, integrity, and alignment with human

values. Mandate leadership is understood as the ability to manage power fairly, responsibly, and transparently, and always make the welfare of the people the main orientation. Some studies have stated that the leadership crisis that occurred in various parts of the world is rooted in the loss of moral and spiritual awareness in the practice of power.

In an Islamic perspective, leadership is a great mandate that requires the perpetrators to uphold the values of justice, integrity, compassion, and moral courage. The Qur'an and hadith not only discuss leadership in the realm of politics and power, but also in the form of social, spiritual, and ethical responsibilities inherent in every authority holder, including religious leaders. Two verses of the Qur'an, namely Al-Anfal: 27 and An-Nisa: 135, provide contrasting normative guidance in interpreting the concept of leadership: the first verse contains the principles of justice and the obligation to fulfill the mandate, while the second verse describes the form of tyrannical power displayed through the figure of Pharaoh (Trihadi et al., 2022).

This study aims to examine in depth and contextually the two verses of the Qur'an as a conceptual representation of the deviation of power and leadership ethics. With an integrative approach between thematic interpretation and social-critical analysis, this study seeks to answer moral issues that arise in contemporary religious practice, especially those involving the abuse of authoritative positions by religious figures. In the midst of increasing cases of sexual violence with perpetrators with religious backgrounds, this study has become very relevant as an effort to ground Qur'anic values in forming a leadership model that is fair, trustworthy, and spiritual in character. Thus, this research not only offers theoretical reflection on religious texts, but also practical contributions in formulating ethical and transformative leadership paradigms.

## Method

This study uses a qualitative approach with a descriptive analysis method, which aims to examine the meaning of the verses of the Qur'an thematically and contextually, especially related to the issue of moral deviance in sexual violence by religious leaders. The primary data in this study is in the form of the text of the Qur'an, which is analyzed through various sources of interpretation. Meanwhile, secondary data was obtained from academic literature, scientific journal articles, legal documents, and media reports containing information about cases of sexual violence by religious leaders in Indonesia. The analysis is carried out through the stages of text interpretation, mapping relevant social issues, and critical reflection on the relevance of the Qur'anic

message in answering moral and leadership challenges in the contemporary era.

## Results and Discussion

### *Moral Deviations Against Religious Leaders*

Moral deviance is any form of behavior or attitude that is contrary to the moral values that apply in a society, religion, or ethical system. In context Islam, moral deviance means behavior that violates the noble moral teachings set by Allah and His Messenger, such as honesty, trust, responsibility, maintaining honor, and staying away from unjust acts. Meanwhile, religious leaders, in general, are seen as an important part of the community that has a strategic responsibility in developing the religious and social life of the community. They are not only spiritual leaders, but also act as agents of social transformation committed to the renewal of values and moral reform of society. Religious leaders are expected to be guardians of ethical and spiritual values, and to be able to provide constructive moral direction in the midst of complex social dynamics (Erni & Asror, 2022).

The phenomenon of sexual violence involving religious figures raises fundamental questions about how religion is understood and interpreted by individuals who are supposed to be representations of divine values. This incident becomes ironic if the perpetrator is someone who has deep knowledge of religious teachings and serves in a religious education institution. Two major interpretations emerge: religion is seen as a solution to life's problems, but on the other hand, it can be considered an instrument of legitimacy of crime when used by perpetrators to justify immoral acts. This shows that morality remains a basic value that is upheld in society (Fitriyah & Na'mah, 2016).

Morality itself is a benchmark used to judge the good and bad of an action. When a person does not have a strong moral foundation, his judgment of an action can become vague and dependent on the social values that prevail in his environment (Muthohar, 2013). A decline in morality can also be observed in educational institutions. This is triggered by a weak understanding of religious values such as the habit of lying, lack of moral education, and the negative influence of technology (Kurniawan et al., 2019).

### *Sexual Violence*

Sexual violence can be understood as an act that degrades, attacks, or exploits a person's body, especially the reproductive organs which can result in physical and psychological suffering, and disruption of the victim's reproductive health (Ministry of Education and Culture, 2023). This includes various forms of sexual assault, including forced sexual relations and rape, which are often experienced by women as the most vulnerable

group (Dayakisni, 2009). Nevertheless, it is important to note that sexual violence does not exclusive to one gender only, because men can also be victims in various cases of sexual harassment. This shows that sexual violence is an offense that does not regard gender and can happen to anyone (Kirana & Listyani, 2023).

From a religious perspective, sexual violence is seen as a serious violation of human values and spirituality. In Islamic teachings, sexual harassment is categorized as an act that degrades human dignity and is contrary to the teachings that require respect for others. Sexual harassment contains elements of coercion, intimidation, and sexual objectification that the victim does not want (Gervais & Eagan, 2017). The Qur'an and hadith expressly condemn all forms of sexual violence as haram and contrary to Islamic moral principles. One of the relevant verses is Q.S. An-Nur: 33 which prohibits sexual exploitation of women under the pretext of worldly gain, as well as emphasizing the importance of maintaining personal purity (Danku et al., 2023).

Sociologically, sexual violence can occur anytime and anywhere, so serious steps are needed in prevention and enforcement efforts. In the pesantren environment, it is generally carried out through unilateral coercion actions by the perpetrator, both in the form of seduction, touching, hugging, touching body parts, and forced sexual intercourse (Wadjo & Saimima, 2020).

The phenomenon of using religious symbols for personal or business interests is very common in Indonesia today. Campaigns that prioritize the concept of His blessings, rewards or pleasure are often used as a tool of psychological manipulation to achieve personal gain. This practice is influenced by a magical culture that has long taken root in Indonesian society, which is now exacerbated by the pseudo-spirituality industry driven by global capitalism. The image of religion that is truly holy and noble has been polluted by a small number of its adherents who manipulate religious teachings for personal purposes. The use of religion and His teachings by certain groups is closely related to a lifestyle that aims to show existence or fulfill personal desires. The perpetrators wrap themselves in attributes of piety and obedience, starting from appearance, diet, to the items used, as if they were religious individuals. This ultimately leads to the construction of an identity as a pious person who is mistakenly considered by society as a representation of true obedience in religion, even though the meaning of true religion is deeper than just an external symbolism. The manipulation of religion for the sake of lifestyle and instant worldly gain has created a tragedy that undermines the teachings of religion itself (Fajri, 2023).

One form of manipulation is the use of religious symbols to collect funds from the ummah, which should be used for social purposes, but instead is misused to

enrich oneself. Even more sadly, the manipulation of religious teachings carried out by certain individuals also leads to sexual violence. In this case, even though the perpetrator had a good understanding of religious teachings, strong psychological impulses and open opportunities caused him to commit acts of sexual violence against his students.

In addition, patriarchal power and claims of the blessing of knowledge are used by kyai to dominate students, creating a hierarchy of power that makes it difficult for victims to resist or report the violence that occurs. This power relationship is exacerbated by the claim of blessing perceived by students as a form of legitimate authority from kyai, thus creating a dependency that allows sexual harassment to occur in the long term. Studies on religious authority and power in religious institutions also show that unsupervised power can increase the chances of sexual abuse by individuals with higher authority, such as religious leaders. Patriarchal structures and excessive respect for religious authority exacerbate this situation, leaving victims feeling powerless to resist or express the abuse they experience.

In all religious teachings, sexual violence is seen as a very despicable behavior because of its very detrimental impact on the victim, both psychologically and socially. These impacts include mental disorders, severe depression, self-harm, and feelings of alienation from the social environment (dissociation) (Setiawan & Purwanto, 2019). In general, the factors that cause sexual violence can be classified into two categories, namely internal and external factors.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ  
وَأَنْتُمْ تَعْلَمُونَ

Meaning: *O you who have believed, do not betray Allah and the Messenger and do not betray the mandate entrusted to you, while you know.* QS. Al-Anfal 27 : [08]

In Tafsir Al-Munir by Shaykh Wahbah az-Zuhaili, Surah Al-Anfal verse 27 and Surah An-Nisa verse 135 provide a profound moral guide regarding trust and justice in religious and social life. Surah Al-Anfal verse 27 warns the believers not to betray Allah and His Messenger and the trust entrusted to them. Az-Zuhaili interprets that the mandate in this verse includes responsibility for Allah's commands and prohibitions, as well as social obligations towards fellow humans. This betrayal of trust not only reflects a violation of divine command, but also undermines the social order and trust between individuals. Therefore, maintaining trust

is considered an integral part of a Muslim's faith and moral integrity.

Meanwhile, according to Quraish Shihab, the verse contains a stern warning against forms of betrayal that are carried out consciously, including betrayal of the moral and social mandate carried by a leader. He explained that what is meant by the mandate here is not only property, but includes all responsibilities entrusted to a person, either as a leader, teacher, or community leader (Shihab, 2002). Therefore, sexual violence committed by religious leaders is a very severe form of betrayal because it not only violates social laws, but also denies the divine values carried out in their capacity as spiritual leaders. This kind of behavior not only damages the individual dignity of the victim, but also pollutes the sanctity of religious values themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى  
بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ  
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

Meaning: *O you who believe, be the enforcer of justice and a witness for the sake of Allah, even if the testimony is incriminating to yourself, your parents, or your relatives. If he is rich or poor, Allah is more worthy of knowing both. Therefore, do not follow your desires because you want to deviate (from the truth). If you distort (words) or turn away (refuse to be witnesses), verily Allah is Thorough in all that you do.* QS. An-Nisa 135 : [03]

This verse emphasizes the importance of upholding justice, even if it conflicts with the interests of oneself, family, or close relatives. Az-Zuhaili explained that this verse teaches that justice must be upheld regardless of a person's social or economic status. The justice in question is justice that is objective and is not influenced by lust or external pressure. Thus, this verse emphasizes that justice is the main pillar in a harmonious and prosperous society. Then in the tafsir of Al Misbah, this verse emphasizes the importance of indiscriminate justice, even against oneself or the closest group. The verse reads: "O you who believe! Be the enforcers of justice, be witnesses for Allah, even against yourselves or your parents and relatives." Quraish Shihab underlines that this verse shows that justice in Islam is absolute and should not be compromised by social, emotional, or status considerations (Shihab, 2002). Therefore, in the context of sexual violence by religious leaders, partiality towards the victim must be enforced without being influenced by the social position of the perpetrator who is shrouded in symbols of piety. This interpretation becomes very relevant when people tend

to defend the perpetrator just because of their religious status, ignore the suffering of the victim and deny the value of justice itself.

In addition, in the interpretation of Al-Azhar, Allah commands the believers to become, namely individuals who stand firm in upholding justice. This includes awareness, determination, and courage to stand up for justice in the face of pressure, even if the truth is against self-interest. The justice in question is a form of partiality to the truth, and the two are interrelated. A thing is called fair because it is right, and on the contrary something is said to be right because it is just. Therefore, every individual is required to give an honest testimony based on the realization that the highest responsibility is to God, not to his fellow man. In fact, this verse emphasizes that justice must be upheld even against oneself, one's parents, or close relatives. It reflects the highest moral courage and rejection of any form of nepotism or blind loyalty that violates the principles of justice.

This verse also underlines that a person's economic status, whether rich or poor, should not be a factor that affects the enforcement of justice. The truth cannot be obscured by wealth that promises rewards, nor by pity for poverty. God affirms that He is closer and more important than any form of human social or economic status. Therefore, in upholding justice, a believer must make the pleasure of Allah the main goal, not worldly gain.

Therefore, in upholding justice, one should not follow desires that can lead astray and turn away from the truth. Because deviation from justice, either overtly or through manipulation, will result in social damage that harms all mankind.

The interpretation of Q.S. An-Nisa verse 135 as explained in Tafsir Al-Azhar has profound relevance emphasizing the urgency of absolute justice enforcement, without being influenced by one's social status, personal proximity, or religious position. In the context of sexual violence committed by religious leaders, this violation of the principle of justice is very crucial, because the perpetrators often take refuge behind symbols of piety and spiritual power. In fact, justice according to this verse must be upheld even if the offense is committed by parents, close relatives, or against oneself. Such an interpretation rejects any form of deviation that is masked by lust or self-interest, and requires moral courage to declare the truth as a form of responsibility to God. This verse also shows that the enforcement of justice is the foundation for creating a healthy and civilized society, as well as being an ideological foundation for Muslims in organizing state life. Thus, sexual violence by religious leaders is not only a violation of the rights of the victim, but also a serious

deviation from the teachings of Islam that prioritize justice, truth, and moral responsibility before God.

So, the two verses thematically show that Islam strongly emphasizes the importance of maintaining trust and upholding justice absolutely, indiscriminately. These two verses are the moral and spiritual foundation in responding to moral deviances, including sexual violence by religious leaders. This behavior is a form of betrayal of the divine mandate and a serious violation of the principle of justice which is the core of Islamic teachings. Therefore, the defense of the victim and the moral courage to reject deviance must be prioritized in order to maintain religious integrity and a just social order.

## Conclusion

Sexual violence committed by religious leaders is a form of moral deviation that is very serious because it hurts religious trust, public belief, and Islamic ethical values. Through an analysis of Q.S. Al-Anfal: 27, it can be understood that treacherous acts against Allah, the Messenger, and the trust of the ummah are great sins that damage the social and spiritual order. Similarly, Q.S. An-Nisa: 135 affirms the principle of universal justice, that anyone, including religious leaders, must be dealt with fairly when committing an offense. The interpretation of the above verse highlights the importance of integrity, honesty, and protection of the weak in the social structure. Thus, sexual violence by religious leaders It is not only a violation of the law, but also a form of betrayal of the fundamental values of Islamic teachings, which demand justice, transparency, and protection of victims in all aspects of religious and social life.

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The authors declare no conflict of interest.

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