



***Seumapa* Islamic Art Values in The Wedding Ceremony Process in Aceh**

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Abstrack

The aim of this research is to examine the values of Islamic art in the wedding ceremony process in Aceh. This research uses a qualitative descriptive method, data collection techniques using observation, interview and documentation stages with the aim of examining the religious values contained in society in Aceh. The results of the research show that the messages conveyed through Seumapa art include poetry, namely when the Seumapa poet recites poetry and the poetry that is sung gives advice to the people of Aceh about the rules of Allah SWT and relationships with society. From the poetry that the poet sings, the opening greeting to the ending of a similar art. Such art has values, namely aesthetic, ethical and spiritual and almost all the poetry sung by dancers gives a message, the message conveyed is related to aqidah, mumalah and morals in aesthetic, ethical and spiritual values. The aesthetic value of the seumapa has a unique poem for the bride and groom as well as a typical chant of the poem with a typical Acehnese twist which is sung in a swinging tone. The ethical values contained in art, such as living in a household, must be honest with each other, not fulfilling bad desires, and also relating to people with mutual respect and always maintaining friendship. Spiritual values, especially relationships with God and humans. Regarding the relationship with Allah, namely the way of life in a household, there must be knowledge of the Islamic religion, for men and women there are procedures for choosing a potential life partner in accordance with the teachings of the Islamic religion or Shari'a, as a man you must be able to recite the Koran correctly and do not miss prayer. and prayers. It is hoped that this research will be able to instill these values in future generations and continue to be preserved.

Keywords: seumapa; values;Islamic.

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INTRODUCTION

These cultural creatures called humans live in cultural symbols which consist of values, beliefs and abstract perceptions about the universe that are behind their behavior. Culture is meant to belong together in a community that lives and develops within the community and lives in accordance with the cultural rules of the area so that it is considered to comply to live in harmony and peace. Characteristics of culture include culture that is shared, culture is the result of learning and culture is based on symbols (Dzofir, 2017).

There are seven elements of culture in society, namely a religious system and religious ceremonies, a system of community organization, a system of knowledge, language, art, livelihoods and technological systems and equipment needed by humans in society (Koentjaraningrat, 2002).

The levels of human life have three levels, namely aesthetic, ethical and religious. Thus, at the aesthetic level, living creatures called humans are able to socialize with the beautiful and charming world around them, and are able to express that beautiful and charming feeling again in a work of poetry, music, dance and painting (Herusatoto, 2003).

Humans walk on an ethical level, as humans act by trying to raise their level in their aesthetic life in the form of acting freely and being responsible for their actions towards fellow humans. The next level that humans face is religious. In this way, as humans, we understand that life has an ultimate goal. All actions are then accountable to a higher being, God Almighty. Understanding such actions means that humans have placed their lives in a real life environment, both physical and spiritual.

Islamic art develops messages in the art world today. It cannot be separated from the pros and cons of the various controversies that exist regarding Islamic art. Islam teaches creatures called humans to love beauty. It can be interpreted that Islamic art is a human expression, namely that Muslims feel the

presence and presence of Allah SWT. Islamic art also reflects the principles of divine unity and Islamic art then manifests itself in existing reality so that it can be easily understood by the human mind. These realities lead humans to spiritual experiences that humans can feel. This experience can occur when the atmosphere is still or quiet in the human soul (Jumala, 2019)

Islamic art is a manifestation of the oneness of Allah SWT. So there is a relationship between Islamic art and Islamic spirituality. This is also to emphasize the important role of Islamic art in the lives of Muslims. Islamic art must be a medium for conveying God's message and a means of preaching Islam. There are three values contained in Islamic art, namely aesthetic values, ethical values, spiritual values. Aesthetic value, as a work of art of course contains aesthetic values, both in form, movement, sound and so on. Ethical or moral values, of course, are Islamic art which also carries the task of spreading religious teachings. It is important for artists to pay attention to this so that the message contained in it can be easily received. Likewise regarding the last value, namely spiritual value, this value is related to the spiritual world of Muslims (Fuady, 2023).

The art contained in the traditions of Acehnese society was born into customs that have become norms in social life, one of which is the tradition in the form of customs is the *seumapa* tradition. *Seumapa* or replying to rhymes using Acehnese is one of the traditions carried out at weddings in Acehnese society. This is as quoted in (Jaruki, 2018), which states that *Seumapa* is a classic rhyme used during the wedding process, namely when the groom is handed over to the bride's family. *Seumapa* comes from the word *sapa* 'greet' which has the insert form *Eum*.

The event of reciprocating rhymes between the *Lintô Barô* (groom) and the *Dara Barô* (bride) is called *Seumapa*. When welcoming the arrival of the party, the *Lintô Barô* is carried out by someone who is an expert in the field. *Seumapa* is a warning or greeting

which can be interpreted as introducing oneself to the person being addressed (Jaruki, 2018).

In this kind *Seumapa* of activity, the sheikh or singer conveys a message through question and answer through rhymes and is also answered with rhymes. This is what is said by two sheikhs who have been prepared, consisting of one person on the bride's side and one person on the groom's side. *Seumapa* started by the groom's entourage because they are considered guests and are obliged to introduce themselves. The two sheikhs responded to each other's rhymes and asked questions. The message conveyed is in the form of advice on married life and about the bride and groom at the wedding

The flow of technology that is present in society has a big influence. The cultural influence of the technological era can make the younger generation lose their personality or identity that is evident in everyday life. Technology has shaped modern civilization by including western lifestyles and following the flow of social media technology. This condition sometimes positions the young generation in a space that locks them into the comfort of capitalist civilization (Brata, 2019).

The next generation is important in preserving traditional Islamic culture. It is important as the knowledge of the next generation to preserve Islamic culture. Islamic art values are an important thing to study, because Islamic art values are an inseparable part of human life activities in Acehese society. Communities in various corners of the archipelago are rich in local wisdom values, as well as in the Aceh region, Islamic local wisdom values. Every life activity carried out always contains the meaning of local wisdom which is always practiced in a sustainable manner and is generally binding on a community group, (Hidayat, 2022)

Seumapa Art contains Islamic values, in the form of knowledge that comes from cultural customs in society. The Acehese people in their lives are inseparable from Islamic nuances. Nowadays, along with advances in technology, *Seumapa* art has become something

that must be displayed at weddings to be carried out in the wedding procession. However, the younger generation does not even know the Islamic values contained in *Seumapa* traditional art, In fact, if understood properly, *Seumapa* poetry like is full of tips (advice) that can be applied in life, especially advice for young people when they want to get married and the bride and groom in building their lives. This is also in line with the statement (Jaruki, 2018) that it contains religious values, especially Islamic religion. This research is based on previous research conducted by Jaruki (2018) entitled "Oral Traditions of the Acehese People: Pantun *Seumapa* by Medya Hus", which has reviewed the *seumapa* tradition in terms of the content of the pantun *seumapa* by Medya Hus who is a very astute Acehese figure. in reciting similar rhym

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Therefore, it is important to carry out this author's further research, considering that this kind of art contains the substance of Islamic artistic values, is part of cultural customs which is conveyed in a unique style of speaking that is flexible and rhythmic so that it arouses the audience. Apart from that, this research becomes reference material regarding similar artistic traditions for future generations of Aceh. The fewer experts in *Seumapa* art remaining, plus the decreasing interest and knowledge in preserving the Islamic values of *Seumapa* art, has become a sad fact for the development of Acehese culture. In this case, it is hoped that Islamic art will be a trigger for the young generation of Aceh to love the traditional art of Islamic ancestral speech. Apart from that, the results of this study are a valuable reference for preserving and maintaining the values of Islamic art contained in such art for the people of Aceh in general.

Therefore, researchers are interested in conducting research with the title *Seumapa* Islamic Art Values in the Wedding Ceremony Process in Aceh which is research that focuses on the young generation's love for Islamic art in Aceh.

METHODS

This research uses a qualitative descriptive method to describe in detail the values of local wisdom contained in *Seumapa* art at the Bireuen Regency. Data collection techniques include observation, interviews and documentation. This research is descriptive qualitative research by examining the values of Islamic art such as in the wedding ceremony process in Aceh, namely aesthetic values, ethical values and spiritual values. Data analysis techniques consist of data reduction, data display, data interpretation, and drawing conclusions. This research was conducted in Bireuen Regency, namely in Bireuen City, namely the Aceh Traditional Council Office, Party House.

RESULTS AND DISCUSSION

An art that is born in the arrangement of words and language has a big influence on culture. accommodate because language determines an individual's way of thinking. Language has a huge influence on culture and determines the form of culture. Culture in language becomes an art that has different politeness values. Intercultural ways of thinking expressed in writing will differ in the way they are conveyed (Syahrin, 2018).

From previous research, there is an Islamic oral art that was born from traditional Acehese culture, especially in Bireuen Regency, which lives on marriage customs. The poetry of *Seumapa* has a big impact on cultural development, because the language expressed in the poetry of *Seumapa* provides a spark in people's thinking. The Acehese language has a great and good impact on cultural development in Aceh, especially in Bireuen

Regency. *Seumapa* is an Islamic oral art that was born from the customs and culture of the Acehese people in Bireuen Regency, where each language in *Seumapa* poetry has Islamic values in the form of messages of advice in the Islamic religion that are conveyed to art lovers or the public who listen

Islamic Art Values in *Seumapa*.

Seumapa art was born and influenced by Hindu culture. Since the arrival of Islam, *seumapa* art has developed well, and there was a shortage when Aceh was in a period of prolonged conflict, where there were no wedding parties singing *Seumapa* art. However, as Aceh emerged from the period of conflict, *Seumapa* art began to be played again by *Seumapa* art activists, because *Seumapa* had a big positive impact on future generations. So that art like this developed among the people of Aceh. It is clear that at this time when marriages are Islamic, such art can be accepted and preserved by the people of Aceh. Because it is full of Islamic artistic values



Figure 1. (interview with MAA Bireuen Traditional Figure)

Based on the photo above and the results of observations and interviews with traditional figures from the Aceh Traditional Council in Bireuen and also a poet, *Seumapa*. He stated that *Seumapa* has a function that is still related to the message in the form of da'wah and is packaged in the art of *Seumapa* which is prepared in a piece of advice/advice before marriage and after marriage in marriage which is expressed in poetry, the message conveyed

has Islamic values so that it makes both bride and groom understand the aims and objectives. The people of Aceh feel that a social ceremony, a wedding ceremony before something similar, is incomplete.

Seumapa art is a rhyme whose content is related to marriage issues conveyed by the groom and the bride during the wedding procession." This means Seum is like a rhyme packaged in art that is used when reciprocating rhyme activities at weddings and the rhyme is related to marital issues (Harun, 2012)

The *Seumapa* art was born and developed in the people of Aceh because it has the function of conveying the beauty of language, improving morals for oneself and in social life and strengthening worship of Allah SWT and the Prophet Muhammad SAW. With *Seumapa*, the people of Aceh can communicate with others in a polite and respectful manner and the language used is in accordance with Islamic teachings.

Islamic art is a manifestation of the oneness of Allah SWT. So, there is a relationship between Islamic art and Islamic spirituality. This is also to emphasize the important role of Islamic art in the lives of Muslims. Islamic art must be a medium for conveying God's message and a means of preaching Islam. There are three values contained in Islamic art, namely aesthetic values, ethical values, spiritual values (Fuady, 2023)

Aesthetic Value

According to Basri (2023), works of art can be used as a medium for conveying messages to convey the artist's ideas to the public. An artist's idea in the form of a creative and innovative idea, which appears in a work of art and is arranged in an aesthetically pleasing form. In the Likok Pulo Aceh dance, the poetry sung by the sheikh is very organized and uses beautiful figurative words and is sung with a distinctive melody that is pleasing to the audience.

*Ulon tuan nyoe keunaleong lidah
Haba Amanah haji Sofyan sekeluarga*

*Aneuk digobnyan nibak siu roe
Leumah digobnyan saboh rahsia*

*Ji meuleumpoe na bungong sitahon
Meubee that harom rata leungkiek gle
Get that neu papah meutingkue seu on
Bungong dalam on mantong bak tangke*

Translation

I'm a mouthpiece

Trust news from H. Sofyan's family

That his son one day

Seen in a dream a secret

He dreamed that here there were flowers a year
The smell is fragrant throughout the mountain
side

Very well looked after with support

The hidden flower is still on the stalk

The local wisdom process in the pepadun tradition in North Lampung, namely the bride and groom to their parents to apologize and ask for blessings in a traditional marriage. Marriage is a religious rule that has become a religious law that has been approved by Allah. As well as making their family a *sakinah*, *mawadah* and *warohmah* family. The chief balancer gives marriage advice and ends with *toupang tawi*, namely smearing the palms of the bride and groom with three colored rice flour, namely white, red and green. Followed by the chief balancers, the parents of the bride and groom sprinkled crushed rice mixed with seven-colored flowers on the bride's head three times (Habibi, 2020).

Referring to previous writings and observations, poetry contained in similar works of art certainly contains aesthetic values, both from the form of the words in the poetry, the tone or rhythm that is sung as well as appropriate movements by looking at each other and providing a good response to Such art continues to run regularly.

From this previous research, we also see the results of research that in traditional processions such as when they start, for example, *Intat Linto*, **first** we have to check the preparations in terms of welcoming guests. Preparing various needs, arranging people who have been determined, also preparing *Ranub*

Baté, *Payông Kunèng*, and other things that are deemed necessary. **Secondly**, we organize a good event, the rows must be arranged, the positions of the people who have been given the task, for example those who hold the umbrella, carry the *baté*, and those who take the luggage, as well as the neatness of the clothes and rows of men and women, and organize the traditional procession according to the provisions set out. It has been arranged, according to marriage customs that have been carried out for generations, and according to each region. **Thirdly**, the development of such material is adapted to the circumstances and place and according to the region and location, for the *Seumapa* characters they must be able to read the situation, for example it is almost raining, of course the *seumapa* must be short, arrive late, we also speed up the *Seumapa* process, and there is also a message conveyed with suddenly, according to verse experts, who must also accept that this is where the *seumapa* characters play a role in developing new and spontaneous words, and also maximizing the duration, and the rhyme words in the *seumapa* are also interesting and do not run away from the *intat lintô* theme. Between *Intat Lintô*, and *Prèh Lintô Barô*, and *Intat Dara Barô* and *Prèh Dara Barô*, in the traditional procession procedures of course all are the same in arranging and preparing the accessories. All traditional event processes are certainly good and successful if they are well organized, starting from preparation and completion

Thus, the results of this research indicate that the people of Aceh understand the aesthetics of Islamic art found in *Seumapa* arts and use Islamic art as additional insight and knowledge of Islamic art and at the same time as a reflection for self-awareness of gratitude and devotion to Allah SWT. *Seumapa* art has an impact as a medium for carrying Islamic messages for the formation of morals and behavior with the ultimate goal being devotion and worship to Allah SWT. An artist, art activist and art lover is able to apply the beauty of art in his daily life and in his worship, as an art educator to worship with his

educational art, and as an art researcher to seek and discover beauty and truth through his art of worship.

Ethical or decency values

Basri (2017) on the *Likok Pulo Aceh* dance which is found in Pulo Aceh stated that in the poetry of the *Likok Pulo Aceh* Dance there are poems which are not allowed to dispute old oaring, this shows relationships with humans and having good morals and thus must be kind to fellow humans. Of course, it cannot be separated from worshipping Allah SWT and having good morals, then relations with humans will be good too

Assalamu'alaikum saleuem ulôn bi

Ngon haté suci hormat mulia

Keu ureueng sinoe hormat kamoe bi

Keuchik ngon waki Imum seureuta

Kamoe trôh teuka kareuna janji

Lintô nyang tari uroe nyoe meuba

Geuchik Tgk Imum mandum famili

Ayah ngon umi dan aneuk muda

Assalamualaikum, I convey my greetings

With a clean heart, noble respect

To the people here, we express our respect

To the village head and village priest too

We came here because of a promise

Today we are delivering

the handsome groom

The village head and village priest and all the families

Father and mother and youth

From previous research and observation results, *Seumapa* is an art used in traditional processions that have been carried out for generations by the people of Aceh at weddings. For example, the origin of the word for greeting, this is a habit of Acehnese people when they go to other people's places or relatives' places and also to the places of invitees or specially invited guests, whether at wedding parties, of course at an event there are procedures that are full of meaning, the value of beauty, good manners and religion, it has become a cultural custom and value in social life which is still maintained by the people of

Aceh, for example people who come to a place are greeted, also guests who come suddenly also say hello, give greetings and then the people who receive them are also greeted politely polite, full of joy and happiness, people come to greet with a friendly greeting, Acehnese people have the habit of honoring guests who come to our residence and at events at party receptions. And at a time when the ethical values of *Seumapa* art like Aceh were in direct conflict with the tolerance, social and cooperation that was embedded in the lives of the people of Aceh, especially in Bireuen Regency. This can be seen as an Islamic value that is full of politeness and has become a national identity whose value is limitless. *Seumapa* art is of course Islamic art which also carries the task of spreading religious teachings. It is important for artists to pay attention to this so that the message contained in it can be easily received.

Spiritual Value

Basri (2017) in an article entitled "Likok Pulo Aceh dance as a medium for education of religious values in society in Pulo Aceh" states that there are poems that explain the procedures for reciting the Koran, purifying oneself and praying.

Jak intat lintô bak judô tari

Bêk sampé sangsi, janji meutuka

Hukôm agama kalheuh ka resmi

Uroe nyoe akhi adat bak dônya

Take the groom to his beautiful soul mate

Don't be in doubt, promises are broken

Religious law is complete and valid

Today is the end of tradition in the world

Janji ba peuha hana meu irang

Nyang kamoe julang leungkap dum rata

Meunan cit laén seunalén cut Intan

Lam kofor itam mandum seudia

The promises made have not changed

What we uphold is complete,

everything is flat Likewise

the clothes for the bride

In the black suitcase there was everything

Ranup lam baté meu uké sulam.

Asoe lam talam meu atô banja.

Linô jak keunoe woe bak pasangan

Kon malèe ngon tuan nyo hana neuha

The betel in the puan is engraved with greetings

The contents of the tray are arranged neatly in rows

The groom here goes home to his wife

Don't be ashamed of your in-laws

if you don't have any baggage

Referring to the article above and the results of observations and interviews, *Seumapa* art functions as a medium for da'wah, where the poetry sung in *Seumapa* is taken from or based on the Koran, which is the word of Allah which was commanded by the Messenger of Allah to be taught to humans. Thus, the advice given in *Seumapa* seems to have a message that is conveyed to the community so that the customs that exist in Acehnese society are in accordance with Islamic teachings.

Through *Seumapa* customs and customs of the Acehnese people in Bireuen district, Islamic artistic values have had an impact on feelings of gratitude to God. How it is *Seumapa* Implemented in the lives of the people of Aceh, especially in Bireuen Regency, can be seen from men, both adults and teenagers, praying in congregation in the meunasah of their respective villages. And in the poem, *Seumapa* explains that as a prospective bride and groom you must learn about Islamic knowledge so that you will not be embarrassed when facing the new society.

Research article entitled local wisdom of Acehnese traditional houses as cultural heritage for Tsunami earthquake disaster mitigation. Research shows that local wisdom values exist in the components of the building form and traditional ceremonies of Rumoh Aceh. Knowledge, attitudes and behavior of the local wisdom of Rumoh Aceh teach people to adapt, care about cultural heritage, and form a social family system (Hairumini, 2017).

From previous research it was found that *Seumapa* are the people of Aceh and especially the people of Bireuen Regency are part of the cultural side that lives and develops in Aceh Bireuen. In everyday life, things found in Bireuen Regency have become customs and

culture for the people of Aceh Bireuen. Because *Seumapa* is a custom and culture and is part of Islamic values in accordance with the hadih maja "*Traditional Ngon Hukom, Lagee Alat Ngon Sifeut*", teaches people to adapt, care about cultural heritage, and form a social family system.

The Islamic artistic values contained in *Seumapa* art have been implemented in the daily lives of the people of Aceh, especially in Bireuen Regency. It can be seen from the application of *Seumapa Art* as at wedding parties that are very orderly and use beautiful language, Acehnese people honor the guests who attend our residence using good and polite language along with events at party receptions, where when going to the house the wedding party and the funeral home will be held. together with the entire village community to visit the house of celebration or mourning in their village or in neighboring villages. *Seumapa* is a spoken art that has Acehnese Islamic art values which are in accordance with *Aqidah and Muamalah* in accordance with the teachings of the Islamic religion adhered to by the people of Aceh, especially Bireuen Regency.

CONCLUSION

Seumapa values of Islamic art in similar arts are aesthetic values, ethical values and spiritual values. The Islamic values of *Seumapa* contained in art have been implemented in the daily lives of the people of Aceh, especially in Bireuen Regency. It can be seen from the poetry and chants which are very distinctive using typical Acehnese twists that follow the flow of Islamic sounds, in the ethical value of honoring guests who attend our residence as well as at events at party receptions, where when going to the house the wedding party and the funeral home will be done together. with the entire village community to visit the house of celebration or mourning in their village or in neighboring villages. In terms of spiritual values, *Seumapa* art is a traditional art that has Islamic values that are in accordance with the *Aqidah and Muamalah* in accordance with the

teachings of the Islamic religion adhered to by the people of Aceh, especially Bireuen Regency.

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