

The Implementation of Islamic Education Values in the Customs of Tunggu Tubang Semende at Manggarai Village

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ABSTRACT

The Wai Tubang custom is a matrilineal inheritance system in Semende society, where inheritance is passed on to the eldest daughter. This research aims to analyze the implementation of Islamic educational values in the Tunggu Tubang custom and its impact on the character education of the younger generation of Semende. The research method used is qualitative with a descriptive approach. Data was collected through observation, in-depth interviews and documentation of traditional stakeholders, religious leaders and local communities. The research results show that the Tunggu Tubang custom contains Islamic educational values, such as responsibility, justice, trust, and social care. The implementation of these values is reflected in the role of Wait Tubang children in maintaining family harmony, caring for inheritance, and guiding other family members. Supporting factors in implementing this custom include the strong influence of the Islamic religion and the role of customary holders, while the main challenge is social and economic change which causes a shift in values in society. Overall, the Tunggu Tubang custom contributes to the character formation of the younger generation of Semende by instilling Islamic educational values in everyday life. Therefore, efforts to preserve this custom need to be supported by an approach that is in line with current developments, so that it remains relevant in building individual character based on Islamic values.

Keywords: *Islamic Education, Tunggu Tubang Semende, Semende Customs*

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INTRODUCTION

Indonesia is a country rich in culture and customs, as reflected in the motto "Bhinneka Tunggal Ika" which means different but still one (Harsuno, 2016). Various tribes in Indonesia, including the Semende tribe, have traditions and noble values that have been passed down from generation to generation (Efrianto, 2019). The word Semendo, which is often pronounced as 'Semende' comes from a combination of the words 'Same' and 'Ende' which means equality or togetherness and spirit. In another version, it is stated that the Semende tribe, according to Kohafah (Chair of the Semende Darat Laut Clan Traditional Institution), began opening up its territory in 1650 AD or 1072 Hijriah by an ancestor named Syech Nurqadim al-Baharuddin. He is better known as Puyang Awak. Kohafah also added that Puyang Awak is a descendant of Sunan Gunung Jati, through the lineage of Puteri Eldest Panembahan Ratu from Cirebon who married Ratu Agung Mpu Hyang Dade Abang (Mahdi, 2016).

The Semende tribe has long been known as a group that is loyal to the

traditions inherited from their ancestors, they are also obedient in carrying out Islamic teachings in their daily lives. One of the unique traditions of the Semende tribe is the AWAT Tubang custom, which is implemented in various areas, including in Manggarai Village, Air Hitam District, West Lampung Regency (Florentino, 2022). This custom stipulates that the family inheritance in the form of a house and rice fields is given to the eldest daughter to be managed and preserved for the next generation (Sarjana, n.t.). This tradition not only regulates the inheritance of property, but also contains the values of responsibility, justice and solidarity within the extended family (Manurung, t.t.) From the perspective of Islamic education, this custom reflects noble values such as trust and love for fellow family members. Islam teaches the importance of acting fairly and maintaining family relationships, as stated in the Al-Qur'an Surah An-Nahl verse 90 which orders Muslims to act fairly and strengthen ties of friendship (Riadil Abidin 2018).

With the great responsibility carried out by the children of nggu Tubang, this tradition has become an effective non-formal education medium in shaping the character of the younger generation. However, in the midst of modernization, understanding and preserving these traditions face serious challenges. Many young people do not understand the philosophical meaning behind this tradition, so it has the potential to erode the noble values contained in it. Therefore, it is important to research more deeply regarding the implementation of Islamic educational values in the nggu Tubang custom in Manggarai Village as an effort to preserve culture while strengthening character education based on Islamic values in society.

Yuni Sartika's research entitled "Marriage Dowry Rates for awaited Tubang Children in Semende Darat District, Muara Enim Regency" discusses the meaning of Semende which has a deep meaning in the marriage contract. In the Semende community, the marriage contract is not just a marriage bond between individuals, but also reflects a spiritual aspect which is referred to as "Tali Allah and Tali Rasulullah." This marriage has a strong connection with syahadatain (two sentences of the shahada) as a form of recognition of the oneness of Allah and the apostolate of the Prophet Muhammad. Semende is not only interpreted as marriage in a social context, but also as a manifestation of faith through the marriage contract process. This research has similarities with the research that will be carried out, namely that they both discuss the meaning of Semende customs. However, there are differences in the focus of the study; Yuni Sartika's research discusses the understanding of Semende customs in general, Meanwhile, the research that will be carried out focuses on the implementation of Islamic educational values in the Tubang customs in the Semende community (Mahar, t.t.)

Rulita Patriani's research discusses the AWAT Tubang Custom in Rekimai Jaya Village, Semende Darat Tengah District, Muara Regency Six. Wait Tubang is the eldest daughter in a Semende tribal family, although not always the first child. He is tasked with maintaining and managing family assets as his main responsibility. This tradition is rooted in the matrilineal system, where the lineage follows the mother's side. A Wait Tubang must be ready to take on big responsibilities in the family. The similarity with your research is that they both discuss the AWAT Tubang Custom. The difference is, Rulita's research was conducted in Rekimai Jaya Village, while I researched in Manggarai Village, Air Hitam District, West Lampung Regency (Sarjana, n.t.).

Uswatun Hasanah's research is entitled "Living Hadith Study About the Rights and Responsibilities of Wait Tubang in the Traditions of the Semende Community" discusses the values of Islamic education contained in the AWAT Tubang custom. The

main focus of this research is on the responsibilities carried out by nggut Tubang rights holders in the Semende community. The similarity with other research lies in the discussion of the values of Islamic education, while the difference is that this research focuses more on aspects of responsibility in this tradition (Hasanah 2018).

METHOD

This research uses an approach qualitative with the type of research field (field research). Qualitative research aims to understand phenomena in depth through descriptive and analytical analysis of social events or phenomena. Researchers collect data directly from the field to obtain accurate and accountable information (Fadli, 2021). This research was conducted in Manggarai Village, Air Hitam District, West Lampung Regency during 20 days after obtaining research permission. In detail, the first 10 days are used for data collection and the next 10 days are used for data processing and compiling research results.

Research subjects include Traditional Stakeholders, Religious leaders and children of AWAT Tubang in Manggarai Village. The sampling technique uses a purposive sampling method, namely selecting subjects based on certain considerations in order to get an in-depth perspective from those who understand and are directly involved in the AWAT Tubang tradition (Sari & Ratmono, 2021). The data collected includes the values of Islamic education in the AWAT Tubang custom, the community's understanding of the harmony of the AWAT Tubang custom with Islamic teachings, as well as the implementation of customs in the family and the process of inheriting Islamic values. Data source, data is the basic component of information that will be processed further to produce information (Amalia, t.t.). Data is divided into two, namely primary data and secondary data.

Primary data was obtained directly from interviews with Traditional Leaders, Religious Leaders, and AWAT Tubang Children (Rasyid, n.t.). Meanwhile, secondary data was obtained through official documents, literature, archives and previous research results relevant to the topic (Tambunan & Simanjuntak, 2022). To obtain accurate data, researchers used three data collection methods, namely observation, interviews and documentation (Hayati, 2023). Observations were carried out by directly observing the lives of the Semende people in Manggarai Village regarding the implementation of the AWAT Tubang custom and the implementation of Islamic educational values (Rudini, 2020). Interviews were conducted in depth (in-depth interviews) with predetermined research subjects (Yusra et al., 2021). Documentation is used to collect official documents such as organizational structures and relevant customary archives (Hayati, 2023). Data collection instruments consist of observation guidelines, interview guidelines, and documentation guidelines. Data reduction ie summarize, sort out the main things, and focus on the main things, look for themes and patterns. In this way, the reduced data becomes clearer, making it easier for researchers to carry out research. Observation guidelines are used to record the results of observations in the field (Aspalam, t.t.). The validity of the data was tested using triangulation techniques, namely comparing results from various methods and sources to ensure the reliability and validity of the data (Muftahatus Saadah, 2022). This technique includes data triangulation by comparing the results of observations, interviews and documentation, as well as source triangulation by checking the correctness of the data through various informants involved in the research (Alfansyur, 2020).

RESULTS AND DISCUSSION

Manggarai Village, Air Hitam District, is located in West Lampung Regency and is known as an area that upholds local wisdom values, especially in aspects of religious life. The majority of people in this village are Muslim, where religious traditions are an important part of daily life. In general, the livelihoods of people in Manggarai Village cover various fields, such as farmers, agricultural workers, construction workers, garden workers, traders, civil servants (PNS), honorary workers, and workshops. Life in this village reflects harmony between local culture and religious teachings passed down from generation to generation.

Based on the results of research conducted in Manggarai Village, Air Hitam District, West Lampung Regency, the AWAT Tubang custom is a typical tradition of the Semende people which has been passed down from generation to generation. The wai Tubang custom in the Semende community gives an important role to the eldest daughter as the main heir to family heirlooms, such as land and traditional houses. The main task is to protect, care for and manage ancestral heritage so that it remains sustainable and can be passed on to the next generation. Apart from that, he is also responsible for caring for his parents in old age and ensuring that the family's needs are met. This custom is in line with Islamic teachings because it instills the values of responsibility, trust, justice, deliberation and friendship. Wait Tubang children are expected to maintain good relations with their families and manage their inheritance wisely. If he is unable to carry out his duties himself, his brothers can help.

As custodians of tradition, Anak AWA Tubang is also tasked with preserving customs, caring for heritage houses, and respecting ancestors. Traditional leaders play a role in guiding him through advice, stories and involvement in traditional ceremonies. Thus, this custom is not only about material inheritance, but also moral and social education that strengthens family harmony and the culture of the Semende people. Which has been explained by Mr. Hj. Arsa, as a traditional authority in Manggarai Village, Air Hitam sub-district, West Lampung Regency, states that Anak nggu Tubang is the eldest daughter who has been entrusted with looking after hereditary assets such as houses and rice fields which cannot be bought and sold because these assets are not based on a certificate in the name of nggu Tubang, however, they cannot be said to be wai Tubang's children if they do not meet the requirements, such as only having a house but not having a rice field, so those who are required to be wai Tubang's children must meet the requirements of already having a house and rice fields. from hereditary results.



Documentation with Manggarai Village Traditional Leaders, Air Hitam District, West Lampung Regency.

The AWAT Tubang tradition has symbols that symbolize the duties and responsibilities carried out, such as the net which represents the center of friendship, the balau (spear) as a symbol of honesty and firmness, the ax which symbolizes justice, the urn which means protecting family secrets, and the tebat (kolam) which represents patience (Rohmansyah et al., 2022). Apart from the right to manage inheritance, Wait Tubang's children also have restrictions, such as selling or pawning family property without permission, refusing family members to come, and revealing family secrets (Pranata, t.t.). This custom reflects the principle of justice as taught in Islam, where the children of AWAT Tubang are expected to act fairly in sharing the benefits of inheritance to other family members, such as the harvest from the rice fields.

This tradition gives the rights and responsibilities to the eldest daughter (Anak WT Tubang) to look after, manage and preserve family heirlooms, such as houses and rice fields (Ainiyah et al., 2022). In its implementation, this custom not only reflects social responsibility but also contains Islamic educational values, such as justice, responsibility and concern for the family. These values are reflected in the obligations of Wait Tubang children to care for their parents, maintain relationships with relatives, and obey traditional rules that are in line with Islamic teachings.



Documentation with Religious Figures in Manggarai Village, Air Hitam District, West Lampung Regency.

Strengthened by the Religious Leader of Manggarai Village, Air Hitam District, West Lampung Regency, Mr. Hj. Nasirun. The wai Tubang custom in the Semende community explains that this custom is closely related to the values of Islamic teachings, especially in terms of responsibility, justice and trust. In the view of religious figures, the AWAT Tubang concept reflects the principle of justice in Islam, where the eldest daughter is trusted to guard, care for and manage the family's inheritance for the sake of the continuity of life together. This responsibility is considered a mandate that must be carried out with full sincerity and moral responsibility. Mr Hj. Nasirun emphasized that AWAT Tubang's children are not only responsible for managing physical assets such as houses and rice fields, but also have social and spiritual duties in maintaining family harmony. He must ensure that the needs of family members who are not yet independent are met, including helping his younger siblings in various aspects of life.

Apart from that, AWAT Tubang has an important role in maintaining friendly relations between members of the extended family, in accordance with Islamic teachings which emphasize the importance of maintaining brotherhood and helping each other. In carrying out their responsibilities, Wait Tubang children must uphold the values of honesty, patience and a sense of fairness. He is not permitted to use or sell inherited assets for personal use, because these assets are joint property that are passed down from generation to generation. According to him, the Wait Tubang concept is in line with Allah's commands in the Koran which teaches justice and safeguarding the rights of relatives. Therefore, this custom not only functions as a cultural tradition, but also as a means of moral and spiritual education in forming the character of the next generation who are responsible and have noble character.

In the context of character education for the younger generation, this custom has a positive impact in the form of establishing responsibility, respect for parents, increasing social awareness, and preserving local culture (Zulkarnaen, 2022). However,

there are also negative impacts, such as the potential for family conflict, moral crisis, and loss of cultural identity if traditional values are not properly maintained. This research confirms that the AWAT Tubang custom is not only a cultural tradition, but also a means of learning Islamic values which can shape the character of the younger generation so that they have responsibility, social concern and commitment to maintaining family heritage in accordance with religious teachings.



Documentation with wai Tubang children in Manggarai Village, Air Hitam District, West Lampung Regency.

Based on the results of an interview with Mrs. Eka Ramiyanti, a child of nggu Tubang in the Semende community, Manggarai village, Air Hitam sub-district, West Lampung Regency, she explained that becoming wai Tubang was a big trust that was passed down to her as the oldest daughter in the family. The main responsibility is to maintain and manage inheritance assets in the form of houses and rice fields which cannot be sold or mortgaged. These assets must be cared for and used for the common benefit of the extended family, especially to meet daily needs and traditional needs, such as weddings, funerals and pilgrimages to graves. He also explained that heritage houses must remain inhabited or at least maintained so that they are always ready to become a gathering place for all family members.

As a child of nggu Tubang, his main responsibility is to maintain and manage the family's inherited assets, especially traditional houses and rice fields (Parsyah et al., 2024). This includes ensuring its legality, maintaining it regularly, and using it wisely so that it remains sustainable. Apart from that, AWAT Tubang's children are also tasked with maintaining traditions, family harmony, and ensuring that the legacy is passed on to the next generation according to custom. The biggest challenge in this role is balancing customs with Islamic teachings, especially in managing heritage so that it remains fair. Apart from that, maintaining the inheritance house without leaving it empty as a place for all family members who are far away to return abroad, avoiding

family conflicts, and caring for parents until the end of their lives (Muslim & Kurniati, 2024).

However, with the guidance of religious leaders and family support, this challenge can be overcome so that the trust is maintained. Caring for parents is also a major obligation, such as communicating regularly, helping with housework, and meeting their needs, both physically and emotionally. When sick, AWAT Tubang children must care for them with full attention and affection. Maintaining family honor is also very important. This is done by being polite, respecting parents, obeying traditional rules, and maintaining the family's good name in society. Apart from that, AWAT Tubang children must adapt their customs to current developments, such as introducing traditions to the younger generation and utilizing digital media so that their customs remain sustainable and relevant.

Apart from managing assets, AWAT Tubang's children also have a social responsibility to foster and help their younger siblings who are not yet independent. He feels he has a moral obligation to ensure their welfare and education, replacing the role of parents if they are gone (Kurnaesih, 2016). He realizes that this responsibility is not only material, but also includes maintaining harmonious family relationships. He often communicates with *Meraje* (maternal uncle) who has the role of supervisor and advisor in carrying out his duties (Hasanah, t.t.). Even though this burden of responsibility feels heavy, he considers his duties as AWAT Tubang as a form of respect for his ancestral heritage and Islamic teachings. He believes that carrying out this mandate is a real manifestation of the values of honesty, justice and responsibility taught in Islam. By protecting his inheritance and nurturing family relationships, he hopes to pass on these noble values to the next generation, as his predecessors did.

CONCLUSION

Based on the research proposal entitled "Implementation of Islamic Education Values in the AWAT Tubang Semende Customs in Manggarai Village, Air Hitam District, West Lampung Regency" shows that the AWAT Tubang customs contain Islamic educational values which are significant in shaping the character of the younger generation. The main values reflected in this tradition include responsibility, justice, trust, and social solidarity. The children of AWAT Tubang have a big responsibility in maintaining and managing the family's inheritance in the form of a house and rice fields. This responsibility is not only material, but also includes social and spiritual aspects, such as maintaining friendly relations and helping family members in need. These values are in line with Islamic teachings, especially regarding the commandment to maintain trust and act fairly. The implementation of Islamic educational values in the AWAT Tubang custom is clearly seen in the role of the eldest daughter who is entrusted with looking after inheritance for the benefit of the extended family. Apart from managing physical assets, AWAT Tubang children have a moral duty to ensure the welfare of other family members, especially younger siblings who are not yet independent.

This tradition is an effective means of non-formal education in forming the character of the younger generation who are responsible, honest and care about their social environment. Anak AWA Tubang also acts as a liaison between family members, maintaining harmony and ensuring that the noble values passed down from their ancestors are maintained. The implementation of this custom is supported by the active role of traditional leaders and religious leaders who provide guidance and ensure that the tradition is carried out in accordance with Islamic teachings. Community support

that still upholds cultural values is also a major factor in preserving customs. However, there are challenges faced in maintaining this tradition, especially due to the influence of modernization. The younger generation is starting to lose interest in the AWAT Tubang tradition due to a lack of understanding of the philosophical meaning behind the tradition. If these challenges are not addressed, there is a risk of loss of cultural identity and reduced respect for ancestral heritage in the future.

The impact of implementing Islamic educational values in the nggu Tubang custom has two sides. The positive impacts include the formation of responsible character in the younger generation, strong social solidarity, and respect for parents and ancestors. This tradition also teaches the importance of maintaining trust and carrying out duties with full responsibility as part of Islamic teachings. On the other hand, there are potential negative impacts such as the emergence of conflict within the family regarding the distribution of the benefits of inheritance and a cultural identity crisis if this tradition is not consistently passed on to the next generation. As an effort to preserve the AWAT Tubang custom and the values of Islamic education contained in it, collaboration between traditional leaders, religious leaders and educational institutions is needed. This step aims to integrate local cultural values into the formal and non-formal education system. Thus, the AWAT Tubang tradition not only functions as a cultural heritage, but also becomes an effective means of forming the character of the younger generation based on Islamic values and maintaining the continuity of traditions amidst the challenges of modernization.

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