



## Kiai Sadrach and Culture-Based Evangelization Contextual Reflections for Contemporary Mission Strategies

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### ABSTRACT

This journal studies culture-based evangelism that was done by Kiai Sadrach, as a contextual reflection for contemporary mission development strategies. The study is conducted with historical approach through a literature study of Kiai Sadrach's culture-based evangelism method that integrates Christianity values and Javanese culture in the past, which has proven successful in reaching many souls in Central and East Java. This research aims to gain insight into the contextual evangelism method in order to discover new opportunities in the current culture-based mission dissemination strategy. The results of the study indicate that evangelism through a cultural approach is proven able to expand missions outreach and maintain the religion presence in a cultural society that has been passed down through generations.

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## INTRODUCTION

Culture-based evangelism is a key approach in the spread of the gospel. Especially in the midst of a multicultural society like Indonesia. In this context, culturally insensitive approaches often meet with rejection, misunderstanding, and even resistance. Many contemporary forms of evangelism tend to ignore local cultural roots and customs, thus failing to reach the hearts of people effectively and comprehensively.

The absence of a contextual approach encourages the need for a model of evangelization that bridges the Christian faith and local culture. Evangelization that does not pay attention to the cultural context tends to be considered a form of religious imperialism, because it is seen as imposing foreign values on the local community. A critical question therefore arises: how can the Gospel be preached without losing the cultural identity of its recipient? This is where the importance of culture-based evangelization comes into play as a middle ground to formulate an approach that still holds the truth of the gospel, but is also open to local cultural realities. Unfortunately, many contemporary evangelistic approaches have not fully captured this dimension, as they place more emphasis on overly normative, non-participatory, and lack of dialogue with traditional elements living in society.

The attempt to adapt Christianity into Javanese culture, or known as pribumisation, is an interesting historical process to study. In the long and complex journey of the development of Christianity in Java, Kiai Sadrach in the period of ministry from 1894 to 1923 appeared as a central figure who cared deeply about the indigenous people. He devoted himself to realizing the privatization of Christianity. This paper will review in depth the Christian privatization movement in Java, paying special attention to the role and contribution of Kiai Sadrach.

The purpose of this research is to gain deeper knowledge and understanding of the Christian privatization movement and culture-based evangelization in Java, especially the role played by Kiai Sadrach as well as contextual reflection for contemporary mission strategies. By researching the historical background, culture, ideological principles, consequences, as well as the controversial issues and challenges faced, it is hoped that it can broaden the insight into the social and religious transformation that has occurred in Java.

Imparting Christian teachings to individuals who are familiar with local beliefs and culture is not an easy task. Obstacles in the spread of the gospel are not new, for example the Apostle Paul faced similar difficulties when establishing the early churches. The apostle Paul, for example, experienced rejection, persecution, and imprisonment for preaching the gospel to Jews and Gentiles alike. Therefore, today's evangelists need to find effective methods for the gospel message to be well received.

In an effort to introduce the gospel, evangelists adopt a variety of contextual ministry strategies that are relevant to the conditions of society, both for those who are already familiar with the gospel and those who are not. These methods are invaluable and are able to touch a person's heart when they receive the glad tidings. For Christians, carrying out the Lord Jesus' Great Commission to spread the Gospel, baptize, and teach is a mandatory ministry assignment because it is a direct command from Him. However, the gospel message faces challenges, especially among those who are not familiar with the gospel and already have other beliefs.

In the early days of the spread of Christianity in Indonesia, missionaries took advantage of their advantages to reach out to local communities. They not only convey theological teachings, but also show love through good deeds, in accordance with Jesus' command. Before the 16th century, there were no Christians in Indonesia. The Portuguese brought Catholicism to Indonesia. Meanwhile, the Netherlands with its VOC is more oriented towards trade profits. Thus, Catholicism came first in the 16th century, followed by Protestantism in the 17th century.

In addition to Western Christian missionaries, there are also Christian missionaries from Indonesia who have an important role in the gospel message. Although these indigenous missionaries achieved success in their ministry, through this paper the author wants to show the importance of today's culture-based evangelization approach by taking contextual reflections on the figures and successes of past strategies in spreading the gospel mission. In contrast to other studies, this study aims to thoroughly explore the success strategies of culture-based evangelization histories in the past and examine contemporary mission strategies in the present. This study will focus on the spread of the gospel in the Java region, especially East Java and Central Java. The selection of this area is based on the existence of a well-known indigenous figure, namely Kiai Sadrach.

## **METHODS**

In the preparation of this paper, the researcher used online data collection techniques to obtain scientific sources such as books, journals, articles, and online media. Qualitative research is conducted through literature studies, using direct and indirect citations, as well as paraphrasing that is based on facts without changing the meaning of the data. A bibliographic approach is also applied to ensure the accuracy of the data, resulting in scientific and academic research.

## **RESULTS AND DISCUSSION**

### ***Javanese Religion and Culture***

According to Endraswara, in his book entitled "*Javanese Ethnology*." He said that before Christianity entered the land of Java, the religion embraced by the Javanese people at that time was "*kejawen*" or also called "*Jawi religion*", a belief that was embraced on the island of Java by the majority of Javanese tribes and tribes living on the island of Java. The Javanese religion is a syncretism of animism, Hinduism and Buddhism. Furthermore, kejawen is a form of characteristics that is firmly rooted in Javanese ethics and culture. Kejawen is an *ism* that has lasted for thousands of years, an ancient tradition with ancestral values that still exist in Javanese society, especially the aspects that regulate the rules of life that must be obeyed and held. The spread of Islam (Islamization) which was driven by the *Sufis* (called Walisongo) was marked by the establishment of Islam-Demak work also using a cultural approach in its spread, the process of adjusting Islam and Javanese culture resulted in a religious unity called "*Javanese Islam*". From this historical research, the author concludes that an effort to evangelize the mission of the gospel has great opportunities if carried out with a holistic approach through the local culture.

### ***Who Exactly Is Kiai Sadrach?***

According to C. Guillot, Kiai Sadrach was born in 1835 and was born with the name Radin in a village near Demak, Jepara region, Central Java. He grew up in a poor peasant family. The difficult economic conditions in his village forced Radin to migrate and seek his own livelihood from an early age. Radin left his village and his parents to make a living relying on the mercy of others. In the midst of the difficulties he experienced, Radin remained patient and diligent. Eventually, he was helped by a family that had no children, and then met a teacher named Kurmen alias Sis Kanoman, who eventually became his teacher.

After studying spiritual science (kejawen), Radin switched to Islam, learned to recite, and showed perseverance that exceeded other students. He was also appointed as part of his teacher's family. Because of his intelligence and seriousness, Radin was brought by his teacher to Jombang, East Java. From there, he continued his journey to Semarang, living in Kauman among the Arab and Muslim communities. In Semarang, Radin deepened his religious knowledge with the Arabs and the pilgrims, and it was at this time that he received the addition of the name Abas, becoming Radin Abas.

### ***Kiai Sadrach Repentance: The Origin of the Name Sadrach***

While studying at the Jombang Islamic boarding school, East Java, Radin took the time to visit Mojowarno. He was interested in the new teachings conveyed by Jellesma. Fascinated by the gospel of salvation, Radin secretly established a relationship with Jellesma to study Christianity. Unbeknownst to his friends and teachers at the pesantren, Radin secretly expressed his desire to become a student of Jellesma.

As told by C. Guillot in his book "Kiai Sadrach History of Christianization in Java" Kiai Sadrach underwent a significant change in belief, switching from Islam to Christianity. Kiai Sadrach was baptized by a Christian religious teacher named Matheus Teffer. After studying Christianity from Taffer for approximately three years, on April 14, 1867, Radin Abas was baptized and given the name SADRACH by a Pastor named Ader at Portugesche Buitenkerk (now Zion Church) the old church located behind the Batavia City Station.

After becoming a follower of Christ, Sadrach became not only a regular member, but also a pastor or evangelist. Before converting, Sadrach was a Muslim with many followers. He was once a respected leader of the largest church in Java, demonstrating independent Christian leadership by developing an indigenous congregation firmly rooted in Javanese culture. Some reports say that during his ministry in Java, Kiai Sadrach has baptized 20,000 people.

### ***Kiai Sadrach's Contextual Evangelization Ministry Strategy***

Early in the ministry, Sadrach distributed many tracts and books containing gospel teaching to the homes of villagers. After being baptized, Sadrach returned to Semarang and joined other missionaries to develop Christian villages in Bondo in North Jepara, which had been pioneered by his predecessor missionaries. At the age of 35 Sadrach went to Purworejo. In Purworejo, Sadrach was adopted by Reverend Stevens-Philips. Sadrach lived in Purworejo for one year in 1869 and then left Pastor Stevens-Philips and moved to Karangjasa, about 25 kilometers south of Purworejo

Sadrach's decision to part ways with Stephen Phillips reflected the spirit of independence that was prevalent in Java at the time. This gives him the freedom to work without interference. Ibrahim, from the neighboring village of Surwo, became the first person to be Christianized by Sadrach through public debate. Later, Kazan Mentaram, a prominent figure of the time, was also baptized. Sadrach's method sparked debate, but eventually his catechism was widely accepted, replacing Stevens Phillips' catechism. Nevertheless, Sadrach still respected Phillips as his protector and kept his distance from the Dutch government. All of Sadrach's disciples were baptized by Dutch evangelical priests.

In conveying his teachings, Kiai Sadrach uses symbols, one of which is a broom. This broom symbol is used to depict the unity, strength, connectedness, and roots of the church in the reborn God through Jesus Christ. The use of this symbol is very important in Javanese culture to facilitate the acceptance and understanding of teachings. In addition, the Kiai Sadrach church also uses the symbol of the cross of two twin heirloom weapons, namely the pasopati and chakra belonging to the puppet characters Arjuna and Krisna, as a substitute for the cross symbol.

Sadrach traveled around on foot to meet the area's leading figures, trying to convince them of Christian beliefs. If such an attempt fails, he will challenge them to debate openly to test the superiority of their knowledge. The debate between Kiai Sadrach and the characters was carried out in a unique way, where they faced each other, while the students sat behind each character. Before debating, the rules are set first. If Kiai Sadrach loses, he will return to Islam, and if he wins, his opponent will have to embrace Christianity and submit to it. With the provision of Javanese knowledge, the experience of studying at two Islamic boarding schools in East Java, and new Christian knowledge, coupled with his intelligence, Kiai Sadrach is not afraid to face his opponents in debate.

According to information from the Ministry of Education and Culture's website, the Kiai Sadrach Church, which was founded in 1870 and began to be used for worship in 1871, is located in Karangjasa Hamlet, Langenrejo, Butuh, Purworejo. This church occupies an area of 1 hectare in the middle of settlements and rice fields. This church became the center of the first Javanese Christian congregation built by Sadrach, where he was also married to Roro Tompo alias Debora, an indigenous female evangelist. The church building has a distinctive window with blinds at the top and butterfly panels at the bottom, as well as geometric decorative motifs. The ceiling, which was originally made of bamboo, has now been replaced with plywood. The roof is in the form of a three-tiered *tajug*, *limas*, and *village*, with metal *chakra* decoration and *pathopathy*. In this complex there is also a main house and a pavilion left by Kiai Sadrach, which has a pyramid house architecture. In it are stored Kiai Sadrach's relics, such as beds, cabinets, heirlooms, and ancient manuscripts. The architecture of this church is very thick with Javanese nuances, different from churches in general.

### ***The Success of Kiai Sadrach's Mission***

The success of a Mission lies in the determination of the evangelist. A true Christian evangelist is a person who dares to step forward in his life, but the step taken by Sadrach is a difficult and "unusual" decision in the midst of the Javanese cultural area which is thick with Islamic areas and Javanese nuances since the time of Sultan Agung. Kiai Sadrach's mission spirit began when he boldly decided to choose Christianity as his religion and without hesitation took the baptismal name "Sadrach", something very unusual at that time when the majority of Indonesia's population was Muslim.

Since the Dutch rule after the Portuguese defeat in the archipelago in 1602, the Dutch began to expand their power, including in evangelistic missions in several regions in Indonesia. The spread of Christianity in Java began when Tunggul Wulung received a Bible from a *Zendeling* from the *Nederlandsch Zendeling Genootschap* (NZG) named *Jellesma*, after studying the Bible for some time, Tunggul Wulung decided to accept Christ.

Tunggul Wulung passed the baton of the mission relay to Kiai Sadrach to continue the gospel message in the land of Java, various obstacles and challenges faced by Kiai Sadrach in spreading Christian teachings, ranging from many rejections to dueling challenges from scholars and followers of Islam, this was due to the negative stigma of the Javanese people towards Christianity where the preachers of the gospel were considered part of the Dutch colonial regime even at that time Christians Javanese are referred to as "*landa wurung, Jawa tanggung*", meaning they are neither Dutch nor Javanese. The stigma circulating in the community did not dampen Sadrach's unyielding spirit so that the Gospel could be received in the land of Java, even during his ministry, Kiai Sadrach managed to bring 20,000 congregations to Christ.

Sadrach eventually established a church which was later known as the "Christian Wong Mosque" in a remote village of Purworejo precisely in the village of Karangjoso, the church building resembled a mosque in general and this was one of Sadrach's efforts to introduce Christianity through the local culture. Sadrach also built the Javanese Christian Church "kang Mardika" which means building an independent Christian Community without any interference from the rules made by the zending. The article "The Footprint of the Kiai Sadrach Church" states that this church is still standing today and there are still many relics of Kiai Sadrach in its efforts to spread the teachings of Christ, buildings with Javanese nuances that are still firmly standing and maintain Javanese art forms in their worship procedures.

#### ***Akhir Hayat Kiai Sadrach***

At the age of 90, Radin Abas Sadrach Supranata breathed his last on November 14, 1924. His funeral is a testament to the widespread respect, with the presence of regional officials such as the Regent of Kutoarjo and Kulonprogo, which indicates the popularity of Sadrach in his time.

The method of gospel message used by Kiai Sadrach was unique and risky, but it managed to attract many people. Most of his followers came from mystics, students, and scholars. For worship in the church, he used the term "prayer in a Christian Mosque", adapting the term "church mosque". He described Jesus as "the prophet Ngisa Rohullah" and "the Queen of Justice". Sutarman Partonadi argues that the understanding of Christology and Soteriology of Sadrach is greatly influenced by Javanese culture.

#### ***Contemporary Mission Practices Based on Today's Culture***

In the context of contemporary mission, the culturally based approach to the gospel is a concrete and relevant step. This approach is not only a means of communication, but an inculturation process that integrates local cultural values in the gospel message by understanding, respecting cultural culture without reducing the Christian faith and the gospel itself. The Lord Jesus Christ in His earthly mission said, "*Do not think that I have come to abolish the law or the prophets. I have come not to nullify it, but to fulfill it.*" (Matthew 5:17). This is supported by Paul's statement that Jesus came not to abolish the law, but to fulfill it, "for by his death as a man he abolished the law with all its commandments and provisions..." (Eph. 2:15). From these two verses, it can be concluded that Jesus used a cultural approach as a means of gospel message. Jesus inculturated the surrounding culture.

According to Pabisa & Pratiwi, understanding local culture plays a central role in the mission of spreading the Gospel, where contextual theological principles can bridge differences in language, beliefs and social norms of society. Based on a case study at the Indonesian Baptist Church (GBI) Ngembak, Tembalang, contextual mission practices are carried out by adapting the use of traditional musical instruments such as Javanese gamelan in their worship and liturgy. The use of Javanese gamelan as an effort to conserve local wisdom has been proven to have a positive influence on the spiritual quality of its congregation. Furthermore, judging from the concept of Sundanese culture, special findings were obtained that analyzed the concept of *mutual compassion* as a form of relationship in Sundanese society that was able to strengthen humanist relationships in line with the Christian message of love for others.

Contextual approaches in the context of mission in the contemporary era can adopt methods of intercultural dialogue and understanding by opening dialogue with people of different cultural backgrounds in an attempt to understand their perspectives and explain Christian teachings in a way that respects differences. This can open up new insights into Christianity that has been considered exclusive and closed to local culture. Contemporary mission strategies in today's global era need to pay attention to the changes and dynamics that occur in modern society, cultural elements that are beginning to be eroded by the times by globalization, technology and social change. Globalization must be recognized as bringing significant changes to communication and connectivity. The rapid development of technology has changed modern society in interacting with others. However, these dynamics can be both a challenge and a great opportunity in the rapid and widespread spread of Christian mission.

The use of technology into the mission strategy of spreading the gospel can be an effective means of responding to the changing habits and behaviors of modern society. Today's evangelists can preach the gospel based on culture in digital platforms and social media, as well as introduce a new paradigm of Christianity that is inculturated with culture that can educate the public, especially the younger generation.

## CONCLUSION

Radin Abas, or Kiai Sadrach, who did not know Christ at first, was appointed as a tool to spread the Gospel in Java. After receiving Jesus, he carried out the command of the gospel message by utilizing the local Javanese culture. Armed with spiritual knowledge and pesantren experience, Kiai Sadrach challenged other religious leaders to debate, and always won. He used Javanese symbols and built a church that resembled the Demak Mosque, which was a factor in his success in the mission of the gospel message, especially in Central Java. His uniquely designed church is still well preserved, and

his contribution played a major role in the development of Javanese Christianity.

Overall, Kiai Sadrach's ministry is an example of contextual, adaptive, and courageous evangelization. He was able to combine Christian teachings with Javanese culture, create a strong indigenous church model, and have a significant impact on the history of Christianity in Indonesia. Learning from the history of Christian mission success in the past, culture-based evangelization in modern times faces challenges from dynamic, social, cultural and technological dimensions. An authentic approach, a cultural contextual approach by understanding the values and norms of the local community and the appropriate use of technology, is an effective solution to the success of the gospel message.

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