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MILKFISH MARKETS SEASON IN RAWA BELONG AS A SYMBOL OF MULTICULTURAL BETAWI PEOPLE'S HUSNA FARHANA Universitas Bhayangkara Jakarta Raya husna.farhana@dsn.ubharajaya.ac.id YOSI GUMALA Universitas Bhayangkara Jakarta Raya yosi.gumala@dsn.ubhrajaya.ac.id Abstract Traditional market is a form of cultural heritage of Indonesian ancestors. It has been **an integral part of** people daily economy as well as an important place in social life.

The traditional market is going further not only in economic transactional meaning but also a place of social interaction and transfer of values carried out by actors and stakeholders of community. Among the Betawi community of Rawa Belong for example, the seasonal milkfish market before **the Chinese New Year**, initially only enjoyed by the Chinese to welcome **the Chinese New Year** but gradually accepted and absorbed into the Betawi culture.

The tradition of milkfish is transferred to prospective in-laws or parents-in-law as a sign of affection and respect for him. Using qualitative descriptive methods, we can see that in other word, the Betawi community is adaptable to social changes, open minded, as well as welcoming different culture in the environment.

By accepting and adopting a variety of positive cultures without removing existing cultures, we can learn how this milkfish market become a symbol of cultural harmony as well as promotion of multiculturalism among Betawi community. Keywords: Milkfish, Markets Season, Multicultural. INTRODUCTION Indonesia is a country located in the eastern part of the world, a country that belongs to the equator bordered by two continents as well 497 as two oceans.

Therefore, Indonesia is called a lot of people "paradise land", because anything planted in Indonesia will flourish, a strategic place to carry out agricultural and maritime activities. Because it is located on the equator, Indonesia has a variety of cultural patterns that are owned by its inhabitants ranging from the east to the west.

These diverse cultures are increasingly patterned **with the arrival of** foreign traders who come from Asia and Europe. the possibility of social change can occur in Indonesia, both coercive and culturally acceptable to the community. To analyze scientifically about the symptoms and socio-cultural events in society as processes that are shifting culture, we need some concepts.

these concepts are very necessary to analyze the process of shifting society and culture and in an anthropological and sociological study called social dynamics. Every community in their lives must experience changes. By its nature, the changes that occur not only lead to progress, but can also lead to setbacks. The social changes that have taken place have been around since time immemorial.

There are times when the changes that occur are very fast, so confusing people who deal with it. Traditional markets may be the oldest places in human history where humans interact with each other economically, socio-culturally, arts and culinary which can move a nation's civilization to a higher stage.

In various parts of the world the traditional market **is one of the** benchmarks of a nation's civilization, both **in the form of** culinary markets, street markets and tourist markets. The traditional market or now known as the people's market is one form of cultural heritage of our ancestors. In the beginning, the people's market has been integrated and has an important place in people's lives, the people's market is not only a place for economic transactions but also a place for social interaction and interpretation of values carried out by actors and stakeholders in the public market.

In Javanese society, the people's market is also a conception of life and social culture, to achieve other goals. It can be said that the people's market in its heyday was a place to interact both **economically, socially, culturally and** socially. According to Adi, W (2013) Culture is the result of human work as a result of mutual interaction so that it becomes a habit that is passed down from to generation.

Culture is formed from social interaction both simply and complex social interactions. When looking at Betawi 498 culture in general, Betawi culture was born due to the marriage of various cultures, both from foreign countries and other archipelago regions. With many cultural fusion, Betawi culture becomes culture.

Rawa Belong generation was originally area with a lot of wild fish that live there, the livelihoods of Betawi residents in the Rawa belong when it worked as a horse breeder, buffalo and goat, there are those who work in the woods, in the patromak (gas bulb) lamp factory, rubber plantations, making batik and fruit gardening, its citizens then entrapped rawa belong to be used as a place to live.

In the 60's, threefourths of the Rawa belong developed into a wholesale market for vegetables and fruits. The **fruits and vegetables are** the products of the land of the Rawa Belong to the residents themselves. The buyers are traders who come from Tanjung Priok, Pasar Senen, Kemayoran Market, Tanah Abang Market, Kebayoran Lama Market.

Traders bring kranjo (bamboo extension) using bicycles. The Rawa Belong main market starts operating at 3:00 to 8:00 every day. Continued market interaction raises 2 traditions in the Rawa Belong, namely when during Ramadan the residents deliver each other putu mayang cakes, bread and syrup, while a week before **the Chinese New Year** arrives the residents deliver milkfish to relatives, and especially to in-laws, or their future parents-in-law, and this tradition is still maintained down until now.

According to Shahab (2004) in the book "Merchants of Baghdad from Betawi" explained, the presence of milkfish which **is one of the** Imlek traditions in the Greater Jakarta area is a fusion of Chinese and Betawi culture. Because besides Chinese, Betawi also has a tradition of using milkfish. The difference is in the Betawi tradition, raw and fresh milkfish becomes the prospective inlaw to the in-laws, the size of the milkfish that the prospective son-in-law brings to the prospective in-laws can determine the continuity of the match.

From the discussion above, it can be explained that the acculturation of Betawi culture in Rawa Belong is affected by market interactions in the area. Cultural acculturation is a combination of different cultural elements and united in an effort to form a new culture without the intention of eliminating the original cultural personality. This can occur due to social interaction in the market, for example in the seasonal milkfish market in the Rawa belong.

The emergence of human culture acculturation because of the dynamics of communication. With the 499 dynamics of effective communication, all human needs can be achieved properly. the existence of a seasonal milkfish market culture is very necessary because with the existence of a seasonal milkfish market it is as important as maintaining the cultural existence of the local community, and with a seasonal milkfish market as one of Indonesia's national cultural assets that gives the most color to the

socio-economic life of the local community. The seasonal milkfish market in marsh belongs for centuries.

Initially, the milkfish market is to meet the needs of Chinese citizens when the Chinese New Year celebrates, they have the belief that when the Chinese New Year cooking celebration is a must, because milkfish according to the Chinese people is a symbol of prosperity, longevity and source of sustenance. And it is expected that in the Dutch colonial era, also milkfish is a rare and luxurious item, ethnic Chinese used to give tribute to milkfish to high officials so that it is easy to find fish on the coast. That is why milkfish became very valuable at that time. Freeman, L. C., Roeder, D., & Mulholland, R. R.

(1979) considers that traditional markets in masyarakat suku (tribal societies) are institutions built on four variables, which is productive work, range of collaboration between economic actors (range of collaboration), commodities or product (product) and range of distribution of commodities (range of distribution). Thus, the market is basically built from a network of distribution of goods that will greatly affect the availability of commodities in the local community.

In this context, actors involved in the market are (1) members of the local community, where they develop collaboration in the production phase, (2) traders / distributors, where they will distribute commodities to market / consumer consumers, (3) supervisors of transportation routes, where they will carry commodities and fill the pathway of commodity delivery. Classically, according to Geertz, C.

(1992) the tradition of traditional market studies in anthropology is placed in the study of markets operating among peasant markets. Two approaches are used namely the bazaar economy or also called "capitalism" and the institutional approach where the market is considered embedded in the socio-cultural context. The first approach is more directed towards understanding the market as formulated in neo-classical economic thought flow, or formalists.

While the second approach shows that the market is understood as part of socio-cultural factors, or substantive views. In the context of industrial society, the market is one of the economic and lifestyle institutions that carries a society undergoing social, cultural and political transformation, and is part of the social process Polanyi, K., Arensberg, C. M., & Pearson, H. W.

(1957) In this sense, the market usually develops its own internal system (self-regulating) through various rules and norms imposed in the context of local communities. Based on

this understanding, markets, both traditional and modern, have a picture of economic patterns and patterns of social change. Relating to this understanding, the market can be an important indicator to see changes in the economic system of a society that moves from a subsistence economy towards a pattern of market economy Evers, H. D., Pavadarayan, J., & Schrader, H. (1994).

The market picture is only as a place for meeting the needs of life and the ongoing transaction is not always understood as is. In an instrumentalist, the market can be a benchmark of the level of economic development of a society, by looking at the product and the level of economic activity in the market. Physically, the market (marketplace) is a place where buyers and sellers meet to complete transactions Barnouw, V. (1979).

The presence of traders and buyers in the market provides the basis for the ongoing economic relations between them. The relationship takes place in a transaction. This transaction relationship can be special or general. Special transaction is a form of transaction that is filled with specific family, friendship and needs. This transaction is exemplified as traders and buyers who have social relations according to kinship.

General transactions, are forms of transactions that are filled on the basis of economic needs and goals. Instrumentally, the market can be a benchmark for the level of economic development of a heterogeneous society, by looking at the product and the level of economic activity in the market.

A concrete example, traditional markets do not always trade subsistence needs, such as basic needs (rice, sago or potatoes), vegetables, etc., but traditional markets have also sold other consumptive needs, such as selling electronic goods, clothing and equipment. modern household appliance. The market has also become an orientation for the community to sell agricultural products and buy necessities of life that no longer come from local products.

Based on these indicators, the market is no longer merely a picture of a 501 subsistence economy, but has become a picture of the consumptive economy. Based on the existence of traders, buyers and the basics of ongoing social relations, the traditional market can be interpreted as a place and a picture of the state of relations (a place and state of affairs) (Barnouw, 1979).

METHOD This study uses a qualitative descriptive analysis where the data obtained are first described and then analyzed. What is analyzed here is the change in Rawa Belong area so that it changes the culture of the area collected **in the form of** some data, as stated below: 1. Primary data, namely by field observations, interviews and observations

analyzing the situation of various data collected in the form of interviews or observations related to indicators that characterize the culture of Rawa belong. According to Supriharjo, R., Rahmawati, D., & Pradinie, K.

(2013) data is then evaluated based on the relevant theory, so that it can be seen the suitability / incompatibility of its elements. In analyzing factors Content analysis is an analysis technique to make an understanding of texts (or other meaningful data) about contexts that are replicable and valid. As explained by Bungin, B. (2010) that content analysis has 3 main requirements, namely objectivity, systematic approach, and generalizations.

In general According to Supriharjo, R., Rahmawati, D., & Pradinie, K. (2013) the conceptual component of content analysis includes (1) text (data that is a reference in compiling a list of questions in the interview session with the informant), (2), research questions (questions raised to answer the second target, namely the factors that influence cultural change in Rawa belong), (3) context (the best hypothesis of a researcher so that a series of texts related to meaning, quotations, and actions that are expected to emerge from recording primary data), (4) construction of analysis (coding based on explanation / explanation from informants related to the factors that influence the relationship between the occurrence of seasonal milkfish markets with the emergence of Chinese culture acculturation with Betawi culture), (5) drawing conclusions (compilation of summaries in the form of tabulations containing factors that influence the seasonal market of milkfish with culture Betawi in Rawa belong and the reasons 502 that have been filtered by researchers from result interview transcript), and (6) evidence validation (final justification of a content analysis process) 2.

secondary data obtained from written sources contained in journal books, excerpts, books on the Betawi history. And other sources regarding multicultural culture in Rawa belong. Respondents The population of this research is seasonal milkfish market players in the Rawa belong; including traders, buyers, service providers, market managers; which is inherently involved in seasonal market activities in the Rawa belong and the community of Rawa belong where the seasonal milkfish market takes place.

The research sample will be conducted primarily as a research informant. Research informants will be divided into two categories, namely: actors directly involved with the seasonal market; and local communities where the seasonal milkfish market is located.

The informants are market participants and community members who use the market as an economic, social and cultural space, and who are considered to have knowledge, experience and perceptions related to market culture. Those who will be examined are

permanent traders in the milkfish market, commodity buyers who often shop at the market.

Instruments Samples of informants were obtained by means of deliberate information collection techniques and given quota limits. assessment of the researcher, knowledge of the problem under study, the researcher's knowledge and its involvement with the population under study. Based on the researchers' knowledge and experience, the informants were selected based on predetermined criteria.

These criteria are: (1) Individuals who are always involved in traditional markets (2) have a continuous involvement and dependence on the market in social and cultural aspects (3) understand the problems of traditional markets in society. (4) has knowledge of norms, values and ethics that take place in traditional market activities. Another technique for drawing informants is quota or quota sampling. Samples taken will be divided into strata according to characteristics related to 503 the problem.

Informants who have been categorized based on the criteria above, will be taken proportionally on purpose. Data analysis Data analysis uses a qualitative approach which is carried out in the stages of the process / step Efforts to organize the data included in the analysis step of data management Miles, M. B., Huberman, A. M., Huberman, M. A., & Huberman, M. (1994) In this data management steps: a.

Determination of data accessibility and quality (data relevance) b. Document data obtained from the previous step. c. Meaning through data construction that has been commented on. Data is reconstructed based on the framework that has been built on the research plan. FINDINGS AND DISCUSSION Betawi History According to Purbasari, M.

(2010) Jakarta is a metropolitan city that is unique because it is home to a variety of people, tribes, cultures and other ethnicities who come, live, develop and make a living in it and also represent the ethnic origin of the population, namely Betawi. Many people still consider the Betawi tribe to not be native to Jakarta. Betawi is an ethnic with a population that dominates Jakarta.

The Betawi people existed long before Jan Pieterzoon Coen burned Jayakarta in 1619 and built on the ruins a city called Batavia. That is, long before becoming the capital of the country, a large group of people had inhabited the city of Jakarta. In fact, according to historian Sagiman MD, Betawi residents have inhabited Jakarta around since the time of the new stone or Neolithic, which is 1500 BC.

From time to time, the Betawi community continues to develop with cultural characteristics that are getting more and more stable so that it is easily distinguished from other ethnic groups. Betawi is an ethnic group that is rich in cultural, linguistic and cultural diversity. These colors bring various perceptions, interpretations, and understandings about Betawi, both in terms of indigenous people, culture, and culture.

Some even argue that the Betawi population is plural. That is, they come from the mixing of blood of various ethnic 504 groups and foreign nations. Some research on the Betawi community says that Betawi culture is full of influence from the Dutch, Chinese, Arabic, Indian, Portuguese and Sundanese. It was also said that the red Betawi wedding dress adopted Chinese culture, while the green one was influenced by Islam (Arabic).

At first glance, the words in the Betawi dialect are memorable in the Chinese dialect, but when examined further, there are many Dutch and Arabic languages that are Indonesianized. Out there, there are various opinions and views about the Betawi people, ranging from the positive to the negative. There is an opinion that says that Betawi is not an ethnic group, but only a community of various acculturation ethnic groups and foreign nations.

In other words, the Betawi people are a pluralistic society, which is derived from the mixing of the blood of various ethnic groups and foreign. Similar opinion came from Yahya Andi Saputra, a Betawi ethnic observer. The sheen and richness of Betawi culture encourage writers to find out more information about Betawi, both in terms of history, population, art, and their daily culture. The author will not conclude a decision because this explanation is merely insightful, with a little story about Betawi.

It is hoped that the readers will get to know, understand, and understand the Betawi people with all their strengths and weaknesses. It is said that the birth of people who now live in the city of Jakarta is estimated to have started since 1500 years before Christ. This can be seen from the archaeological findings in the form of the following. First, artifacts.

Broken earthenware in the form of kitchen / eating utensils; hunting tools such as square axes, pickaxes, and stone chips; jewelry such as 'mute' and stone bracelets; and stone farming tools. Secondly, in the Tugu Inscription it is said that in the middle of the 5th century AD, they already knew Hinduism in the form of the Indonesian-Hindu kingdom, namely Tarumanegara (Raja Purnawarman), which covered Jakarta, Bekasi to Citarum, Bogor and Banten.

With these findings, it can be concluded that the ethnic Betawi life in prehistoric times

can be said to have known a permanent residence, know how to build a house, know farming, know organization, know trade with the barter system, astrology and shipping, how to make clothes cooking and raising animals. In short, the ancient Betawi people already had high culture before the presence of Europeans.

505 Based on cultural characteristics, Betawi ethnicity is divided into two, namely Betawi Kota (urban) and Betawi Pinggir (rural), which during the reign of the Dutch East Indies was called Betawi Ora. Based on geography, Betawi ethnicity is divided into Central Betawi (City), Coastal Betawi, and Betawi Pinggir (Udik / Ora). Betawi city middle settled in the part of Jakarta that was formerly called the residency of Batavia (Central Jakarta - urban), was strongly influenced by Malay (Islamic) culture.

Betawi Tengah adheres to a long-term lifestyle, for example celebrations of marriage ceremonies, circumcisions, Lebaran traditions, and holds fast to religion and customs (to recite). Betawi people living in Central Jakarta experience the highest rates of urbanization and modernization, and also experience the highest rates of mixed marriage.

In the field of arts, they enjoyed the monument Keroncong, Gambus music, Qasidah, Rebana orchestra, and enjoyed stories breathing with Islam like the story of the Thousand and One Nights. They have a dialect called the Betawi Kota dialect, vowel ending in e in some words in Indonesian in the form of a or ah, for example: why become kenape.

commonly called Betawi Udik or Ora, consisting of two groups, namely first, groups from the North and West parts of Jakarta and Tangerang, which are influenced by Chinese culture; second, groups from the eastern and southern parts of Jakarta, Bekasi and Bogor, which are influenced by Sundanese culture and customs. Generally, Betawi Pinggir originates from a lower class economy, relies on agriculture, and has a low educational level.

During its development, the Betawi Pinggir community experienced changes in work patterns and better education. In the arts, what is produced is the Gambang Kromong, Lenong, Wayang Topeng, and others. The Rawa belong in the western area of Jakarta is also very influenced by Chinese Chinese ethnic culture, one of which when a week before Chinese New Year arrives at the Rawa belong appears a seasonal milkfish market that has been passed down from generation to generation.

And in the culture of the marsh people belong when the Chinese New Year has a custom to bring a big milkfish to their in-laws as a way of bestowing the love and

respect of their sons-in-law. After that the milkfish is served Pindang Serani to be eaten by the whole family together. The purpose of eating together is to unite family ties in the Betawi Rawa Belong community. 506 CONCLUSION From this study, we can conclude that: 1.

From the multicultural discussion in the Rawa belong area, it was concluded that the Chinese community had acculturated the Chinese New Year culture with the Betawi culture for generations so that the culture was gradually accepted and processed into the Betawi culture, without causing the loss of the Betawi culture itself. 2. From the results of this study also showed that the Betawi community is very adaptable to the changes that occur around it.

By accepting and adopting a variety of positive cultures without eliminating existing cultures. 3. With social interaction through markets, diverse cultural acculturations will emerge. REFERENCES Adi, W. (2013). BATAVIA 1740–Menyisir Jejak Betawi. Gramedia Pustaka Utama. Bungin, B. (2010). Penelitian Kuantitatif. Jakarta: Kencana. Barnouw, V. (1979).

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