

The Existence of the Bible's Study Group as a Factor Awakening Students' Interest in the Bible

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Abstract. The Bible has a significant function in the lives of high school and vocational high school students. This study examines the existence of the Bible's Study Group/Apostolate as a factor awakening the interest of high school/vocational students in the Bible. The population of this research is students in high school and vocational school in Ruteng City, Manggarai Regency, East Nusa Tenggara, who in October 2021 numbered 14.314, of which 509 were involved in this study as respondents who were taken by proportional random sampling technique. This study uses a quantitative approach. Data collection techniques using a questionnaire. Data analysis used non-parametric analysis with the contingency correlation technique (C). The study results show that there is a relationship/dependence of interest in the Scriptures with the existence of the Bible Study/Apostolate ($C = 0.244085$; thus, the contribution of the existence of the Bible Apostolate to the interest in the Scriptures is 5.957752 %. Thus, it can be concluded that the existence of the Bible Apostolate functions as a factor in awakening students' interest in the Bible.

Keywords: Interest in the Bible, high school/vocational school student, Bible's Study Group/apostolate

1 Introduction

The Second Vatican Council emphasized that believers should be given the widest possible opportunity to know and study the Holy Scriptures [1]. In this way, the Word of God truly becomes a lamp to man's feet and a light to his path (Psalm 119:105). The Word of God must be brought and placed in the city's heart [2]. Pope Benedict urges young people to know the Holy Bible as a compass that guides their lives [3]. Pope Francis asked young people to read the Holy Scriptures with attention. Only thus does the Word of God reveal its riches. Only then can our lives be transformed. Only then does life become full and beautiful [3]. Man needs to have a desire for the Word of God; man needs to nurture a longing for the Word of God, so he will be taught by Him (Wisdom 6:11). Saint Gerome stated that whoever does not know the Holy Scriptures does not know Christ. Thus, reading and studying the Holy Scriptures is an important and meaningful activity for Christians, including young Christians.

Young people need to have an interest in the Bible. Young people need to know and be involved in Bible study groups.

Various research and Bible study activities for young people have been carried out. Ivone Sandra Sumual discovered the reality of the people's low understanding of the Holy Bible, which affected the maturity of the faith of the youth of GBI Abraham, Manado. Therefore, Bible study activities were carried out for them. The activity results show that the growth of faith through Bible study activities influences youth involvement in church life [4]. Ason and Peterianus [5] presented the results of activities to study the Holy Bible to make the Bible a source of faith and inspiration for life, especially in growing self-confidence and courage to proclaim the Gospel amid a crisis of faith and identity. They stated that Bible study activities had meaning in increasing people's self-confidence and courage. Nainggolan et al. [6] traced the dynamics of the apostolate of the Holy Scriptures in the Pontianak Diocese. They concluded that this activity originated from and was based on building a love of the Holy Scriptures. Antonius Puri Anggoro appreciated the Second Vatican Council's insistence that the riches of the Holy Scriptures be opened to all believers but noted that there was a gap in understanding and awareness of the meaning of the Word of God between laity and priests [7].

Aloysius Suhardi's research shows that 92.3% of young Catholics in Madiun are interested in studying the Holy Bible. However, their understanding of the Bible is very worrying. Therefore, researchers recommend intensifying the pastoral apostolate of the Holy Bible for young Catholics [8]. Toron et al.'s research found that parish spiritual activities influenced the growth of high school/vocational school students' interest in the Holy Bible [9]. Research with the same location and research subject was carried out by Oswaldus Bule, Marselus Ruben Payong, and Hendrikus Midun, but they highlighted the aspect of frequency of reading the Holy Bible and its influence on students' interest in the Holy Bible. The results of their research show that the more often students read the Bible, the higher their interest in the Holy Bible [10]. Like the research of Toron et al. and Bule et al., this paper highlights the results of research regarding the interest of Ruteng City high school/vocational school students in the Holy Bible. However, while previous research highlighted aspects of the spiritual life of parishioners and the frequency of reading the Holy Bible, this article examines the aspect of the existence of Bible study groups as a factor in generating students' interest in the Holy Bible.

The research question for this research is 'Does the existence of a Bible study group function to arouse students' interest in the Holy Bible?' This question presupposes the researcher's readiness to answer three questions. First, are there Bible study groups or none? Second, how is students' interest in the Bible? Third, is the existence of a Bible study group a factor in generating students' interest in the Bible? This research hypothesizes that the existence of a Bible study group functions to arouse students' interest in the Holy Bible, or the existence of a Bible study group influences students' interest in the Holy Bible.

Interest is the tendency of the heart to continuously pay attention and do something happily, without compulsion [11]. This understanding emphasizes three things. First, pay attention to one thing. Second, implementation of it. Third, a happy state without coercion. According to Sax, interest is a preference or choice for a particular activity or object over other objects or activities [12]. This understanding emphasizes the superiority of the choice of one particular object or activity over another object or activity. This choice is made because individuals have attention, knowledge, interest, and motivation, which, according to Slameto, are indicators of interest [13]. This motivation is important because it moves individuals to obtain what they are interested in, actively achieve what they are interested in, and make real efforts to obtain it [14].

Interest is one of the motivational variables that moves and encourages the creation of certain activities. As a motivational variable, interest refers to the psychological condition of an individual who is actively involved in an object, event, or idea. Interest is also a predisposition or readiness to re-engage in that object, event, or idea [15]. Interest has an influence on attention, goals, and learning levels [15]. Interest has both affective and cognitive components and has a biological basis. The affective component is characterized by positive emotions that accompany that involvement, while the cognitive component includes thinking activities and building ideas related to that commitment and involvement. Interest has a biological basis because humans are physically, cognitively, and symbolically involved in the object of their interest [15].

Interest is the fruit of interaction between humans and certain content/objects. The individual has interests, but the content/object and environment determine the direction of that interest and contribute to its development. So, the development of interests can be supported by other individuals, environmental organizations, and one's own efforts, such as self-regulation [15]. There are two types of interests, namely situational interests and individual interests. Situational interest refers to focused attention and affective reactions triggered in moments of environmental stimulation. This interest may or may not last long. Individual interest refers to a person's relatively long-lasting predisposition towards certain contents/objects, as well as to the immediate psychological conditions when this predisposition is created [15].

There are at least three theories of interest. First is the person-object theory. This theory states that interest arises in a person's relationship with an object, whether a real object or an abstract/idea. The interest contains feeling-related, value-related, and epistemic components. The feeling-related component is the emotion triggered by the object of interest. The value component is the meaning of the object of interest for a person. Meanwhile, the epistemic component is characterized by a person's desire to develop their knowledge [16].

The second is the self-determination theory. This theory emphasizes the role of motivation, which is differentiated into intrinsic and extrinsic motivation. Motivation always depends on fulfilling three basic psychological needs: competence, autonomy, and relationships. According to this theory, interest is the same as the Personal-Object theory, namely the interaction between a person and an activity. These activities are in an ideal relation to their own wishes and preferences and are characterized by an optimal challenge and novelty [16].

Third, the Expectation-Value theory. This theory states that expectations and values influence appearance [16]. Value as important and worth pursuing and achieving can be divided into intrinsic value, achievement value, utility value, and the price of a good or service associated with similar goods or services. This theory states that a person can have a hierarchy of values [16].

There are four stages of interest development. First, a triggered situational interest. Second, a maintained situational interest. Third, an emerging/less-well-developed individual interest. Fourth, a well-developed individual interest. Each stage is colored by affection, knowledge, and values. Likewise, there is the influence of individual experience, temperament, and genetic predisposition. Interest is also supported by other people or by the challenges and opportunities that individuals find in a task [15].

In his study of children's interest in the Bible, Dawson asks five questions: 1. How do children feel towards the Old and the New Testament, respectively, at different ages? 2. How do they feel towards the various books of the Bible at different ages? 3. How do they feel towards the different scenes, stories, and characters of the Bible at different ages? 4. What is

the development of interest in the Bible's scenic, narrative, and personal elements as ages advance? 5. What is the development of interest in the person and works of Jesus as age advances? [17] Based on these questions, it can be concluded that interest in the Holy Bible is related to a person's feelings, fascination, and liking for the Holy Book.

Interest in the Holy Bible, especially in the Holy Book Study Group, according to Nickerson [18], is generated by four factors, namely (1) a very real experience of God's love and forgiveness when they are hit by crisis, (2) the conflict that is being experienced and the need to obtain deeper help than has been obtained, (3) a feeling of obligation to have an interest in the study of Scripture, (4) a need for knowledge of Scripture. According to Nickerson, only those who have moved because of the first and second factors survive, while those who have moved because of the third and fourth factors do not survive. Children's interest in the Holy Bible can be stimulated by parental parenting [19].

High school/vocational school students are individuals who, on the one hand, have various potentials, opportunities, and hopes; on the other hand, experience challenges, difficulties, and weaknesses. Devi Rahmawati's research [20] shows that high school/vocational school students who are the objects of her research have relatively high levels of innovative, creative characteristics. As individuals searching for identity in high school/vocational school, students are sometimes overshadowed by feelings of confusion, failure, fragmentation, fragility, and multiple personalities, without direction, without the stability of inner unity, and sometimes acting socially deviant [21]. There are also limitations in managing crises, such as low critical prophetic participation, hedonistic lifestyle, minimal involvement in church life and youth organizations, and not being accompanied adequately and systematically [22]. According to Ola, young people are sometimes stressed, uncertain, and confused because they face limited job opportunities, consumerism, and a busy culture [23].

According to Payong [24], the involvement of young people in church life must deal with issues of access, alienation, and authority. Referring to David Kinnaman's ideas, Payong stated that there are positive and negative impacts of easy access to information sources, media, and technology [25]. Young people are less rooted in culture and family ties. Likewise, they sometimes need help to accept the presence of the authority of religious institutions. They tend to rely on knowledge and technology and question the teachings of the Holy Bible that they received in childhood.

The apostolic activity of the Holy Scriptures, which is realized in the form of speech, catechesis, homilies, theater, teaching in schools, and the efforts of translators, exegetes, and pastoral agents, is the key to making the Holy Bible a tool for reading reality [26]. This activity has played a role throughout human history until this digital age. The Word of God has, is, and will continue to challenge humans to determine their identity and what they want to become in the future [27] [28]. This activity allows the Word of God to address marginalized people, creates non-institutional faith experiences, and directs orientation not just towards converting people to Christianity but rather creates intercultural experiences and focuses on the commitment to present true and sincere love across borders [2].

Bible Apostolate can inspire service [2] [29], enlighten us to understand the Holy Bible as a literary work and as the Word of God [30] [31], know tips for reading the Holy Bible, including loving the Holy Bible, getting used to reading, sharing experiences, and joining groups studying the Bible [32], creating radical social transformation, defending the poor, liberating those with different sexual orientations, preserving the environment [27]. Studying the Holy Bible for young people is an effort to villagize against the tendency to globalize,

carry out hermeneutical inculturation, interpret the Bible for certain groups, and not impose Western interpretations, a new form of colonization [33].

Studying the Bible can help young people encounter texts that function to shape their personalities. Here, the priority is interpretation, not historical criticism. It requires distinguishing between 'meant' and 'means,' letter and spirit, the possible significance of God and critical religious consciousness, individual predisposition and power, and social location [34]. Studying the Holy Bible allows students to understand that (1) the Holy Bible does not consist of one book but many books and many authors, and (2) the Holy Bible has various types of literature (history, wisdom, teachings, laws, ceremonies, fairy tales). (3) all types of literature have one basic thing, namely talking about basic truths about God; (4) reading the Holy Bible must help individuals understand the data/facts and the meaning of the data/facts for their lives. For example, not only knowing Abraham but also the meaning of Abraham's life for oneself [35]. The study of the Holy Scriptures functions and will work well if the Holy Bible is approached with a spiritual, religious attitude, not primarily as a book of science [36]. In line with this, the study of the Holy Bible, even though it uses a scientific approach as a literary work, at times produces fruit in fostering religious interest and attitudes, a longing to meet God [36].

2 Method

This research was carried out at a high school/vocational high school in Ruteng City. This location selection was based on three reasons. First, Ruteng City is a student city with 22 high schools/vocational schools. Because of this, researchers were moved to obtain data about the ins and outs of young people's lives in this city. Second, two previous surveys and articles have discussed students' interest in young people in Ruteng city but have not highlighted the existence of Bible apostolic groups. Therefore, the author is interested in discussing whether the apostolate of the Holy Bible functions to arouse students' interest in the Holy Bible. Third, Ruteng is one of the important cities where the preaching of the Gospel began in the Manggarai region. Therefore, the author is interested in discovering whether the historical role is still relevant, including by making young people interested in the Holy Bible and actively participating in Bible study activities.

This research applies a quantitative approach and analytical survey methods to describe and explain students' interest in the Bible. This survey studied the variables of the existence of a Bible study group (variable 1) and students' interest in the Bible (variable 2) to test the hypothesis that the first variable influences the second variable [37]. This research is a correlational survey with a cross-sectional survey type, which is conducted at one time on the population or research sample [38]. Through this study, a descriptive and correlational picture will be obtained of the existence of the Bible study group, respondents' interest in the Bible, and the contribution of the independent variable to the dependent variable [39].

The source of information for this survey was 509 students from 22 high schools/vocational schools in Ruteng city, Manggarai district, East Nusa Tenggara Province. The total research population (in 22 schools in Ruteng city) was 15,314 [40]. The research sample consisted of 509 students taken using a proportionate random sampling technique [41]. The number of 509 is more than the minimum sample. With a sampling error of 0.05, the minimum sample size = 347 (based on the Isaac and Michael Table). The sampling technique is proportional, both in terms of school type, class level (class X, class XI, class XII), and majors in the school population [39]. Details of the informants can be seen in Table 1 below.

Table 1. Survey Distribution

No	Name of School	Amount of respondents
1	SMAN 1 Langke Rembong	44
2	SMAN 2 Langke Rembong	34
3	SMAS Bina Kusuma	6
4	SMAS Bintang Timur	6
5	SMAS Karya	12
6	SMAS Setia Bakti	37
7	SMAS Santo Don Bosko	6
8	SMAS Santo Fransiskus Xaverius	32
9	SMAS Santo Thomas Aquinas	16
10	SMAS Widya Bakti	17
11	SMK Alam Lestari	4
12	SMKS Bintang Timur	6
13	SMKS Santo Aloysius	24
14	SMKS Bina Kusuma	34
15	SMKS Elanus	6
16	SMKS Informatika Santo Petrus	40
17	SMKS Karya	31
18	SMKS Kesehatan Indonesia Timur	12
19	SMKS Sadar Wisata	82
20	SMK Santa Matilda	18
21	SMKS Swakarsa	36
22	SMKS Widya Bakti	6
	Total	509

Questionnaires were distributed to 509 informants in each school from November 2021 to January 2022. The questionnaire consists of three groups. First, a questionnaire regarding the identity of the respondent and school. This questionnaire is open and closed. Second, a questionnaire regarding whether or not there is a Bible study group. This questionnaire is closed. Third, a questionnaire related to whether students' interest in the Holy Bible is high, moderate, or low.

Data analysis uses descriptive statistical techniques and non-parametric analysis with contingency correlation (C) techniques [39][42]. Descriptive analysis aims to describe data on whether groups are studying the Bible and students' interest in the Bible. Meanwhile, non-parametric techniques with contingency correlation analysis are applied because the data is nominally categorical. The questions answered through correlational analysis are: (1) is there a relationship between the presence or absence of a Bible study group and children's interest in the Bible? (2) how big is the contribution (contingency value) of the existence of a Bible study group to interest in the Bible?

3 Findings and Discussion

3.1 Interest in the Bible

Student interests are divided into three categories, as shown in Table 2 below.

Table 2. Results of Analysis of Interest in the Bible

Category	Interval
Low	26 – 61

Moderate	62 – 96
High	97 – 130

The table shows that interest is categorized as low if the questionnaire score is in the interval 26-61, moderate in the interval 62-96 and high if in the interval 97-130. The research results regarding the level of student interest in the Holy Bible based on whether there is a Bible study group can be seen in Table 3 below.

Table 3. Results of analysis of student interest in the Bible

Bible Study Group/Apostolate	Interest			Amount (%)
	High (%)	Moderate (%)	Low (%)	
Exist	64 (34,22)	113 (60,43)	10 (5,35)	187 (36,73)
Not Exist	53 (16,46)	208 (64,60)	61 (18,94)	322 (63,27)
Amount	117 (22,99)	321 (63,06)	71 (13,95)	509

The table shows that 187 (36.73%) students stated that there was a Bible study group at school. Of these 187 students, 64 (34.22%) had a high interest in the Holy Bible, 113 (60.43%) had a moderate interest, and 10 (5.35%) had a low interest. The table also shows that 322 (63.27%) students stated that there was no Bible study group at their school. Of these 322, 53 (16.46%) had high interest in the Holy Bible, 208 (64.60%) had moderate interest, and 61 (18.94%) had low interest. The table above can be converted into **Figure 1.** below.

Interest in the Holy Bible Based on the Existence of the Bible Study Group

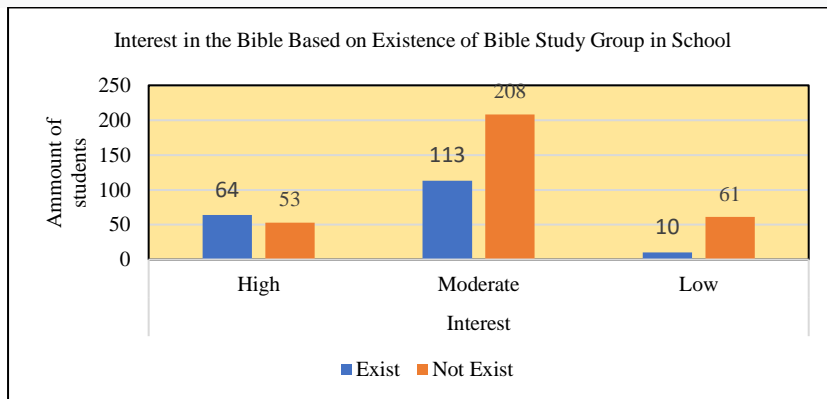


Fig. 1. Interest in the Holy Bible Based on the Existence of a Bible Study Group

Based on research data, the author can state several things. First, the number of students who stated that there was no Bible study group at their school is higher than the number of students who stated that there is Bible study. Second, the majority of students have a moderate interest in the Bible. Third, the percentage of students who are highly interested in the Holy Bible in schools with a Bible study group is higher than students who are highly interested in schools that do not have a Bible study group. Fourth, the percentage of students with low interest in the Bible in schools with a Bible study group is lower than those with low interest in schools that do not have a Bible study group. Fifth, the percentage of moderately interested students is relatively the same in existing and without Bible study groups.

3.2 The Influence of the Existence of Bible Study Groups on Interest in the Bible

To find out whether there is a relationship or dependence between the level of interest in the Holy Bible and the existence of the Bible Study Group, a contingency correlation analysis (C) was carried out. To get the coefficient C, first calculate the Chi Quadrat as in Table 4 below:

Table 4. Chi Quadrat test

Sel	fo	Ft	fo - ft	(fo - ft) ²	[(fo - ft) ²]/ft
a (exist-high)	64	42,98428291	21,01571709	441,6603649	10,2749269
b (exist-moderate)	113	117,9312377	-	24,31710546	0,206197323
			4,931237721		
c (exist-low)	10	26,08447937	-	258,7104766	9,918176743
			16,08447937		
d (not exist-high)	53	74,01571709	-	441,6603649	5,967115935
			21,01571709		
e (not exist-moderate)	208	203,0687623	4,931237721	24,31710546	0,119748135
f (not exist-low)	61	44,91552063	16,08447937	258,7104766	5,759934941
				χ^2	32,24609998
				Tab 5,99 < 32,246 ---->	significant

The Chi Quadrat test results show that the χ^2 count (32.246) is greater than the χ^2 table (5.99). Therefore, there is a significant dependency between the two variables. Next, the contingency coefficient (C) value is calculated using the following formula:

$$C = \sqrt{\frac{\chi^2}{\chi^2 + n}} \quad (1)$$

Where

C = Contingency Coefficient

n = number of data

χ^2 = Chi Quadrat, which is obtained from the formula

$$\chi^2 = \sum \frac{(f_o - f_t)^2}{f_t} \quad (2)$$

The calculation results obtained a value of C = 0.244085066. Thus, the contribution of the Bible study group to students' interest in the Bible was 5.957%.

The authors have submitted five notes based on a descriptive analysis of the research results. The five notes will be discussed as follows. First, the number of students who stated that there was no Bible study group at their school is higher than that of students who stated that there was a Bible study group. This shows that the hope of the Second Vatican Council for the treasures of God's Word to be opened as widely as possible to God's people (DV 25) [1] is still a far-fetched fact. This data is in line with Suhardi's research [8], which recommends encouraging pastoral apostolate of the Holy Scriptures to overcome students' understanding of the Holy Scriptures, which still needs to be improved. This fact is concerning and regrettable because actually, schools should have collaborated with various institutions such as the District Ministry of Religion Office, Manggarai, Pastoral Center, Parish, Saint Cyril Pastoral College, Saint Paulus University, various monasteries in the city of Ruteng in order to create and carry out Bible study activities which can contribute to developing students' religious attitudes and character.

Second, the majority of students have a moderate interest in the Bible. The results of this study align with research by Bule, Payong, and Midun [43]. Under these conditions, students have not reached the fourth stage of interest development, as theorized by Heninger and Hidi [15], namely the well-developed individual interest stage. They still need to develop their personal interests fully. However, they have been triggered by situational/environmental conditions and have tried that environmental stimulus and moved towards fully developed interests. Educational interventions need to be carried out to help students achieve well-developed individual interests. Heninger and Hidi [15] proposed three steps, namely (1) helping students maintain attention even though the learning task is very challenging and difficult, (2) allowing students to ask questions that trigger curiosity, (3) selecting and creating sources that advance problem-solving and strategy generation.

Third, the percentage of students who are highly interested in the Holy Bible in schools with a Bible study group is higher than students who are highly interested in schools that do not have a Bible study group. Similar results were reported in Bule, Payong, and Midun's study [10]. On the one hand, these results are encouraging and affirming for educational actors in schools because they can be a sign of school success. However, on the other hand, they leave duties and responsibilities. The existence of groups of students with low interest reminds educational practitioners to prioritize interest development activities in this group. Assets and resources need to be optimized to help the weakest groups.

Fourth, the percentage of students with low interest in the Bible in schools with a Bible study group is lower than those with low interest in schools that do not have a Bible study group. The data from this research is in line with other research conducted by Bule, Payong, and Midun [10] regarding the percentage of low interest in students who have never read the Holy Bible in a week, which is lower than students who read the Holy Bible. This fact is in line with Suzanne and Hidi's view of situational interest that interest is triggered by environmental stimulation (reading habits and the presence of Bible study groups) [15]. This data reminds educational institutions not to ignore Bible study activities because this results in students' low interest in the Bible.

Fifth, the percentage of students who are moderately interested in schools that have a Bible study group is relatively the same as in schools that do not have a Bible study group. This data is similar to research by Bule, Payong, and Midun regarding the moderate interest of students who read and do not read the Holy Bible in a week [10]. This data also confirms the same thing, namely the importance of schools providing Bible study services so that students' interest grows, which in turn will make the Word of God continue and be glorified, remain forever, be increasingly respected, and become a source of new encouragement for their spiritual life [1].

The Chi-quadrat calculation results show a significant relationship between the presence of a Bible study group and students' interest in the Bible or the dependence of students' interest in the Bible on the existence of a Bible study group. Thus, this research hypothesis is proven to be true. A value of $C = 0.244085066$ was calculated, and the contribution of the Bible study group to students' interest in the Bible is 5.957%. These results confirm the same thing as the results of the descriptive analysis that schools should not ignore the Bible study group. The Holy Bible Study Group really functions to foster students' interest in the Holy Bible. It needs to be synergized with various other activities carried out at school, such as religious education at school and school pastoral ministry, as well as other activities carried out by the family, community, and church.

4. Conclusion

This research has proven the truth of the hypothesis that there is a significant relationship between the existence of a Bible study group and students' interest in the Bible. Evidence is shown from descriptive statistical analysis data, correlation tests, and chi-square tests. Descriptive statistical analysis shows that the percentage of students with high interest in the Bible in schools where Bible Study Groups exist is higher than in schools with no Bible Study Groups. The percentage of students with low interest in schools where Bible Study Groups exist is lower than in schools with no Bible Study Groups. The correlation test by applying the chi-square test shows that the t table (5.99) is smaller than the calculated t (32.246), which means there is a significant relationship between the presence of a Bible study group and students' interest in the Holy Bible. Furthermore, the value $C = 0.244085066$ is obtained, and the contribution of the independent variable to the dependent variable is 5.957%. Thus, Bible Study Groups function to generate/awaken students' interest in the Bible.

This research contributes to the development of religious science and Catholic faith education. The study of deepening the Bible and students' interest in the Bible is very relevant and fundamental for the development of Catholic religious education. In addition, this research has practical pastoral implications, which we formulate in the following four recommendations. First, schools need to increase their commitment to helping students familiarize themselves with the Holy Bible by creating Bible study groups at school. Second, schools need to collaborate closely with various parties in order to optimize and improve the quality of student character and spiritual formation. Third, schools must design interest development strategies, so students have well-developed individual interests. Fourth, school attention must be directed more toward students with moderate and low interest. Special assistance needs to be provided for the weakest students.

This research has at least three limitations. First, limited aspects highlight students' interest in the Holy Bible, namely the aspect of whether or not there is a Bible study group. It is hoped that other research can be carried out by highlighting other aspects separately or combining various aspects that influence student interest. Second, limitations related to the concept of interest. Some views emphasize affection/liking, while others emphasize elements of knowledge and involvement in the object of interest. This research defines interest as a combination of affection, values, attention, and knowledge. Other research can be carried out based on the concept held about interest. Third, this research applies a survey method at a time to a population. This method has weaknesses because the survey may differ when carried out at other times. Therefore, we recommend researching the same topic by applying other methods.

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