

# Christian Youth Preferences in Interfaith Marriage: A Study Case in Surabaya, Indonesia

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# Christian Youth Preferences in Interfaith Marriage: A Study Case in Surabaya, Indonesia

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Interfaith marriages can be legally carried out in Surabaya after the Surabaya High Court approved it in July 2022. As a result, the state is no longer a barrier to interfaith marriages. This study explored the preferences that Christian youth have in having a partner of a different religion after the legal barriers are removed.

The approach used a qualitative method using thematic analysis to analyze the data. This study used 16 unmarried participants from Christian youth, aged 19 to 22 years old, who are studying at Petra Christian University, Surabaya, Indonesia.

The results confirmed that Christian youth remained difficult to accept as interfaith couples. They could make friends with anyone regardless of religion, but they were selective in choosing a partner to marry. Although there are no longer legal barriers, personal considerations, parents, religious communities, and friends prevent them from having interfaith marriages.

This study concluded that the legal aspect only made interfaith marriage easier administratively. However, it did not increase the occurrence of interfaith marriages because there are many other factors to be considered.

Keywords: Indonesian Christian youth, interfaith marriage, interfaith couple

## Introduction

Interfaith marriages can be legally carried out in Surabaya after the Surabaya High Court approved it in July 2022. As a result, the state is no longer a barrier to interfaith marriages.

Previously, interfaith marriage could not be carried out in Indonesia, which required a same-faith marriage [1]. Accordingly, they have to choose to join one religion if they want to get married in Indonesia. Alternatively, couples who want to have an interfaith marriage must do so abroad, as exemplified by several artists who have held it in Australia, Thailand, America, Singapore, and several other countries [2,3].

Moreover, one of the main problems in interfaith marriage is the legal status of the wife and children [4]. Consequently, the weak legal condition of these children requires special protection from the state [5].

This research complemented existing research in Indonesia by looking at interfaith marriage from the side of Chinese Indonesian youth who are Christian and Catholic. This study explored the preferences that Christian youth have in having a partner of a different religion before and after the legal barriers are removed. Therefore, the study had two research questions: (1) How do these young people

perceive interfaith marriage? (2) What impact will the new interfaith marriage regulations have on them?

## Research Methods

This study used a qualitative research approach where a set of open questions was presented to all participants in face-to-face meetings and conversations over the phone or on the Internet. In oral and written form, all questions and answers are in Indonesian.

Initially, questions would be given in written form/questionnaires. However, the participants stated that they could not express their opinion at length if it was in written form, so they wanted the answer to be given orally. Questions were first sent to the participants for the study. Then according to the agreed schedule, they answered verbally via face-to-face or over the phone. All answers given by participants were recorded as archives.

The approach used a qualitative method using thematic analysis to analyze the data. This study involved 16 Chinese Indonesian participants with religion Christian and Catholic, aged 19 to 22 years old, who are studying at Petra Christian University, Surabaya, Indonesia. The participants could be categorized as gender-balanced consisting of 9 women and 7 men. During high school, they attended Christian and Catholic based schools. Currently, all participants do not have a partner, so it is hoped that their opinion when accepting or rejecting an interfaith marriage is not unfounded because they already have a partner.

For data analysis, this research used thematic analysis, which is the definition of thematic analysis as a method for identifying, analyzing, and reporting patterns (themes) within data [6]. The data analysis technique has been proven effective in identifying themes that emerge from qualitative data, such as interview transcripts emphasizing the individual understanding of experiences in real-life situations [7].

Data analysis was also carried out in Indonesian to ensure that the original meaning of the data was preserved. The quotes cited in this article were translated into English after the data analysis was completed. The first step in conducting the analysis was data immersion. All data was read and understood. Then, the data is coded to mark a particular topic, for instance, code: "parent" for each data related to parent. The second step was code design. Every time a new topic was found, a new code would be added. This process continued until all data had been read and all topics found were coded. The third step was forming and refining the theme from steps 1 and 2. After all of the data was coded, each related code would be included in one pattern/theme. This process would be continued until all code was included in a theme. In the process, one theme can be changed into two themes, or on the other hand, two themes are combined into one theme to make it easier to conclude.

To maintain confidentiality, each data assigned a number which used for the key to access the data instead of based on the participant's name. Each participant was assigned a code numbered #1 to #16.

## Results and Discussion

The discussion of the results divided into four parts, namely the background, external influencers, the success of the interfaith marriage, and the impact of interfaith marriage regulations.

### Participant's Background

First, this study looked at the experience of the participants having an interest in becoming an interfaith couple. Three male participants had experience as interfaith couples. One Christian participant had three relationships with Catholics. While the two participants were Catholic, one had

a relationship with a Buddhist and the other with a Christian. On the other hand, all female participants were never interfaith couples.

Second, this research explored the current interest of the participants to become interfaith couples. The four male participants were never interested in having an interfaith partner. Only one person said it was still possible to have an interfaith partner of a certain religion: "I have absolutely no interest in religions other than Christianity or Catholicism" (#7).

Similarly, four female participants were never interested in having an interfaith partner. Furthermore, the other four were once attracted but chose not to continue the relationship. Here are the reasons they gave:

I was attracted spontaneously, without planning. I just have a crush on him because he's cute. However, I'm not interested in going any further (#8).

I have seen my friend's friend is handsome. However, only to this extent. So, I don't want to have a deeper relationship (#11).

I have been approached and got carried away. But then quit before dating because I refused (#9).

I have liked but never dated different religions. I feel there will be big problems when the relationship gets serious and even gets married. We will be in trouble because one goes to church while the other goes to another place of worship (#15).

Third, the study looked at the tendency of the participants not to consider religion as a criterion in determining a partner. Two male participants stated that they did not consider religion as a criterion in determining a partner. "I just follow my heart. Religion is not my main criterion for determining a partner. I consider it the same as having a partner of any religion" (#1, #2).

Furthermore, one female participant also stated the same thing. He saw the important thing being able to have the same chemistry even though the religion was different.

I have never had a partner. However, if later on I was approached by people of different religions, then I did not immediately refuse. I want to go through it first to see if there is a common chemistry. If there is, I will continue. I have no problem having an interfaith partner" (#16).

The result showed some people think that religion is a relationship with God while love is a relationship with others so it cannot be confused. This result was the same as the research conducted in Manado regarding the negotiation between faith and love [8].

### External Influencer

Participants' opinions about interfaith marriage were influenced by their parents, friends, and religious communities.

### Parent and Relatives

Parents and relatives played an important role in influencing participants' opinions. They exerted influence by giving approval or disapproval of interfaith marriages.

There were parents who gave a lot of advice directly related to interfaith marriage. Most of them asked the participants to marry with one religion. The rest did not give direct advice about same faith

marriage but advice for building successful families such as the importance of loving one's family and working hard to provide for the family's needs.

When giving advice, parents stated the difficulty of the adjustment period that must be passed in an interfaith marriage. This advice was received by half of participants.

My parents once advised me about the difficulty of adjustment in marriage. Couples who have the same religion need adjustment in a long time and have to go through a difficult process. Moreover, the adjustments that must be made by interfaith marriages. The adjustments must have been far very difficult and complex. This adjustment is too difficult and complicated to be done (#11 and seven others).

Parents also reminded that adjustment in marriage was not only done by married couples but also by the entire extended family of each couple. Therefore, there must be careful consideration before getting married. "My parents asked me not to think twice but two hundred times before deciding to have an interfaith marriage. Remember in a marriage that needs adjustment, not only the couple but also the extended families (#12)".

Moreover, parents gave an example of the failure of interfaith marriage when giving advice with the aim that their children would not experience the same failure.

My father is a pastor, so he asked me to find a partner of the same religion. My father told me about one of his congregations who had an interfaith marriage so he had to follow his partner's religion. As a result, his family was destroyed. My father emphasized to me to stay away from interfaith marriage so that my family will not be destroyed later (#3).

Conversely, some parents were not at all concerned about religious differences but ethnic differences. "My father and mother never had a problem with the religious differences of my potential partner. They emphasize the importance of the same ethnicity." (#15).

All participants tried to follow their parents' advice about interfaith partners. They decided not to have interfaith partners. However, there were participants who still decided not to have an interfaith marriage even though their parents didn't mind it. "My mom and dad never said I had to have a same faith partner. Nevertheless, I really don't want to. Although I have never tried but I decided not to have an interfaith marriage" (#9, #15).

Communication with parents is necessary before marriage occurs [9]. This good communication is a must for all couples, not only for interfaith couples. Subsequently, all the principles and values of parents can be passed on to their children properly.

#### Friends

The influence of friends did not have much impact on the male participants, but had a significant impact on the female participants. Almost all male participants did not discuss with their friends about interfaith partners because they did not care about the opinions of their friends. Only one male participant in the discussion thought that his friends would support whatever he chose. "I feel like my friends will support whatever choice I make. They won't meddle in my personal business too much" (#7).

On the other hand, the female participants were strongly influenced by the opinions of their friends. Six participants told their friends about their interest in having an interfaith partner. As a result, all of them gave advice not to have interfaith partners which would later lead to interfaith marriage.

When I told my friend, she advised me to stop before going too far. This got me thinking. In the end I followed her advice (#8, #13).

My friend said it was all up to me. Only she said that my relationship has a great potential for conflict and I could be seriously injured (#9).

My friend just said that's enough so that you won't be in more pain later. This friend's words had such an impact on me that I ended the relationship (#11).

When I talked about my interest in people of different religions, a close friend of mine told me about her experience with an interfaith partner that ended badly. She stated that my relationship with a different religion was likely to be the same as her, not going to work. This was very eye-opening for me (#14).

In addition, there were friends who provide support to whatever the participants do. They neither forbade nor recommended, only gave full support. "My friends never gave any advice. They just told me that they would support whatever decision I made" (#16).

Support from family, including extended family, along with friends influenced the decision to have an interfaith partner [10].

#### Religious Communities

In the case of interfaith marriage, the religious community, including the religious leaders of most of the participants, never discussed it. Christian and Catholic church leaders seem to leave this topic to each individual.

One participant once knew their religious community discussed this topic but did not explicitly support or forbid it. "I have heard the pastor of my church discuss the topic of interfaith marriage, but I have not heard of any prohibition against interfaith marriage" (#8).

Additionally, some participants attended a seminar discussing interfaith marriage and gave advice not to do it. "I once attended a seminar on interfaith marriage. This seminar explains the pros and cons, so it is advisable to have a same faith marriage" (#13, #14, #15).

In conclusion, the religious community and religious leaders did not have much influence on the opinions about interfaith marriage held by the participants. This result is different from the opinion of the leaders from majority religion in Indonesia who often discuss this topic openly at their religious events and have a clear position on interfaith marriage [11].

#### The success of the interfaith marriage

Before discussing the participants' views on the success of interfaith marriage, the discussion will start with what they see about the real life of interfaith marriage, its problems and its success stories.

#### Witness of interfaith marriage

A half of participants had never seen an interfaith marriage so they were not aware of the consequences. Meanwhile, the rest of the participants saw what happened in the interfaith marriage. They saw the consequences of interfaith marriage to people who still adhere to their religion before marriage. "There are church friends who have parents of different religions, Catholic and Muslim. This friend of mine talks a lot about the ups and downs of an interfaith marriage. Until now, each of them still embraced their religion before marriage" (#3).

On the other hand, some of them saw that one of the parties finally embraced their partner's religion. After holding on to their respective religions for years, finally one person converted to another

religion. They did this because they often feel that their family was too complicated by having to attend two religious' events. The following are comments from some participants.

I have a family that was originally Buddhist married to a Christian. Finally, the Christian converted to Buddhism (#13).

I have an aunt who has a Christian-Catholic interfaith marriage. Eventually, her originally Catholic husband converted to Christianity (#14).

I was born in an interfaith marriage family. My father is Buddhist while my mother is Catholic. They continued to embrace this religion for a dozen years. I had to come to worship in two places: the church followed my mom and the monastery followed my dad. In 2019, my dad has converted to Catholicism so now I just have to come to church (#15).

#### Witness of the Problems

There were two problems found by the participants from interfaith families: children's confusion and inheritance problems.

In relation to children's confusion, there are at least three confusions that must be faced by children from interfaith marriage. First, confusion when going to two different places of worship. "I know that there is a friend of papa's whose husband is a Christian so he goes to church, while his wife is a Buddhist so he has to go to the monastery. The children are confused because they have to go to two different places of worship" (#4).

Second, confusion when children have to follow two different habits.

I saw that my friend's parents had a Muslim father and a Christian mother. This friend, confused because her mother did not cook pork, but invited her to eat pork in a restaurant. He himself was at a loss as to how to act. Finally, he followed in the footsteps of his mother who only ate pork when his father did not know. Complicated problems occur when his father is unable to eat at an event held by his mother's parents. Finally, he was also forbidden to come by his father at family events from mom's side (#14).

Third, children of interfaith couples often experience a dilemma in choosing a religion. "I saw children from interfaith marriages who did not want to follow the religion of their parents. If she followed her father's religion, she was afraid to offend her mother, and vice versa. As a result, nowadays She do not want to be involved in any religion" (#16).

The result of these confusions is widely expressed by similar studies in Indonesia [12]. Especially if the interfaith marriage involves Islam which does have clear laws. There are clear rights and obligations for children from interfaith marriages who are married under Islamic law [13]. As a result of the confusion that the same faith marriage will not face, children from interfaith marriages can be very anti-religion [14].

The second problem relates to inheritance. There was is confusion to determine the law that will be used to divide the inheritance. "I know there was an interfaith family, who have two children of different religions. As a result, when their parents died there was confusion in choosing the law to divide the inheritance. I don't want this to happen in my family" (#7).

This inheritance issue is actually not a problem directly related to interfaith marriage but still has a strong relationship. People belonging to different religions must agree on the law used to divide the inheritance. The results of other studies showed the complexity of the problem of inheritance distribution in interfaith families in Indonesia [15, 16].

### Witness of the Success

Some participants saw the happy interfaith marriage of artists such as Christian Sugiono and Titi Kamal who still look fine and rarely get bad news from the press (#10, #11).

Moreover, there are participants who do have relatives who have interfaith marriages who look happy. "Many of my brothers and sisters have interfaith marriages. Some Christians are married to Catholics, some are even Christians to marry Muslims. So far, I have seen that there are not many problems. Their problems look the same as the problems a same faith marriage has to deal with" (#2).

Additionally, there was a family that used to have an interfaith marriage which later became a same-faith marriage after one person changed religions. However, this participant did not know whether this family was happier after moving to the same faith marriage. "I have a family that initially had an interfaith marriage, where Buddhism was married to a Christian. Finally, they became a same-faith marriage when the Christians converted to Buddhism. They seem happy. However, I don't know the actual conditions because I'm not close to them (#16)."

The matter of happiness is relative because what is seen on the outside can be different from what is actually experienced. Accordingly, it is not clear that interfaith marriage is more unhappy than same faith marriage.

### Will interfaith marriages work?

After seeing the problems and success stories of interfaith marriage, almost all participants stated that interfaith marriage would be difficult to find happiness. Only two participants stated that interfaith marriage could still bring happiness.

Although it can bring happiness, the path to be taken to get happiness is indeed be more difficult. "I felt that interfaith marriage should be able to experience happiness. They had committed to marry on top of those differences. However, they did have to go through a path that looked more difficult than the same faith marriage" (#15).

Happiness that will be obtained depends on the belief and commitment that is owned.

I think that religion is a personal matter between a person and his God. So not to be shown in public. Religion also still contains interpretation so not everything that is written must be followed directly. Not all prohibitions must be followed immediately. As a result, I feel that an interfaith marriage will still be successful and bring happiness when there is a strong commitment and belief from this couple (#16).

Several studies had shown that interfaith marriage can indeed bring happiness. One of them stated that success will occur if the interfaith couple is able to have honest communication to handle all the differences they have [17]. Furthermore, children of an interfaith couple will be able to remain successful because there is no relationship between interfaith marriage and children's self-esteem, life satisfaction, and grades in school [18]. This shows that interfaith marriage can actually be used as an alternative to form a happy family if it is ready to go through all the processes that must be passed.

### The Impact of Interfaith Marriage Regulations

Most consider the impact of regulations in Surabaya that allows interfaith marriage to be beneficial. First, this regulation can avoid forced religious conversions. To be able to get married, during this time the couple must have the same religion, so the easiest way is to ask one of the parties to change

religion. "I feel that this regulation will have a lot of effect on avoiding religious conversions because they are forced just to get married. In fact, after marriage, many return to their original religion" (#2)

Second, this regulation facilitates the administration of interfaith marriages so that they do not have to be carried out abroad. "I agree that this regulation will make interfaith couples have to marry overseas" (#8). So, basically this regulation will prevent the state from blocking interfaith marriage which is the right of citizens. "The state must not prevent interfaith marriage because it is a citizen's right" (#10).

On the other hand, this regulation did not change the tendency for interfaith marriage. The tendency of most participants who did not want to have an interfaith marriage did not change, even though the regulation had been changed.

When the state does not participate in advising or prohibiting interfaith marriages, interfaith couples will only focus on negotiating differences between themselves and their extended family. This is the ideal position that the state can take. These results are similar to those of a study conducted in Mauritius [19].

## Conclusion

The results confirmed that Christian youth remained difficult to accept as interfaith couples. They could make friends with anyone regardless of religion, but they were selective in choosing a partner to marry. Although there are no longer legal barriers; personal considerations, parents, religious communities, and friends prevent them from having interfaith marriages.

This study concluded that the legal aspect will only make interfaith marriage easier administratively. However, it will not increase the occurrence of interfaith marriages because there are many other factors to be considered.

This research showed that the regulation on permitting interfaith marriage will facilitate its administration, but does not at all change the existing trend in relation to interfaith marriage. People who really don't want to have an interfaith marriage will not change their tendencies with this regulation. To sum up, most of the participants, whether they have had an interfaith couple or not, really do not want to have an interfaith marriage in the future even though there are regulations that allow interfaith marriage.

Additionally, this research also showed that many Chinese Indonesian parents do not want their children to have an interfaith marriage. The role of parents and family is significant for someone in determining their partner. Moreover, the influence of friends is not important in determining partners for male participants, but it is substantial for female participants. Furthermore, religious leaders and communities are not influential in determining the interfaith couple.

However, this study did not explore the causes of all of the above aspects, so further research is needed. This research can be continued by taking participants from different ethnicities and religions. In addition, it can also be done at different age ranges, different backgrounds, and in different cities.

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