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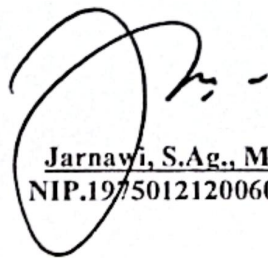
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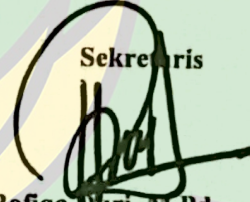
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Judul Naskah: Implementasi Pemanfaatan Model Konseling Lintas Budaya Dalam Menjembatani Perbedaan Masyarakat Multikultural

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IMPLEMENTATION OF CROSS-CULTURAL COUNSELING IN BRIDGING DIFFERENCES IN MULTICULTURAL COMMUNITIES

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Abstract

In the context of Indonesia and Malaysia, where cultural diversity is a very rich characteristic, the implementation of cross-cultural counseling utilization can be an effective means to strengthen social harmony and reduce the potential for conflict or tension between cultures. Therefore, research on cross-cultural counseling in bridging the differences in multicultural societies in both countries is very relevant and important to do. The study aims to analyze the implementation of cross-cultural counseling in bridging the differences in multicultural societies between Indonesia and Malaysia. This research is a qualitative research using a field study approach using data collection techniques and a combination of survey analysis, in-depth, focus group discussions (FGD), and documentation study analysis. The results of the study indicate that cross-cultural counseling plays an important role in bridging differences in multicultural societies between Indonesia and Malaysia. Through cultural understanding of cross-cultural counseling activities carried out between counselors and clients with different cultures and paying attention to their diversity, cross-cultural guidance and counseling can help these two countries in bridging various differences in multicultural societies to understand, appreciate intercultural interactions.

Keywords: *Cross Cultural Counseling, Societal Differences, Multicultural.*

Abstrak

Dalam konteks Indonesia dan Malaysia, di mana keberagaman budaya merupakan ciri khas yang sangat kaya, implementasi pemanfaatan konseling lintas budaya dapat menjadi sarana yang efektif untuk memperkuat harmoni sosial dan mengurangi potensi konflik atau ketegangan antarbudaya. Oleh karena itu, penelitian tentang konseling lintas budaya dalam menjembatani perbedaan masyarakat multikultural di kedua negara ini menjadi sangat relevan dan penting untuk dilakukan. Penelitian bertujuan untuk menganalisis implementasi konseling lintas budaya dalam menjembatani perbedaan masyarakat multikultural antara Indonesia dan Malaysia. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan studi lapangan dengan menggunakan teknik pengumpulan data dan studi analisis kombinasi antara survei, mendalam, focus group discussions (FGD), dan analisis studi dokumentasi. Hasil penelitian menunjukkan bahwa konseling lintas budaya memainkan peran penting dalam menjembatani perbedaan dalam masyarakat multikultural antara Indonesia dan Malaysia. Melalui pemahaman budaya dari kegiatan konseling lintas budaya yang dilakukan antara konselor dan konseli dengan kebudayaan yang berbeda dan memperhatikan keberagamannya, maka bimbingan dan konseling lintas budaya dapat membantu kedua Negara ini dalam menjembatani berbagai perbedaan dalam masyarakat multikultural untuk memahami, menghargai interaksi antarbudaya.

Kata Kunci: *Konseling Lintas Budaya, Perbedaan Masyarakat, Multikultural.*

INTRODUCTION

Indonesia and Malaysia, as two countries located in the Southeast Asia region, have a rich history of cultural diversity. Indonesia, with more than 17,000 islands and hundreds of different ethnicities and languages, displays extraordinary complexity in terms of cultural diversity. Meanwhile, Malaysia also has significant ethnic diversity, consisting of three main ethnic groups namely Malay, Chinese and Indian, all of whom bring unique traditions, languages and beliefs. These two countries have a long history of cross-cultural interaction and trade, which has shaped a remarkably diverse social landscape. However, along with this diversity, there is also the potential for intercultural conflict or tension which can hamper social and economic development (Munawar 2023) .

In the current context of globalization, Indonesian and Malaysian people are increasingly connected to cultures from all over the world. This presents new challenges in managing cultural differences harmoniously, especially in the context of a multicultural society. Amidst these challenges, it is important to develop effective strategies to overcome cultural differences and build harmony in a multicultural society. One promising approach is through the use of cross-cultural counseling. Cross-cultural counseling makes it possible to understand and respect cultural differences, and remains focused on the needs of the individual or group. With this approach, counselors can help individuals or groups to bridge cultural differences, resolve conflicts, strengthen cross-cultural communication, and promote intercultural understanding and tolerance.

In the context of multiculturalism, cultural differences often give rise to various social problems, including misunderstandings, stereotypes and discrimination. This can have a negative impact on interactions between individuals and groups, which in turn affects social cohesion and national stability. Therefore, effective efforts are needed to bridge cultural differences and strengthen social harmony in these two countries. One potential approach to dealing with multicultural issues is through cross-cultural counseling. Cross-cultural counseling is a counseling practice that takes into account the client's cultural background, with the aim of understanding and overcoming problems that arise due to cultural differences. Implementation of cross-cultural counseling can be an effective tool in overcoming the challenges faced by multicultural societies such as in Indonesia and Malaysia (Basit et al. 2023) .

According to Adhiputra (2013), cultural and cultural elements include traditions, habits, values, norms, language and beliefs that have been regulated in society and passed down from

generation to generation. The same or different races or ethnicities can experience cultural differences, as is the case in Indonesia and Malaysia. Cross-cultural counseling can be defined as a counseling relationship that involves participants from different ethnic or minority groups, or a counseling relationship that involves a counselor and counselee who are the same racially and ethnically, but have cultural differences caused by other factors such as age, sexual orientation, and sex. gender (Supriadi 2001) . Therefore, cross-cultural counseling aims to help individuals or groups in multicultural societies understand, appreciate, and communicate effectively with people who come from different cultural backgrounds. The main aim of this method is to overcome differences and increase harmony and cooperation in a multicultural society (Mikraj and Haikal 2023) .

Cultural understanding is an important component in cross-cultural guidance and counseling. Everyone in a multicultural community must realize that their culture is just one of many, and that none is better or worse than the others. Using this cross-cultural counseling model can help increase understanding of the diversity of cultures, principles and standards that exist within them. It can also help reduce intercultural prejudice and stereotypes and encourage respect for differences. because cross-cultural counseling is very important to handle differences in a multicultural society (Rofiqi 2016) .

In the context of Indonesia and Malaysia, where cultural diversity is a very rich characteristic, the implementation of cross-cultural counseling can be an effective means of strengthening social harmony and reducing the potential for intercultural conflict or tension. Therefore, this study aims to analyze the implementation of cross-cultural counseling in bridging the differences in multicultural societies between Indonesia and Malaysia.

RESEARCH METHODS

This research is qualitative research. This research uses a field study approach using data collection techniques and analysis studies, a combination of surveys, in-depth, focus group discussions (FGD), and documentation study analysis (Sugiyono 2022) . This research was conducted to explore the implementation of cross-cultural counseling in the cultural context of Indonesia and Malaysia, enabling researchers to understand that cross-cultural counseling can bridge the differences between multicultural societies in these two countries. This research was carried out together with the Nibong Tebal Vocational College and lasted for 3 days, namely from 09 November to 10 November. The informants in this study were 40 people. The survey was conducted to collect data from informants representing various cultural, religious, and

ethnic backgrounds in both countries, providing a broader picture of awareness and experiences related to cross-cultural counseling. Then FGD activities were carried out by providing a platform for group discussions involving participants from various cultural backgrounds, facilitating the exchange of experiences and ideas related to cross-cultural counseling. Finally, document analysis will be conducted to explore the literature, policies, and practice guidelines related to cross-cultural counseling and multicultural societies in Indonesia and Malaysia, providing the necessary context to understand developments and trends in this field. Then the data analysis technique used is descriptive analysis, by describing the various research results obtained.

RESULTS AND DISCUSSION

Differences in Multicultural Society between Indonesia and Malaysia

A multicultural society is a society that consists of various ethnic groups, cultures, religions, languages, and other identities living side by side. This concept reflects diversity and inclusion, where these differences are valued and accommodated in various aspects of social, economic, and political life. The theory of multiculturalism focuses on the recognition and appreciation of cultural diversity, with important concepts such as recognition of identity, minority rights, and social justice. Multicultural societies offer many benefits, including innovation and creativity through the exchange of ideas, economic growth through a diverse workforce, and understanding and peace through intercultural dialogue. However, multicultural societies also face challenges such as discrimination, prejudice, difficulties in social integration, and equitable policies (Fikri 2023).

Multicultural societies in Indonesia and Malaysia show rich and dynamic diversity, although with different approaches and characteristics. In Indonesia, there are more than 300 ethnic groups, including Javanese, Sundanese, Batak, Madurese, and Minangkabau, reflecting a wide cultural and linguistic diversity. The majority of Indonesia's population is Muslim, but there are also significant Christian, Hindu, Buddhist and Confucian communities. The principles of *Bhinneka Tunggal Ika* (Diverse but still one) and *Pancasila* as ideological foundations emphasize unity in diversity, with government policies focusing on national integration while respecting cultural and religious differences (Tanuri 2023) .

In contrast, Malaysia has three main ethnic groups, namely Malay, Chinese, and Indian, in addition to various indigenous tribes such as Orang Asli, Dayak, and Kadazan-Dusun. Islam is the official religion in Malaysia, and it plays a dominant role in public policy and daily life, although there is freedom of religion for non-Muslims. Malaysia implemented a national

integration policy that sought to establish a " Malaysian Nation" identity, but maintained ethnic identity through affirmative policies such as Bumiputera which gave privileges to Malays and indigenous people. (Nagaraj et al. 2015) .

In the context of education and culture, Indonesia has a uniform national education system with Indonesian as the main language of instruction, and cultural celebrations from various ethnicities are often celebrated together. Meanwhile, in Malaysia, there is a more diverse education system with vernacular schools for ethnic Chinese and Indians, and cultural celebrations are often held separately despite efforts to celebrate together in a national context.

Politically, Indonesia tends to be more inclusive with representation from various ethnic and religious groups, although there are challenges in terms of tolerance and conflict. In Malaysia, politics is often ethnically based with parties based on ethnic lines, which can cause tensions. Nevertheless, both countries strive to create a harmonious society in diversity through unique approaches in accordance with their respective histories, cultures and social dynamics.

Multicultural societies in Indonesia and Malaysia are currently facing various polemics that reflect the complexity and socio-political dynamics of the two countries. In Indonesia, the issue of religious intolerance is still a major problem, with cases of discrimination and violence against religious minorities frequently occurring. Ethnic conflict has also become a polemic, as seen in tensions between Dayak and Madurese groups in Kalimantan, as well as between immigrants and indigenous people in Papua. Social and economic injustice exacerbates this situation, where inequality between the more developed island of Java and other regions such as Papua and Maluku creates significant gaps. In addition, discrimination against indigenous groups in defending their land and cultural rights often arises as a result of development and exploitation of natural resources.

In Malaysia, affirmative action policies that give privileges to Malays and indigenous people, known as the Bumiputera policy, often cause tensions with Chinese and Indian ethnic groups who feel they are treated unfairly in terms of educational and economic opportunities. Political polarization based on ethnicity also exacerbates social segregation, with political parties tending to be based along particular ethnic lines. The issue of human rights and religious freedom is a polemic, especially for non-Muslims who sometimes face restrictions in religious conversion and building places of worship. In addition, migration issues and the treatment of foreign workers, who often experience discrimination and poor working conditions, add to social tensions in Malaysia. These challenges reflect the need for more inclusive and fair policies to maintain harmony amidst the diversity of society in both countries.

Cross-Cultural Counseling and Its Urgency

Cross-cultural counseling is a counseling process that involves counselors and clients who come from different cultural backgrounds and is carried out by paying attention to the culture of the subjects involved in the counseling. Therefore, counselors and clients who come from different cultural backgrounds are very susceptible to cultural bias, which can hinder the counseling process. For cross-cultural counseling to work well, counselors must learn to avoid this. Therefore, counseling is considered a "cultural encounter" between the counselor and the client (Supriadi 2001) .

The rise of technological developments in this century has given rise to many developments in society, but even so, the unique dimensions of diversity and cultural differences must remain at the forefront. In a global society that is increasingly open and the development of various cultures in a multicultural society. Therefore, the role of cross-cultural counseling becomes very important. Because the cultural counseling approach is seen as the fourth strength after psychodynamic, behavioral and humanistic approaches in bridging differences in multicultural societies (Syahril 2018) .

Supriyatna, (2011) stated that to incorporate elements of cultural awareness into the design and implementation of guidance and counseling programs, research is first carried out to answer the main problems faced by counselors. Assessment can be carried out in the form of literature study, intensive observation, or interaction with a counselor audience. Even counselors who work with people from different cultural backgrounds must be able to demonstrate their understanding and appreciation of cultural differences, as the research in question primarily focuses on or addresses challenges. In turn, these abilities and capabilities are formed into several statements of goals that will be achieved through planned guidance and counseling programs, as well as skills that are tailored to the counselee's needs for counseling services. Next, think about the diversity of cultural environments. This reflection is important, especially for designing identification tools and strategic outlines of interventions through cross-cultural guidance and counseling services.

To implement this, culturally responsive counselors must strive to use multicultural awareness, knowledge, and skills during meetings focused on academic, knowledge, and social progress as well as the needs of different environments. Cross-cultural counseling requires counselors to be sensitive and responsive to culture, diversity and cultural differences between counselors and clients.

Cross-cultural counseling is an approach in psychology that values and acknowledges cultural, ethnic, and social differences in the counseling process. This approach emphasizes the importance of understanding and responding to the needs of clients from diverse cultural backgrounds (Wijaya et al. 2024). In practice, cross-culturally competent counselors must be self-aware of their own biases and prejudices, have a thorough knowledge of the client's culture, and be skilled at using culturally relevant techniques and strategies. The urgency of cross-cultural counseling is increasing as globalization and migration cause populations to become more diverse. This creates a need for counseling services that can understand and reach different cultural backgrounds, reduce social inequities by providing equal access to all individuals, and increase the effectiveness of counseling. Research shows that counseling that takes into account the client's cultural context is more effective, as it can increase client satisfaction, build stronger therapeutic relationships, and produce better outcomes. Some approaches used in cross-cultural counseling include the ecological model that emphasizes the interaction between individuals and their environments, narrative-based therapy that allows clients to find meaning in their experiences through a cultural lens, and the use of culture-specific techniques. However, there are challenges such as counselor prejudices and biases, differences in intercultural communication styles, and limited resources for cross-cultural competency training. Therefore, it is important for counselors to continually develop self-awareness, intercultural communication skills, and invest in ongoing education and training. Thus, cross-cultural counseling is an important and necessary approach in an increasingly diverse society to provide more effective and equitable services and help individuals from diverse backgrounds achieve psychological well-being (Syahril 2018).

Cross-cultural counseling is a counseling approach that considers and respects cultural differences between counselors and clients, covering various aspects such as values, norms, language, beliefs, customs, and communication styles. The urgency of cross-cultural counseling lies in its ability to increase the relevance and effectiveness of counseling, where counselors who understand and respect cultural differences can provide interventions that are more appropriate and sensitive to the client's context. This also helps reduce misunderstandings and increases the client's trust in the counselor, as the client feels valued and understood within their own cultural framework. Additionally, cross-cultural counseling encourages counselors to develop self-awareness and cross-cultural competence, which is important in an increasingly global and multicultural world. Culturally savvy counselors can help clients deal with specific issues related to their cultural background, such as discrimination or identity conflicts, as well as

support the client's process of adaptation and integration in a new society. Thus, cross-cultural counseling contributes to social justice and inclusivity, ensuring that mental health services can be accessed equally and fairly by individuals from diverse cultural backgrounds.

Cross-Cultural Counseling in Bridging Differences in Multicultural Societies (Indonesia and Malaysia)

Multiculturalism is the understanding that there is a diversity of cultures when living together. The diversity in question can be diversity based on ethnicity, class, belief, denomination, religion, and so on. According to Hungtingtong & Harrison, (2000) refer to religion as the core of civilization, and civilization as the ethnicity of culture. Multiculturalism is a policy, perspective, and ideology that recognizes and values cultural diversity and allows it to thrive and be sustained. Contact between cultures often causes acculturation stress, which causes problems in multicultural societies. In addition, multicultural societies often experience racial discrimination, which is defined as "any form of differentiation, exclusion, restriction or preference based on race, color, descent or national or national origin which has the aim or effect of eliminating or impairing the recognition, enjoyment or exercise, on the basis of equality, human rights, or civil rights." (Deliani 2018) .

A problem related to cross-culture is that people interpret it differently or differently, which makes it difficult to know its meaning with certainty or correctness. It is recognized that cross-cultural counseling has been interpreted in various and different ways , depending on the diversity and cultural differences that influence it. Early definitions of cross-culturalism often emphasized factors such as race, ethnicity, and so on; however, contemporary theorists are more inclined to define cross-culture based solely on its factors. (Basit et al. 2023) .

In developing a complete concept of guidance in Indonesia and Malaysia, it is necessary to pay attention to the components of cultural differences between these two countries. Moreover, Indonesia is known for its complex diversity in terms of demographics, socio-economics, customs and cultural background. Likewise, the country of Malaysia has a lot of complex diversity in its cultural background.

To develop a comprehensive cross-country guidance and counseling concept in Indonesia and Malaysia, focus must be given to a cultural value orientation that seeks a society's life in harmony with nature. Research has found four components of mentality that stand out among the many components that exist in various ethnic cultures in Indonesia and Malaysia. It is a circular conception of time, a very strong belief in family and mutual aid; and vertical cultural value orientation.

Then, based on the results of the FGDs conducted, it turned out that there were many cultural similarities between Indonesia and Malaysia. The people of Indonesia and Malaysia are famous for their cultural and ethnic diversity. In Indonesia itself, there are more than 300 ethnic groups who have different languages, customs and cultural traditions. Likewise in Malaysia, with main ethnicities such as Malay, Chinese, Indian, and several indigenous tribes such as the Orang Asli in Peninsular Malaysia and tribes in Sabah and Sarawak.

This cultural diversity creates a unique social environment in both countries. Among the factors that enrich cultural diversity are food, religious traditions, art and festivals. For example, in Indonesia, we have a diversity of cuisines from Sabang to Merauke that reflect the rich culture of various regions. Likewise in Malaysia, foods such as nasi lemak and roti canai are examples of culinary riches originating from various ethnicities. Apart from that, religious traditions also play an important role in cultural diversity in both countries. In Indonesia, Islam is the majority religion, but there are also followers of other religions such as Christianity, Hinduism, Buddhism and traditional beliefs. Meanwhile in Malaysia, Islam is the official religion, but there are also followers of other religions such as Buddhism, Hinduism and Christianity.

Arts and culture are also an integral part of daily life in both countries. Be it dance, music, fine arts, or literature, Indonesia and Malaysia have a rich and varied artistic heritage. Cultural festivals such as Shadow Wayang in Indonesia and Hari Raya Aidilfitri in Malaysia are examples of how communities celebrate and preserve their cultural heritage.

However, with these similarities there are many challenges in managing cultural diversity. The differences and challenges in managing cultural diversity in Indonesia and Malaysia involve complex and unique dynamics. While Indonesia has more than 300 ethnic groups inhabiting various islands, Malaysia has a more segmented ethnic composition, with ethnic Malays making up the majority. These differences create different social frameworks for managing cultural diversity. Apart from that, differences in political and legal systems also have an impact on the policies implemented to support cultural diversity. Economic challenges, such as economic inequality between ethnic groups, are also factors that influence the dynamics of cultural diversity. Identity conflicts, communication challenges, and the impact of globalization are also aspects that influence how cultural diversity is managed. However, both Indonesia and Malaysia have taken steps to overcome this challenge through inclusive policies, multicultural education, inter-ethnic and religious dialogue, as well as promoting awareness of cultural diversity in society, and multiculturalism.

Apart from that, to bridge the differences between the multicultural societies of Indonesia and Malaysia, cross-cultural counseling can also be done. Cross-cultural counseling plays an important role in bridging differences in a multicultural society between Indonesian and Malaysian cultures. Through deep cultural understanding, effective communication, therapeutic approaches, self-awareness, consideration of social and political contexts, respect for human rights and human rights, and attention to religious, gender and sexual diversity, cross-cultural guidance and counseling can help individuals and groups in society. multicultural to understand, appreciate, and communicate effectively in intercultural interactions.

Cross-cultural counseling plays an important role in bridging the differences between multicultural societies in Indonesia and Malaysia, two countries known for their vast ethnic, cultural and religious diversity. In Indonesia, with more than 300 ethnic groups, cross-cultural counseling helps overcome challenges such as religious intolerance, ethnic conflict, and supports indigenous groups in defending their land and cultural rights. Counselors who understand cultural differences can promote dialogue between groups, reduce prejudice, and develop conflict resolution skills, thereby strengthening tolerance and harmony. In Malaysia, with its main ethnic composition of Malay, Chinese, and Indian as well as various indigenous tribes, cross-cultural counseling helps reduce tensions arising from affirmative action policies such as the Bumiputera, overcome discrimination based on religion or ethnicity, and support the integration of migrants and foreign workers. Culturally sensitive counselors can facilitate dialogue between ethnic groups, help individuals overcome the trauma of discrimination, and support foreign workers' adaptation and positive interactions with local communities. With an approach that respects and understands cultural differences, cross-cultural counseling contributes significantly to creating harmony and inclusivity in multicultural societies in these two countries.

CONCLUSION

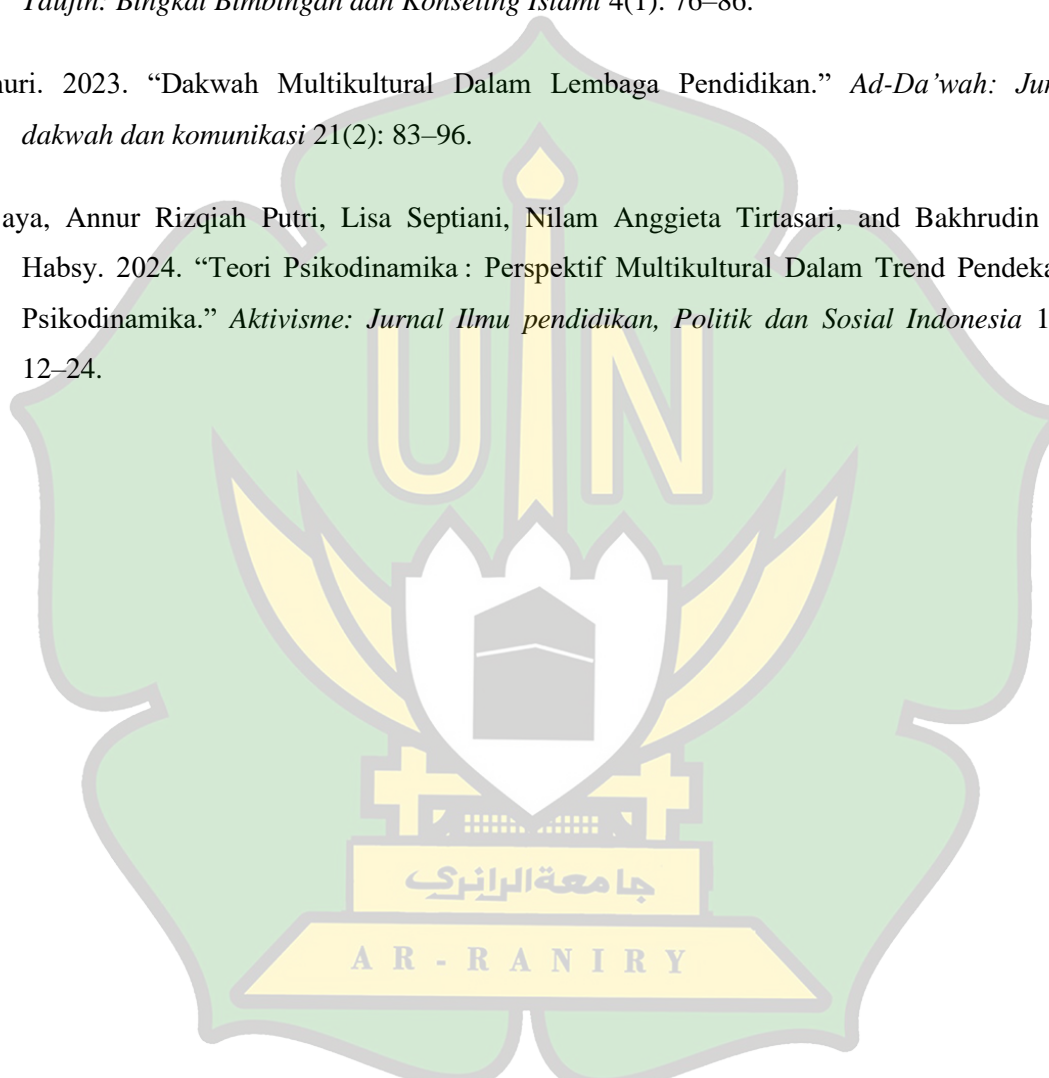
Indonesia and Malaysia have several intercultural similarities and also have multicultural differences. Cross-cultural counseling plays an important role in bridging the differences in the multicultural society between Indonesia and Malaysia. Through cultural understanding of cross-cultural counseling activities carried out between counselors and counsees from different cultures and paying attention to their diversity, cross-cultural guidance and counseling can help these two countries in bridging various differences in multicultural societies to understand and appreciate intercultural interactions.

Then, because this research was only carried out for 3 days and also only carried out in a small scope, the research results cannot claim as a whole that cross-cultural counseling in bridging multicultural differences can be used in a larger scope. Therefore, it is recommended that future researchers who wish to research the same theme can conduct research with a wider scope and over a longer period of time so that its effectiveness can be better measured.

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5. Peraturan Pemerintah Nomor 37 Tahun 2009, tentang Dosen;
6. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggara Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
7. Peraturan Pemerintah Nomor 53 Tahun 2010, tentang Disiplin Pegawai Negeri Sipil;
8. Peraturan Presiden RI Nomor 64 Tahun 2013, tentang Perubahan IAIN Ar-Raniry Banda Aceh menjadi UIN Ar-Raniry Banda Aceh;
9. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang organisasi dan tata kerja UIN Ar-Raniry;
10. Keputusan Menteri Agama No.89 Tahun 1963, tentang Penetapan Pendirian IAIN Ar-Raniry;
11. Keputusan Menteri Agama No. 153 Tahun 1968, tentang Penetapan Pendirian Fakultas Dakwah IAIN Ar-Raniry;
12. Keputusan Menteri Agama Nomor 40 tahun 2008 tentang Statuta IAIN Ar-Raniry;
13. Surat Keputusan Rektor UIN Ar-Raniry No. 01 Tahun 2015 tentang Pendelegasian Wewenang kepada Dekan dan Direktur PPs dalam Lingkungan UIN Ar-Raniry;
14. DIPA UIN Ar-Raniry Nomor: 025.04.2.423925/2024, Tanggal 24 November 2023.

MEMUTUSKAN

Menetapkan : Surat Keputusan Dekan Fakultas Dakwah dan Komunikasi UIN Ar-Raniry sebagai Pembimbing Jurnal Mahasiswa.

Pertama : Menunjuk Sdr. 1). **Jarnawi, M. Pd** (Sebagai Pembimbing Utama)
2). **Rofiqa Duri, M. Pd** (Sebagai Pembimbing Kedua)

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Judul : Implementasi Pemanfaatan Konseling Lintas Budaya dalam Menjembatani Perbedaan Masyarakat Multikultural

- Kedua** : Kepada Pembimbing yang tercantum namanya di atas diberikan honorarium sesuai dengan peraturan yang berlaku,
- Ketiga** : Pembiayaan akibat keputusan ini dibebankan pada dana DIPA UIN Ar-Raniry Tahun 2024;
- Keempat** : Segala sesuatu akan diubah dan ditetapkan kembali apabila di kemudian hari ternyata terdapat kekeliruan di dalam Surat Keputusan ini.
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Ditetapkan di: Banda Aceh

Pada Tanggal: 26 Juni 2024

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an. Rektor UIN Ar-Raniry Banda Aceh

Dekan,



Kusmawati Hatta,

Tembusan

1. Rektor UIN Ar-Raniry;
2. Kabag. Keuangan dan Akuntansi UIN Ar-Raniry;
3. Pembimbing Skripsi;
4. Mahasiswa yang bersangkutan;

Keterangan: SK berlaku sampai dengan tanggal: 01 Desember 2024