

# Improving The Leadership Spirit of Santri Ma'had Ali Krapyak Yayasan Ali Maksum Yogyakarta Through Wayang

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**Abstract:** It is important for every child of the nation to awaken their leadership spirit, including the students of the *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*. The aim of the research is to find out how the efforts to awaken the spirit of leadership of the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta Foundation* through *wayang* are also to find out its success. The research method was carried out using wayang: the researcher performed a puppeteer with the play *Kyai Alamtara* with the theme of preaching to the people, the students of *Ma'had Ali Krapyak* of the *Yogyakarta Ali Maksum Foundation* watched it. Research results: 1. Awareness of the leadership spirit of the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum Foundation* through wayang, done in the following poses: a. *gupuh* (thinking about the concept of wayang), b. *lungguh* (realizing the concept of wayang), c. *suguh* (presenting puppets), and d. *Aruh* (asking about success after seeing the wayng). 2. The effort to awaken the leadership spirit of the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum Foundation* through *wayang* was successful, the students were aware of or remembered his leadership spirit.

**Keywords:** Awareness, soul, students, *wayang*.

## Introduction

Every child of the nation (human), including the students of *Ma'had Ali Krapyak* of the *Ali Maksum Yogyakarta Foundation*, is important to be made aware of their leadership spirit. Not because they are not aware or not yet aware, but because awareness must be repeated<sup>1</sup>, and awareness also has levels<sup>2</sup>: "above consciousness there is awareness<sup>3</sup>", "above consciousness there is consciousness", "above the sky there is the sky<sup>4</sup>", just as faith also has levels, until Allah says in the *Qur'an Surah An-nisa* verse 136: "*yaa ayyuhalladziina aamanuu aaminuu...*: O you who believe, have faith<sup>5</sup>:

you have believed but are still being told to believe again.

It is important to awaken the leadership spirit of these people, including the students of the *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*, because every human being is a leader<sup>6</sup>, so they will be the ones who will lead this country in the future.

Nabillah<sup>7</sup> asked a question and the answer in general, what would be the atmosphere and condition of this nation if it were led by generations who were not aware of their leadership spirit?

The students of *Ma'had Ali Krapyak* of the *Yogyakarta Ali Maksum Foundation* have always been aware of his leadership spirit. However, because you are aware, as has been conveyed in sharing the expressions above, it is important to be made aware so that you are even more aware.

They are students of the *Ma'had Ali Krapyak Ali Maksum Yogyakarta Foundation*. If you look closely,

<sup>1</sup> Istaria, 2021. Periodicals of Archiology Vol 212 (2), 48.

<sup>2</sup> Irhandayaningsih, 2018. Jurang Blimbim Tambalang Community. ANUVA Volume2 (1), 19-27.

<sup>3</sup> Nasir. Purba, Amal, 2021 Internasional Journal of Aquatic. Science 12 (03), 215-224.

<sup>4</sup> Nahak Hildigardis, 2019. Jurnal Nasional Nusantara Vol. 5, no. 1.

<sup>5</sup> Qur'an Surat Annisak, ayat 35

<sup>6</sup> Masroer, 2015: 15.

<sup>7</sup> Nabilah, 1996: 42

there are many clues to the awareness of their leadership spirit<sup>8</sup>. However, if we look closely, there are still hints of unconsciousness in his leadership spirit, even though it is only a "small virus".

This research will try to raise awareness of the leadership spirit of *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum Foundation* through *wayang*. Furthermore, based on the questions: 1. How to awaken the leadership spirit of the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta Foundation* through *wayang*? can be finished with all the existing answers.

### Theoretical Study

#### 1. Awareness of the Spirit of Leadership

Awareness of the spirit of leadership, awareness comes from the word conscious<sup>9</sup>; is an attempt to make something, whether an animal or a human, aware or remember something. Conscious in the animal sense is only physically conscious, but conscious in the human sense, it can be physical or physical<sup>10</sup>. Conscious in the physical sense, is conscious, usually just conscious or remembering<sup>11</sup>, but conscious in the physical sense, is being aware or remembering what is good to do<sup>12</sup>. When you don't remember something good to do, it means you are negligent. Because of this, there is an expression that says: "to make people aware who are being careless<sup>13</sup>". Awareness as an effort to make negligent people remember the good things to do, is a process<sup>14</sup>.

The spirit of leadership is a good thing to do. There are many points of goodness to do, but the essence is only 2, namely 1. invite goodness (invite goodness to others or preach), and 2. do good (do good for yourself or

worship<sup>15</sup>). Furthermore, the goodness to be done must exist in human life<sup>16</sup>, and this cannot possibly exist without humans being aware of this goodness<sup>17</sup>.

#### 2. *Santri Ma'had Ali Krapyak, Ali Maksum Foundation Yogyakarta*

The students of the *Ma'had Ali Krapyak Yogyakarta Ali Maksum Foundation* are mostly students who board at the Yogyakarta Krapyak Islamic boarding school<sup>18</sup>. Islamic boarding school is an institution that educates its students to have an Islamic personality (the personality of someone who is obedient to their Creator), so that their curriculum refers a lot to *Qur'an-Hadith* materials, the implementation of which is aimed at the goodness of preaching and worship<sup>19</sup>.

They (the students who board at the Krapyak Islamic boarding school), are like ordinary people who must be made aware again and again of their leadership spirit, both in preaching and worship. They are also around 20 years old. At around 20 years of age<sup>20</sup>, according to Gazali, he is at the peak of searching for identity, so whatever the stimulus, including if it is made aware in some way, it will definitely respond well<sup>21</sup>.

#### 3. *Wayang*

*Wayang* is a puppet show made from buffalo or ox skin whose presentation can be manipulated (created) in such a way that the shape suits one's needs<sup>22</sup>. *Wayang* as a puppet show made from buffalo or ox skin, its form can be explained: related to time, story, furniture, actors, and presentation operations.

Regarding time, it varies depending on the form of the *wayang*. If it's an overnight

<sup>8</sup> Interview with *Kyai Hilmi* teacher *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*, February 22, 2023..

<sup>9</sup> Big Indonesian Dictionary, 2001.

<sup>10</sup> Damarjati Supajar, 2012: 16.

<sup>11</sup> Setiawan Eko, 2020.

<sup>12</sup> Cah Angon, 2010:12

<sup>13</sup> Wardana, ND:17.

<sup>14</sup> Cipto Hendro Puspito, 83: 19

<sup>15</sup> Indriyanto A, Sumarmo, Swastika, 2018: 18-91.

<sup>16</sup> Murtiyoso, 1999:12

<sup>17</sup> Damardjati, 2007:V

<sup>18</sup> Interview with Galih, ustadz of Krapyak Islamic Boarding School, May 22, 2023

<sup>19</sup> interview with Zen, ustadz of Krapyak Islamic Boarding School, February 22

<sup>20</sup> How to get to *Ma'had Ali Krapyak Yogyakarta*, 2022/2003

<sup>21</sup> <https://www.google.com/search?q=.....> pada

<sup>22</sup> Soetarno, Sunardi, Sudarsono, 20278:45

wayang form, the time is 8 hours, if it's a compact wayang or *madyarati*<sup>23</sup> (midnight wayang, it's 4 hours, and if it's a compact wayang it's only 2 or 1 hour<sup>24</sup>.

Regarding stories, basically there are only two types, namely the *Mahabarata* and the *Ramayana*. However, the branches of the two main stories vary. From the *Mahabarata*, there are revelation stories, stories, *lairan* (birth), *raben* (marriage) stories, graduation stories (graduation), *lena* or falling (death) stories, or now more of the will of the times, meaning far from the standards (guidelines) that There is. Meanwhile, from the *Ramayana* there are stories of *Sinta obong* (Sinta self-immolation), *Anoman Duta* (anoman becomes a messenger), *Anila-Prahasta*, and so on. In contrast to the *Mahabarata*, the *Ramayana* story is less based on the will of the times, meaning it still adheres to its standards.

Regarding puppet presentation furniture, the main ones are wayang and gamelan. For this gamelan, the main thing is *Slendro*, while *Pelog* is just an addition. That is, *Slendro* is not a problem, but *Pelog* is not common.

In relation to those who perform wayang presentations, the main ones are the puppeteers, the others are just helpers. Others referred to, there are *peladi* (puppeteer servants), *niyaga* or *pengrawit* (gamelan musicians), *pesindhen* (female singers), *penggerong* (male singers). In relation to the perpetrators, the puppeteer also wears *blangkon* (head covering), *surjan* (clothes), *jarit* (cloth as a lower covering), as well as *peladi*, *pengrawit*, and *penggerong*. *Pesindhen* wear *kebaya* clothes with a bun. But for certain purposes you can adjust your clothes,

In relation to wayang operations, wayang starts from the row scene, *Limbukan* (scene of *Limbuk-Cangik* characters), *paseban njawi* (scene of soldiers in the field), *sabrang* scene (scene of characters on the other side), failed war (first

war), *gara-gara* (funny scene *Semar*, *Gareng*, *Petruk*, and *Bagong*), flower war (war of knights against giant *cakil*), *Manyura* scene (scene in *Manyura pathet*), *Manyura war* (war in *Manyura pathet*), *rampage war* (last war in *Manyura pathet*), at the end of the *tanceb kayon* scene (the last scene in *Manyura's pathet*). However, puppets currently adapt to the audience. As for the audience at the moment, it is instant, meaning it has the desire that the sooner the better, or quickly, concisely, solidly, concisely, but with results<sup>25</sup>. Therefore, the puppets also adapted, especially in terms of time, until there were overnight puppets, compact puppets and compact puppets.

## Materials and Methods

It cannot be denied that efforts to awaken the leadership spirit of the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta* Foundation are always carried out by the Islamic boarding school, both using academic activity methods and non-academic activity methods<sup>26</sup>.

It is hoped that academic activities and non-academic activities as a method, directly or indirectly, can awaken the leadership spirit of the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum* Foundation. However, whatever and how many methods have been used so far are not enough, this means that there are still other methods that can be used, including the wayang method.

This research will try to awaken the leadership spirit of the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum* Foundation using the wayang method, where the researcher plays this method, the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta* Foundation see it. The process carried out is to borrow the theory of being a good

<sup>23</sup> istilah Suminta, ketika memberi sambutan *nanggap wayang purwa* setengah malam dalam rangka Dies Natalis UNY 2023 pada <https://www.google.com/search?q=Wayang+...>

<sup>24</sup> Soetarno, Sunardi, Sudarsono, 20278:45

<sup>25</sup> Yusuf Kala's term: vice president of the Republic of Indonesia in launching the National Action Plan in June 2018, on <https://sdgs.bappenas.go.id>

<sup>26</sup> Interview with *Kyai Imanuddin* caretaker of *Ma'had Ali Krapyak Ali Maksum* Foundation Yogyakarta, 15 May 2023

host from the Javanese people in Hadi Atmaja<sup>27</sup>, namely: *gupuh*, *lungguh*, *suguh*, and *aruh*.

1. *Gupuh* means kicking or kicking quickly, the meaning in this case is thinking about the concept of how to provide good wayang material to the students of the *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*,
2. *Lungguh* means sitting, the meaning is to realize the concept so that it becomes good material to be given by the *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*,
3. Treat, meaning to give a treat, the meaning is to provide good material that already exists. And
4. *Aruh* means greeting, which means asking about things after the students of the *Ma'had Ali Krapyak Foundation Ali Maksum Yogyakarta* were given the wayang material. The questions asked are made in such a way in the questionnaire as follows.
  1. How do you see the *wayang* being presented, do you like it or not?
  2. After seeing this *wayang*, you then think about whether the people are there or not?
  3. After seeing this *wayang*, if you were asked to see another wayang, are you ready or not?

The success of awakening the leadership spirit of the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta* Foundation using the wayang method in this research, or in other words, the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta* Foundation after seeing this *wayang* are said to be aware of their leadership spirit, if indicated as follows.

1. Students return the questionnaire with the answer: "happy" in question 1 reaching 75 0/0 or more.
2. Students return the questionnaire with the answer: "Yes, there are people who think" in question 2 reaching 75 0/0 or more.
3. Students return the questionnaire with the answer "ready" on question 3 reaching 75 0/0 or more.
4. The total number of indications reaching 1, 2, 3 reaches 75 0/0 or more

## Results and Discussion

### Implementation of Awareness of the Leadership Spirit of Santri Ma'had Ali Krapyak Yogyakarta Ali Maksum Foundation Through Wayang

On Monday, March 1, 2023, the researcher lobbied the boarding school caretaker (Ustadz Zen) through the "door" of the Krapyak student alumni (Sa'adah) who studied at UNY majoring in Dance Education. After meeting, then convey your intentions for research. To this intention, Zen *ustadz* accepted it openly.

On Wednesday, March 3 2023, researchers surveyed facilities that could be used for puppetry with Zen *ustadz*. In the survey, it turned out that there was a gamelan that was so beautiful that it was new, it was said to have been donated by GKR *Hemas*, Yogyakarta palace<sup>28</sup>, which was rarely played (used), so I really wanted to play it immediately or use it, including for wayang in later research.

On Monday, April 12 2023, the researcher randomly met teachers or *ustadz Ma'had Ali Krapyak* of the *Ali Maksum Yogyakarta* Foundation, at which time after meeting, the researcher was invited to a discussion in the boarding room. As for the results, the teachers were very open to accepting the presence of the researcher with all the planning, only having to go through a process including *sowan* (coming before) the highest caregiver (Pak Kyai). From the deliberations with the teachers, the researcher would like to convey this to Mr. *Kyai*.

On Saturday, April 24, 2023, the researcher sat together with the existing teachers, discussing (thinking) about the concept of *wayang* including the play and *gamelan* that will be used, as well as about the technical implementation of *wayang* such as place, time, and who should invited, in this case including *Kyai*, caregivers or teachers and their students. In essence, this sitting together was done to organize the concept.

On Monday, April 26 2023, the researchers sat together again with the teachers to realize the concept of *wayang* material that had been discussed together. At the end of this sitting together, in the

<sup>27</sup> Hadiatmaja, 2011:14.

<sup>28</sup> interview with *ustadz Zen*, May 3, 2023

course of time a script for the *wayang* play *Kyai Alamtara* with the theme of preaching thought to the people was written, complete with a scenario and ready to be presented.

Thursday, May 11 2023, 20.00-22.00 is the peak day for carrying out the most important research, namely *wayang*. This puppet was performed by researchers in the play *Kyai Alamtara* with the theme of preaching to the people, the students of *Ma'had Ali Krapyak* of the *Ali Maksum Yogyakarta* Foundation saw it. In summary, *Kyai Alamtara's* puppet play is as follows, Pendawa welcomed the arrival of *Kyai Durna*, then asked about when the Kalabendu era would come. *Kyai Durna* could not answer, only gave signs, including the appearance of *Kyai Alamtara*. After *Kyai Durna* returned to the Sokalima Islamic boarding school, *Kyai Alamtara* came. How surprised the Pandavas were, because the signs indicated that the Kalabendu era had come. Therefore, the Pandavas then gave worship, the rest would learn and follow him.

Against the wishes of the Pandavas, *Kyai Alamtara* invited him to establish a Islamic boarding school in Ngargacepata. The Pandavas wanted to, and then followed him. After being given instructions (*bayan hidayah*) on how to preach, they then departed in an orderly manner.

*Kyai Alamtara's* efforts to preach and establish an Islamic boarding school, as was done, *Batara Guru*, who considered himself to be God, was not pleased, so they were considered treason and put in the Candradimuka Crater.

When *Kyai Alamtara* was put into the Candradimuka crater, his students were unwilling and attacked him until *Batara Guru* was helpless. In such helplessness, *Kyai Alamtara* helped him but with the condition that he repent and no longer claim to be God, because the only God is *Allah SWT*.

To this condition, *Batara Guru* complied, and then *i'lan* (informed) humans so that they would no longer worship themselves. After *Batara Guru i'lan* finished, *Kyai Alamtara* prevented his students from attacking him again. Furthermore see youtube:

<https://www.youtube.com/watch?v=NWrdez0xGaU>.

While the students were looking at the *wayang*, the researcher collaborated with his *ustadz* to provide a questionnaire containing questions to be answered (filled in). Once answered (filled in), it is then withdrawn. The answers provided were then examined or analyzed based on the researcher's success in efforts to awaken the leadership spirit of the students.

## Discussion

### 1. Process of Awakening the Leadership Spirit of Santri Ma'had Ali Krapyak, Ali Maksum Foundation Yogyakarta Through Wayang

#### a. *Gupuh*

*Gupuh* or thinking about concepts, is carried out from the beginning before the research until the research begins (March 1-April 24, 2023). Early before the research (after observing the existing situation and conditions), the researchers gathered together to discuss the concept of how to provide good *wayang* services for the students of the *Ma'had Ali Krapyak Ali Maksum Yogyakarta* Foundation. Gathering together again and again like that, done several times. Once the concept is deemed sufficient, a proposal is created, then uploaded to be submitted as a research plan.

Research begins, precisely after the proposal is accepted, then researchers gather together again and again to think and discuss the details of the concept that has been created. Among the details of the concept that has been created are related to various things such as related types of *wayang* material, and related students of the *Ma'had Ali Krapyak* Foundation of *Ali Maksum Yogyakarta*. The type of *wayang* related in this case is the narrative of *Kyai Alamtara's* play, the narrative is made in such a way as to the theme of preaching Islamic thought to the people.

Other concept details relate to students. Regarding the *Ma'had Ali Krapyak* students of the *Ali Maksum Yogyakarta* Foundation, 30 of them were selected. So they were selected as many as 30 who were deemed to be able to differentiate between good and bad, unless their capacity was very limited.

Other conceptual details are how to assess the success of research. The way to assess the success of research relates to the students of *Ma'had Ali Krapyak* from the *Ali Maksum* Foundation of *Yogyakarta* who were invited, for example, the students of *Ma'had Ali Krapyak* from the *Ali Maksum* Foundation of *Yogyakarta* were not just invited, but were also provided with sufficient knowledge to watch *wayang*,

Apart from being provided with sufficient knowledge to watch *wayang*, as well as in relation to the questionnaire, the researchers made questions that were easy for the *Ma'had Ali Krapyak* students of the *Ali Maksum* *Yogyakarta* Foundation to understand, so that they could provide answers according to the desired questions.

In relation to capturing statements that are useful or not from the participants, sentences are also made that are easy to understand, so that the students give answers according to the statements given.

In order to produce an agreement whether we can carry out *wayang* appreciation at another time or not, a program is created that leads in that direction, such as a mahabbah meeting (casual meeting full of affection) after the *wayang* appreciation service is completed.

#### b. *Lungguh*

*Lungguh* or materialize a concept into material, in this case a manuscript (Date 26 April 2023). Realizing the concept until material (manuscript) was formed was carried out by holding meetings with the researchers and the teachers of the *Ma'had Ali Krapyak* Islamic boarding school students from the *Ali Maksum* *Yogyakarta* Foundation several times. What is discussed is: 1). about the composition of the play, 2), the composition of the accompaniment, 3). work between play and accompaniment, 4). application to work on the play and accompaniment, 5). presentation 1, 6). 2nd presentation with various suggestions, and 7). 3rd presentation (finishing), the manuscript material is ready for the students to see.

#### c. *Suguh*

*Suguh* or providing material, in this case the researcher is performing a play by *Kyai Alamtara* with the theme of preaching the thoughts of the people on Thursday, May 11 2023, at 20.00-22.00. The process for providing this material is as follows:

- 1). The researcher reminded the existing agreement with the *Ma'had Ali Krapyak* Islamic boarding school teachers at the *Yogyakarta Ali Maksum* Foundation, that this day the students were to see *wayang*.
- 2). The teachers of the *Ma'had Ali Krapyak* Islamic boarding school students at the *Yogyakarta Ali Maksum* Foundation told their students to see *wayang*. The students then saw the puppets accompanied by the existing teachers.
- 3). The researcher masterminded the play *Kyai Alamtara* with the theme of preaching to the people, the students of the *Ma'had Ali Krapyak Ali Maksum* Foundation *Yogyakarta* saw it.

#### d. *Aruh*

*Aruh* or ask about things after being given *wayang* material (11 May 2023). To be clear, after the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum* Foundation were given material on *wayang*, which also means that after seeing the *wayang*, they were then asked about their awareness of their leadership spirit through a questionnaire. This is done to determine success in awakening the spirit of leadership.

### 2. Success in Awakening the Leadership Spirit of *Santri Ma'had Ali Krapyak, Ali Maksum* Foundation *Yogyakarta* Through *Wayang*

The success of awakening the leadership spirit of *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum* Foundation through *wayang* based on the indications that have been made is as follows: ,

- a. The students returned the questionnaire with the answer: "happy" in question 1 reached 75 0/0, even 100 0/0 (30 children).
- b. The students returned the questionnaire with the answer: "Yes, there are people who think" on question 2 it reached 75 0/0, even 100 0/0.

- c. Students returned the questionnaire with the answer "ready" on question 3 reaching 75, even 100 0/0.
- d. The total number of indications reaching 1, 2, 3 reaches 75 0/0 and even 100 0/0.

### Conclusions

1. Process of Awareness of Leadership Spirit of Santri Ma'had Ali Krapyak Yogyakarta Ali Maksum Foundation Through Wayang  
The process of awakening the leadership spirit of the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum* Foundation through *wayang*, was carried out with *gupuh*, *lungguh*, *suguh* and *aruh*.
  - a. *Gupuh* is done by thinking about the initial concept before carrying out the research until the research begins.
  - b. *Lungguh* is done by turning a concept into material, in this case the wayang play script by *Kyai Alamtara* with the theme of preaching the thoughts of the people.
  - c. The show is done by providing material, in this case providing material for *wayang* (puppetry researchers) with the play *Kyai Alamtara* with the theme of preaching to the people's thoughts.
  - d. The influence was carried out after the students of the *Ma'had Ali Krapyak Yogyakarta Ali Maksum* Foundation were given *wayang* (seeing puppets), then asked about their awareness of their leadership spirit through a questionnaire.
2. Successful Efforts to Awaken the Leadership Spirit of Santri Ma'had Ali Krapyak Ali Maksum Yogyakarta Foundation Through Wayang  
The effort to awaken the spirit of leadership of the *Ma'had Ali Krapyak* students of the *Yogyakarta Ali Maksum* Foundation through *wayang* was successful. This means that the students of *Ma'had Ali Krapyak* of the *Yogyakarta Ali Maksum* Foundation, after seeing the *wayang* being presented, then realized or remembered his leadership spirit. This can be seen from the existing indications:

- a. The students returned the questionnaire with the answer: "happy" in question 1 reached 75 0/0, even 100 0/0 (30 children).
- b. The students returned the questionnaire with the answer: "Yes, there are people who think" on question 2 it reached 75 0/0, even 100 0/0.
- c. Students returned the questionnaire with the answer "ready" on question 3 reaching 75, even 100 0/0
- d. The total number of indications 1, 2, 3 reaches 75 0/0 and even 100 0/0.

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- Kyai Galih (Guardian of the *Ma'had Ali Krapyak* students of the *Ali Maksum Foundation Yogyakarta*)
- Kyai Hilmi (Guardian of the *Ma'had Ali Krapyak* students of the *Ali Maksum Foundation Yogyakarta*)
- Kyai Imanuddin (caretaker of *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*)
- Kyai Zen (Guardian of the *Ma'had Ali Krapyak* students of the *Ali Maksum Foundation Yogyakarta*)
- Sa'adah (Caregiver of the female students of *Ma'had Ali Krapyak Ali Maksum Foundation Yogyakarta*)
-