



Islamic spiritual guidance as a solution to the problem of spiritual well-being

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Abstract

Purpose - The purpose of this study was to examine the implementation of Islamic spiritual guidance as a solution to the spiritual well-being problems faced by diabetes mellitus patients at PKU Muhammadiyah Gubug Hospital. This research focuses on the impact of holistic care involving physical, psychological, psychosocial, and spiritual dimensions.

Method - This study employed a qualitative descriptive approach with a phenomenological perspective. Data collection methods included observation, in-depth interviews, and documentation. Participants consisted of patients and their families, along with Islamic spiritual counsellors at PKU Muhammadiyah Gubug Hospital.

Result - The results showed that Islamic spiritual guidance is delivered through verbal methods (counselling, advice, and motivation), written or visual methods (Islamic-themed writings and artwork displayed in hospital rooms), and audio methods (recitation of Qur'anic verses via speakers). The guidance materials included teachings on *tawakal* (reliance on God), tauhid (monotheism), and worship practices (prayer and purification methods adapted for patient conditions). The study found that these methods enhanced patients' personal and communal well-being, helped them find purpose in life, and fostered positive attitudes.

Implication - This method suggests that integrating Islamic spiritual guidance in healthcare settings can significantly improve the spiritual well-being of patients, enhancing their overall recovery process and quality of life.

Originality - This research is the first study to comprehensively explore the integration of Islamic spiritual guidance as a holistic approach to address the spiritual well-being of diabetes mellitus patients in a hospital setting, particularly at PKU Muhammadiyah Gubug Hospital.

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Abstract

Tujuan - Penelitian ini bertujuan untuk mengetahui implementasi bimbingan rohani Islam sebagai solusi terhadap masalah kesejahteraan spiritual pada pasien diabetes melitus di Rumah Sakit PKU Muhammadiyah Gubug. Fokus penelitian ini adalah dampak dari pelayanan holistik yang meliputi dimensi fisik, psikologis, psikososial, dan spiritual.

Metode - Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan perspektif fenomenologi. Teknik pengumpulan data yang digunakan adalah observasi, wawancara mendalam, dan dokumentasi. Partisipan terdiri dari pasien dan keluarga pasien, serta petugas rohani di Rumah Sakit PKU Muhammadiyah Gubug.

Hasil - Hasil penelitian menunjukkan bahwa bimbingan rohani Islam dilakukan melalui metode lisan (konseling, nasihat, dan motivasi), metode tertulis atau visual (menempatkan tulisan dan karya seni Islami di kamar rumah sakit), dan metode audio (melantunkan ayat-ayat suci Al Qur'an melalui pengeras suara). Materi bimbingan meliputi ajaran tawakal (berserah diri kepada Allah), tauhid (keimanan kepada Allah), serta bimbingan ibadah (salat dan thaharah yang disesuaikan dengan kondisi pasien). Studi ini menemukan bahwa metode ini mampu meningkatkan kesejahteraan pribadi dan komunal pasien, membantu mereka menemukan tujuan hidup, dan mendorong sikap positif.

Implikasi - Metode ini menunjukkan bahwa integrasi bimbingan spiritual Islam dalam perawatan kesehatan dapat secara signifikan meningkatkan kesejahteraan spiritual pasien, sehingga mempercepat proses pemulihan dan meningkatkan kualitas hidup mereka.

Keaslian - Penelitian ini merupakan penelitian pertama yang secara komprehensif mengeksplorasi integrasi bimbingan rohani Islam sebagai pendekatan holistik dalam menangani kesejahteraan spiritual pasien diabetes melitus di rumah sakit, khususnya di Rumah Sakit PKU Muhammadiyah Gubug.

Introduction

Diabetes mellitus is a chronic disease caused by the body's inability to secrete insulin. Insulin inability occurs due to impaired insulin production in beta langerhans cells of the pancreas gland or as a result of the lack of responsiveness of body cells to insulin. So that it is not able to run according to its function (Yosmar et al., 2018)..

According to WHO (World Health Organization), the number of people with diabetes mellitus continues to increase. In 2016, it was stated that 70% of all deaths worldwide and more than half of the disease burden. Diabetes mellitus is a serious health hazard globally. As many as 90- 95% are cases of type II diabetes mellitus, most of which can be prevented because it is caused by one's behaviour and unhealthy lifestyle.

The International Diabetes mellitus Federation (IDF) revealed that the prevalence of diabetes mellitus in the world is 1.9%, which makes this disease the seventh cause of death in the world with the number of sufferers reaching 10 million. (Hans Tandra, 2017). This figure reflects that about 10 million people worldwide suffer from diabetes mellitus. In addition, older people have a higher risk of developing diabetes mellitus. A family history of diabetes can increase the risk of developing diabetes mellitus. People who have a family history of diabetes have a higher risk. These data show the importance of more effective prevention and management efforts to reduce the health burden caused by diabetes.

Association of Southeast Asian Nations (ASEAN) data shows that 19.4 million people suffered from diabetes mellitus in 2012. Without intervention, the number of people with diabetes mellitus is likely to more than double by 2030. In Indonesia, there was an increase in the prevalence of diabetes mellitus in 2007 by 1.1%. This figure continued to increase until the prevalence of sufferers reached 2.1% in 2013 (Hestiana, 2017)

Patients diagnosed with diabetes mellitus will experience three emotional phases, namely: First, denial reaction, in this phase the patient does not accept the fact that he has diabetes mellitus or rejects the results of laboratory results. Second, the angry reaction, in this phase the patient is angry with the people around him, a form of denial of the emotions he is experiencing. And the last is the depressive reaction, a study states that diabetes mellitus patients will feel a depressive reaction 3-4 times that of ordinary people. Patients feel that they cannot be free, all activities are restricted, diet is monitored and so on. (Hans Tandra, 2017).

A person's illness will affect their spiritual state, including diabetes. Spiritual wellbeing can play an important role in enhancing motivation, providing emotional support, and helping people cope with the stress associated with this chronic disease. A person's illness, including diabetes, affects not only their physical but also their spiritual state.

Research has consistently shown a positive correlation between spiritual well-being and resilience in patients with type 2 diabetes. (Nurmaidah et al., 2021). This relationship is further supported by the significant association between spiritual health and quality of life in such patients (Ramezankhani et al., 2014).. The importance of spiritual well-being in managing chronic diseases such as diabetes is emphasised by the finding that it can have a significant impact on overall health and well-being ((Sabiha Baby & Owais Khan, 2016).. However, it is important to note that type 2 diabetes patients in Iran may have lower spiritual wellbeing and quality of life compared to patients in the West, thus indicating the need for psychosocial and spiritual support in their care((Jafari et al., 2014),

Spiritual well-being is very important to strive for, seeing that physical health and psychological health are interrelated. Because basically in the treatment of type II diabetes mellitus, there are two treatment paths, namely medical and non-medical. In this medical treatment path, the role of the doctor or nurse is limited to curative treatment which only stops in overcoming problems regarding the physical (jamani). However, non-medical care is different, namely Islamic spiritual guidance, which helps patients in the form of fostering spirituality and providing support in improving the patient's spiritual well-being. (A'la et al., 2015). Therefore, it is important to explore Islamic spiritual guidance as a solution to the problem of spiritual well-being.

Research Methods

This research is a type of descriptive qualitative research. Descriptive qualitative research method according to Creswell is a type of approach or search to describe and understand something very important. Descriptive qualitative research has its own advantages, where when researchers are able to present data in detail so that it makes it as if being there (Raco, 2010). (Raco, 2010). In this case the data collected through observations, interviews, and documentation provide an in-depth description of the experiences and perceptions of patients and their families towards this spiritual guidance intervention.

This research uses a phenomenological approach. According to Littlejhon in the book (Junaidin, 2020) states that phenomenology is an approach in describing phenomena from the experiences of several individuals in their lives. In this study, researchers want to understand and describe descriptively the role of Islamic spiritual guidance as a solution to the problem of spiritual well-being of diabetes mellitus patients at PKU Muhammadiyah Gubug Hospital.

Results and Discussion

Concept of spiritual well-being

Spiritual well being is an important aspect of individual health and happiness, where spiritual well being is associated with stability, meaning, satisfaction in life, and self-confidence. In this regard (Maazallahi et al., 2021)(Vaezipour et al., 2021)There are physical, mental, and social dimensions, characterised by stability in life, peace, adjustment, and harmony, as well as a sense of close relationship with oneself, God, society, and the environment. A person who is said to be mentally healthy must have a balance between these two things and this is where the role of religion is needed in balancing one's mentality and acting as a controller of one's personality so that a person who has good spiritual well being avoids subjective problems. In addition, in the personal realm according to (Wibowo et al., 2021)spiritual well being in santri shows sensitivity to self-identity, self-awareness, happiness in life, mental and spiritual inner peace, and making meaning of life when they can implement spiritual well being in life at pesantren. The importance of spiritual well being in life provides "the driving force" or driving force that can provide meaning, stability and purpose of life to a person. The existence of this dimension will provide good spiritual qualities in humans such as ma'rifah, love for Allah and the desire to seek knowledge, ihsan, repentance, tawakkal and even honesty in life.

Efforts to improve spiritual well being require a supportive environment to explore their spirituality and connect with others who share similar beliefs. Spiritual well being is a concept of spiritual well-being referred to by (Elison, 1983) as a form of relationship with God that is in line with a sense of satisfaction and purpose and direction in life.

and Ellison (Mirwanti, 2016) that has religious dimensions, which the of life, religion. The on Aling (Nur) also supports the definition of which an of the oneself, others, the between oneself, others, the other () is the existence of well as to spiritual. (Harlianty & Ediati, 2016). In other words, health is improvement the between, the, of life.

Indicators of spiritual well-being

Religion and spirituality arise from the core of human experience and can have a profound impact on the physical, mental and social aspects of life. Spirituality and religion are essential to the understanding of the whole human being. Although spirituality and religion are interrelated, some of them make a difference between people (Mufid, 2020). by Fisher (2010) wellbeing, follows:

The first, personal, this to self, back the search a, or *value*. In, the control the individual's the for terms self. *The second, domain*, this is in the of in the individual people. also and. In addition, is a form of, calalish. *The third, environmental*, this is in the of the, the individual does *experience* allaluminium environment the *experiences* the *experience*, the the allaluminium environment to the so the gives the. *Lastly. Transcendental*, this is individual's to a with the, worship. In domain () in as higher. (Winusakti, 2021).

Looking the, it is that, namely *personal* (connected oneself), *environmental* (connected the) the one *Transcendental* (connected). it to, individuals have.

Problems of Spiritual Wellbeing of Diabetes Mellitus Patients

mellitus is often called . PKU Muhammadiyah Gubug permalsallahaln to .:

The problem is that connecting themselves. mellitus here have a lack themselves, fear, anxiety, being having. In this case the patient experienced problems with spiritual well-being from the *personal domain* aspect. *The problem is* mellitus an important hall, most their own them. In, that they are. Judging from the problems experienced by patients with diabetes mellitus, they experience problems from the *communal domain* aspect. *The third problem is* that mellitus tend to in the of the of the things are. In this case, the patient experienced problems from the *environmental domain* aspect. *The problem*, diabetes mellitus patients experience problems with spiritual well-being from the *transcendental domain* aspect. This can be seen because of the's the. mellitus here their.

It can be concluded that patients with diabetes mellitus experience various problems of spiritual well-being both from the aspects of the *personal domain*, *communal domain*, *environmental domain* and *transcendental domain*.

Solutions to the Problems of Spiritual Wellbeing of Diabetes Mellitus Patients

The implementation of Islamic spiritual guidance can be a solution to the problem of spiritual well-being of diabetes mellitus patients at PKU Muhammadiyah Gubug Hospital by applying several methods, namely:

1. Oral method

This oral method is done by providing guidance, advice and motivation. Examples of this tool are sermons, speeches, lectures, discussions, seminars, deliberations, advice, speeches, and so on. In its delivery, oral means are delivered face-to-face. This is done by visiting patients one by one to the

room or to the patient's room in an atmosphere that is not too formal and full of intimacy, because patients are very heterogeneous. (N. Hidayati, 2014).

JAGC | 68 Based on observations, interviews and documentation conducted using oral methods. Activities are carried out during the patient's family visit time in the morning. It is intended that in prayer guidance so that the family participates in prayer guidance. So that later both the patient and the family are steadfast, patient, sincere and support each other.

In its implementation, the oral method is carried out in order to be a solution to the problem of spiritual welfare of patients with diabetes mellitus. The oral method is carried out directly, where clergy officers come to diabetes mellitus patients face to face. The implementation of this method is in accordance with what is described by Winkels, namely direct guidance means guidance services provided to clients by the counsellor himself in a face-to-face meeting with one or more clients. (E. Hidayati, 2014). When applied to Islamic spiritual guidance services, it means that the clients themselves are meant to be patients and their families, while the counsellors here are meant to be the clergy officers themselves.

2. Writing and painting methods

The method in writing or painting is done by displaying Islamic writings and paintings in every room in the hospital. Hamzah Ya'qub stated that the method is process of of to , holy 'an, those that to of health. (N. Hidayati, 2014)

From the results of observations, interviews and documentation found that in the implementation of Islamic spiritual guidance in PKU Muhammadiyah Gubug Hospital also uses this writing method. Where it is done , balik , , , . Not only that, in naming the room in the hospital also uses writing related to the surah in the Qur'an, namely Ar-Rahman, Al-Ikhlâs, An-Nur and Athfal. Then at the entrance of each room there is also a basmalah writing which functions as a reminder for patients, visiting families and medical and non-medical staff who will enter the room.

3. Audio method

The method through audio is done by chanting the holy verses of the Koran using speakers in each room. Technically, Hamzah Ya'qub explained that the media referred to this is . This hall is by spiritual is connected to that the to the patients . (N. Hidayati, 2014).

This radio media is also used in PKU Muhammadiyah Gubug Hospital as an audio media in its services. This is done lalntunaln suci in walktu . The chanting of the holy verses is played at the time of the call to prayer, which is intended as a marker before the call to prayer, and is played in the morning to be a source of calm and a reminder for patients and families.

The implementation of Islamic spiritual guidance as a solution to the problem of spiritual well-being of patients with diabetes mellitus also requires material that is mature and in accordance with the objectives to be achieved. In its implementation there are several materials, namely:

First, material that contains discussions related to tawakkal in the form of; advice and motivation. The material in the Islamic spiritual guidance service is on seriously, , having a gratitude , , , sebalgalinyal. (Aryanto, 2017). In this service, advice is given to diabetic patients so that it can be a solution to the problem of spiritual well-being from the *personal domain* aspect. After getting spiritual guidance services that discuss tawakkal, it has a good impact on informants, who can find the value of life and serenity. In addition to having an impact in terms of the *personal domain*, guidance related to tawakkal

also has an impact in terms of *communal domain* aspects by providing motivation to patients with diabetes mellitus, where patients have positive strength and do not feel alone anymore because they are aware that there is always support from their family.

The second is the guidance material of tawhid. This material contains prayer guidance for both patients and families, which includes prayers for forgiveness, healing, prayers to relieve pain, prayers for patience and calmness and prayers to take medicine. This material is related to aspects of spiritual well-being, namely aspects of the *environmental domain*. Because basically in the of prayers so that more with. So that later the patient can enjoy and not experience emptiness or emptiness in the life being lived now. The explanation above is in line with what is experienced by informants who experience emptiness or emptiness in the conditions they experience. And after getting Islamic spiritual guidance, he became more excited and aware of getting well.

Finally, there is material related to worship guidance. In it, guidance is given in the form of prayer and thaharah with tayamum according to the patient's condition. is which contains pillars, condition includes (,) (Aryanto, 2017). After receiving worship guidance, informants became aware of their obligations and experienced an increase in worship. was to be to. The ease that Islam provides in worship helps patients in the *transcendental domain*.

From the results of the study, the results of patient guidance in spiritual well being conditions are as follows: The following is a summary of the research results regarding the four domains of spiritual wellbeing in patients with diabetes mellitus at PKU Muhammadiyah Gubug Hospital:

1. Personal Domain

This domain relates to an individual's relationship with oneself, finding meaning in life, and managing personal values. Patients such as NH, MH, and SN face challenges such as anxiety, fear, and difficulty in living their daily lives due to their illness.

2. Communal Domain

This domain involves social interactions and morality in relationships with others. Patients such as SN feel guilt and concern for distressing their families, but also recognise the importance of family support in supporting their spiritual well-being.

3. Environmental Domain

This domain includes the influence of the physical and social environment on spiritual well-being. For example, MU patients feel a sense of emptiness and void in the face of the hospital environment and its effect on spiritual feelings.

4. Transcendental Domain

This domain encompasses an individual's relationship with the Almighty, including religious practices and worship. Patients such as MU and SN experience difficulties in physically performing worship, but still maintain beliefs and prayers as a form of their spirituality.

This research has the potential to develop a more holistic theory and practice of Islamic Counselling, improve counsellors' competence in using the Islamic spiritual guidance approach, and strengthen Islamic identity in counselling practice. In this case, Islamic spiritual guidance has great potential to be an effective solution to the problem of spiritual well-being. This study provides a strong basis for further

development in the field of Islamic Counselling, both in research and practice. Thus, this study not only enriches the scholarship of Islamic Counselling Guidance, but also provides a practical contribution for counsellors in helping clients achieve better spiritual well-being.

Conclusion

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Problems with the spiritual wellbeing of patients with diabetes mellitus at PKU Muhammadiyah Gubug Hospital through the application of oral, written, painted, and audio methods showed some important findings. The oral method, which involves providing guidance, advice, and motivation face-to-face, has proven effective in increasing fortitude, patience, sincerity, and support between patients and families. The implementation of this method, which involved direct visits by the clergy to the patient's room, in accordance with the principles of direct guidance in counselling, had a positive impact on the patient's spiritual well-being. The writing and painting method, which involves placing Islamic writings and pictures in various rooms of the hospital, also contributes to the strengthening of spiritual and health values for patients, families and medical staff. In addition, the audio method, which involves playing the Holy Qur'an through speakers in each room, helps to create a calm and religious atmosphere, strengthening patients' spirituality, as well as serving as a reminder of prayer times and prayers.

The implementation of Islamic spiritual guidance materials that include tawakal, prayer, and worship also provides a comprehensive solution to the problem of spiritual well-being of patients with diabetes mellitus. The material on tawakal helps patients find the value of life and serenity, and provides positive strength through family support. Prayer guidance that includes requests for forgiveness, healing, and serenity has a significant impact on spiritual well-being from the personal and communal domain aspects. Meanwhile, worship guidance tailored to the patient's physical condition, such as prayer and tayamum, increased the patient's awareness and religious obligations, helping them to enjoy life without feeling empty. Through the methods and materials provided by the clergy, this study demonstrates that Islamic spiritual guidance can provide effective solutions in overcoming problems of spiritual well-being, enrich the science of Islamic Counselling Guidance, and make a practical contribution to counsellors in helping clients achieve better spiritual well-being.

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