



Interpret *Ogoh-ogoh* towards Hindu Contemporary Society



I Ketut Suda^a
Ni Made Indiani^b

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Abstract

The interpreting of the making *ogoh-ogoh* based on the perspective of the cultural studies in related to the festival day of the *tawur kesanga* towards Hindu society in Bali. It recently is an interesting phenomenon to be studied in the academics. Due to the *ogoh-ogoh* is made as a series for the ceremony of the *tawur kesanga* lately. It has been a high cost, although, in the literary texts, it does not find the existence of *ogoh-ogoh* become the completeness of the *tawur* ceremony itself. Regarding its phenomenon, the author was interested in studying in term of this. The study was intended to interpret the ideology or a truth behind the making of *ogoh-ogoh* shown of the religious ceremonies. It was conducted applying a qualitative approach included classifying, categorize, understand, and interpret any data or the facts by paraphrase or description, therefore, the conclusion was generally obtained. The results of the analysis were conducted. It can be understood that the making of *ogoh-ogoh* recently in the Hindu society in Bali, not merely means to cast out of the evil spirits that have been perceived as *buta kala* by the Hindu society in Bali. However, it was interpreted as a game of the ideology *i.e.* capitalist ideology. In term of this was evident that the making of *ogoh-ogoh* lately, no longer using the local materials that can be freely gotten from the surrounding environment, but must be made by *lux* materials that must be purchased expensive. Thus, it can be concluded that behind the making of *ogoh-ogoh* related with the ceremony of the *tawur kesanga* towards Hindu society in Bali lately was initiated by the game of the ideology *i.e.* capitalist ideology.

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Author correspondence:

Prof. I Ketut Suda,

Postgraduate Program, University of Hindu Indonesia, Indonesia

Email address: suda.unhidps@yahoo.co.id

^a Postgraduate Program, University of Hindu Indonesia, Indonesia

^b Postgraduate Program, University of Hindu Indonesia, Indonesia

1. Introduction

It has become a tradition in the Balinese society that the day before the festival day of the *Nyepi*. *Nyepi* day (quite day) is after the ceremony of the *tawur kesanga* (festival day in Bali every year) atmosphere enlivened by a procession of the *ogoh-ogoh* pageant around the villages or cities street. This procession for the Balinese people is believed to be an attempt to expel the evil spirits perceived as the *buta kala* (evils), especially Hindu in Bali, therefore, unlike not to disturb the peace of their life. Thus, it is not surprising that, then, *ogoh-ogoh* is made in a creepy form, e.g., *giant tangles*, *celuluk*, *rangda*, or other frightening forms.

It does not find in literary texts the existence of *ogoh-ogoh* as a ceremony series of the *tawur kesanga* or *nyepi* feast. However, the fact is Hindu community in Bali being enthusiastic in making of the *ogoh-ogoh* even in contemporary society. The cost is about more than 1 million rupiah. In order to understand what is meant by the *ogoh-ogoh*, etymologically and philosophically the author has a difficulty. Due to after being search in some literary texts and Balinese dictionary, there is not found of the *ogoh-ogoh* term.

Regarding the difficulty of obtaining a source addressing *ogoh-ogoh* term both philosophically and symbolically. The discussion is focused on the interpretation of the *ogoh-ogoh* as a symbol to cast out evil spirits as their life and thrive in the perspective of the Hindu society in Bali, but the more focused on society activities related with the making of the *ogoh-ogoh*, according to the study nature of the cultural studies itself. Unlike it is known that before the *Nyepi* day, Hindu society in Bali always busy with activities to make *ogoh-ogoh* with various forms and sizes.

The interpreting of the *ogoh-ogoh*, both philosophically and symbolically less understood by the society in general, however, the fact is the people still eager to make it is in the high cost. It indicates how real society, especially, the Balinese society have been trapped in the consumerist hedonistic life. In term of this, then in the present study, the author tries to observe the interpreting of making *ogoh-ogoh* related with the *tawur kesanga ceremony* using the cultural studies approach. It was mentioned, to explore various kinds of power, including gender, race, class, colonialism, and others. In the context of making *ogoh-ogoh* that the cultural studies approach is used to know about the stability of Balinese society on the consumption social logic, that is, the society is consuming something object not just spend the use or utility value, but also to communicate the certain meanings attached on the goods or services consumed. In order to reveal the meaning of what is consisted of behind the making of *ogoh-ogoh* tends to be magnificent and luxurious currently, it is important to do a scientific study regarding the issue, therefore, the phenomenon of making *ogoh-ogoh* can be interpreted academically.¹

2. Research Methods

The present research can be categorized into a study of the cultural studies. Based on the historical development of the cultural studies is a form of the resistance to the power dominance of a scientific tradition. The cultural studies that raise from the thought of the people group who believes that the proposing of the theory is a practice of the everyday human politics.² Therefore, the science particularly of the cultural studies is neutral and not objective. However, it is related with the position of someone speaks, to whom the target is spoken, and the circumstances surrounding it.

By nature and the cultural studies spirit, the present study is categorized as qualitative research.³ Considering the cultural studies is nature, and its scope are multidisciplinary, defines mingling and crossing one another. The results analysis is presented using a description.⁴ It is based on the phenomenon to be studied, i.e., the interplanetary relationships between the social facts from ideas or thought that develops within a particular society.⁵ Thus, based on the Flick viewed, the study uses a qualitative approach, included classify, categorize, understand, and interpret each data or facts using paraphrase or descriptions. Therefore, the conclusion is general.

3. Results and Analysis

3.1 Interpret of making *Ogoh-ogoh* in contemporary society

The contemporary society is referred in the present study is the society in the current context. The tendency towards the style of the social status symbols and the cultural identity through their style, e.g. clothing, cars, mobile phones, or other industrial products as the symbolic communication and the social meanings has plagued Indonesian society generally and particularly in Bali. It is related to the social condition. Therefore, a postmodern social theorist has proposed an understanding of the consumption society.⁶ In the social consumption of the social and logic will not focus on the value used for the goods or services by individuals who consume, however, focused on the production and manipulation of the social markers number.⁶

A similar concept was as well as stated that in the consumerist society, the consumption becomes a phenomenon of the language and sign, thus, categorized as a semiotic.⁷ It defines a consumer has certain objects not just to spend the use and utility value, but also intended to communicate the specific meanings that are consisted of it. Understanding to the theorists above, the authors try to develop a framework of understanding about the contemporary activities of the Balinese society in the context of making *ogoh-ogoh*. In related with it, the Hindus in Bali is interpreted as a symbol to cast out evil spirits, however, now more emphasized on the symbolic meaning, namely to communicate the social meanings or symbols of a certain social status. It is to show the current consumer society; the consumption is no longer understood merely as a usage value to fulfill its utility function or its basic needs, but also with the symbolic value to mark a particular class, status, or social symbol. In other words, the consumption is now used to express the social position and the cultural identity of a person in the society.⁸

It then can be explored on the idea that the Balinese society currently can not escape from the bondage of the consumption society life.^{15,17,16} It can be seen from the various Balinese activities in their daily life regarding the consumption that emphasizes more symbolic meaning, is compared with the utility meaning. Similarly with the making of *ogoh-ogoh* before the *nyepi* day. There is a tendency of the people to compete of making *ogoh-ogoh* in the form of a magnificent, large size, and at a very expensive cost hoping to show the symbol of the social status and the cultural identity of the society. Thus, it can be stated that the making of *ogoh-ogoh* is no longer interpreted as the religious symbols, however, rather the meaning of the social status symbols and the cultural identity of their supporting societies.

This is in accordance the statement that in the consumerist culture, the consumption is no longer simply interpreted as a cultural traffic of things. However, has turned into a social stage which the social meanings are contested and there has also been a war of the positions among the members of the society involved.⁷ Thus, the social activities of making *ogoh-ogoh* currently not merely related to the celebration of the *nyepi* day, however, it has been viewed as a social place which the social meanings can be mutually contested and performed. For example, through the *ogoh-ogoh* procession, the society can show each other lust for the material (wealth), power, fame (popularity), fitness, beauty, and pleasure.

It can be evidenced of the making of *ogoh-ogoh* lately which no longer tends put forth a scary or frightening form, however, more emphasis on the principle of the luxury and awe. In other words, the context of making *ogoh-ogoh* today prefer the physical appearance than the philosophical meaning. Evidently, *ogoh-ogoh* is made more recently took contemporary themes, unlike *upin-ipin* (cartoon), child of evil, Arjuna statue riding a train, and others. Therefore, in related with the making of *ogoh-ogoh* in the globalization era for the Balinese society tend to highlight the activity of its performance compared to interpret their activities from the philosophy aspect. Thus, it can be stated that the contemporary thought has penetrated the life of the Balinese Hindu society not only limited to the life of material infrastructure, and social structure, but has also touched the lives of the ideological superstructure.

2.2 Interpret of making *ogoh-ogoh* unlike performance by the Society

Yasraf Amir Piliang is one of the contemporary thinkers who see that the conditions now of the consumer society are a condition. That almost all energy is concentrated on passions; power, sexuality, fame, beauty, fitness, beauty, and pleasure, leaving little room for deeply their heart, policy growth, and spiritual briefing. In culture, it is more dominated by lust than spiritual depth; a cultural revolution is nothing more than a revolution in self-indulgence for the lust releasing.⁷

The basic motivation drives the human do an activity is a desire for the goods (material) those are available in the market.⁸ The desire consumes the goods becomes more powerful due to the human is caught in the political consumption, political performance, and political image. The political consumption defines the society interpret their consumption as an ideology, *i.e.* how the value and meaning of life, the actualization, and self-existence is obtained through the consumption action. Whereas, the political performance means the enjoyment of the human life not only lies in the enjoyment of watching, unlike watching movies, TV, and others, but they more important want also watched by others. Therefore, the meaningfulness of the human life lies in the satisfaction of watching and also watched by others. Furthermore, the political image defines anything that is consumed by the society today is an emphasis on imaging, appearances, fascism, *i.e.* to a look like a modern person, a rich person, or a celebrity. Therefore, nowadays, the globalization era many people do not want to be themselves but want to be someone else (ad. star or soap star). As the result now the human is no longer a *user*, that is to consume something of a good or service based on utility value, but has changed into a *consumer*, that is to consume something because of the symbolic value, self-image, or to make their appearance pleasing to others.⁹

Regarding Piliang, Aldin, and Redana opinion, and if it is related to the Balinese society activities of the making *ogoh-ogoh*, it can be stated that has now become entangled by consumption politics, political performance, and political image. It is stated to be entangled in the consumption politics due to the *ogoh-ogoh* procession now is no longer defined as merely to perform the ritual, but has also interpreted as a social field to determine the existence and even self-actualization for the people who do it. It is stated has been entangled in the political performance due to the *ogoh-ogoh* procession. That is held one day before the *nyepi* day, is no longer understood as mere entertainment, but has turned into an event of performance activity, *i.e.*, the *ogoh-ogoh* procession is also used by the society as a place to show its ability in making *ogoh-ogoh* for its magnificent and luxurious (tucked lust for displaying wealth); is also intended to show the power due it is related with the desire to show the ability to minds influence to others, and that is no less interesting than the procession is the people desire to show their fame (popularity) therefore, the people are competing to make *ogoh-ogoh* as best as they can, the procession takes place can show the best appearance, the most luxurious and beautiful, thus, the center of the public attention. It is hoped to be a famous person, the famous or popular on the wider society is fulfilled. It is stated to be entangled in the political image due to in the making *ogoh-ogoh* present also emphasizes the imaging aspect, that is to make it look like a modern person, a rich person, or a person who is not in need.

In term of this can affect the Balinese society life due to the multidimensional globalization (included social, economic, political and cultural aspects) it develops extensively and intensively toward the life of the world society. It is to show that the world society wherever located can not isolate themselves in the absolute sense of the globalization influence. The extensive development of the globalization implies that changes reached an almost unlimited geographic area, whereas the intensive development implies unlike change also occurs in the daily life place.¹⁰ In essence, the globalization is the intensification of the social relationships that occur at the world level relating to the different places as a way. It can be stated that a local event is formed by the other events that occur far in the other world and vice versa.

The important idea that is proposed by Giddens is in the globalization context. The concept of the *time and space distanciation* or space and the time stretching. It defines, according to Giddens in the globalization actors can take advantage of time with unattached space, and vice versa can take advantage of space without having to be too tired for the time. In other words, the globalization has enabled for the individual or society group to be able to interact without having to be in the same space and time with individuals or the social groups who interact with it. Giddens understand about the globalization can also serve as an analytical tool to try to photograph the Balinese society activities in the context of making *ogoh-ogoh* as the mind frame by Baudrillard and Judith Williamson.

Baudrillard and Judith Williamson, as well as Giddens, emphasize on how is influence powerful of the consumer life nowadays if it is drawn the conclusion derived from the globalization life. Therefore, starting from the Baudrillard, Williamson, and Giddens above viewed, an understanding can be made that the Balinese society is entangled in the various dimensions of the global life. Unlike the life of the consumerism society, society performance, and not related to space and time simply due to the helplessness society to avoid any globalization influence. It defines that the globalization is now like a flood that hit anyone on this earth, old-youth, male-female, big-small, healthy-sick, they can not run out from the globalization influence itself. It then has implications for the various human behavior, included the Balinese society activities regarding making *ogoh-ogoh*.

2.3 Capitalist ideology game behind of making *ogoh-ogoh*

According to Marx, an ideology is a tool, which the ideas of the ruling class can be accepted in the society unlike normal and natural. It defines on Marx context understands that members of the subordinate classes like working class, the workers, and others, are guided to imagine their social experience, social relations, and even about themselves through a set of ideas that are not coming from themselves. The classes that are not only mastering different social, political and economic interests but also opposite.¹¹

According to Marx in the present contemporary society, the bourgeois ideology has always retained their workers, the proletariat in the status of the *false consciousness*. It defines that the social awareness who they are, or how they relate to other societies, and the notions they build about their social experience, are produced by the society is not naturally or biologically. However, the consciousness is determined by the society that they are raised, is not in nature or individual psychology.

An analyzing the development of the world into the twenty-first century, it becomes increasingly clear that the capitalist ideology is impossible to undermine by the internal revolution, while the socialist revolution in Soviet does not go beyond it.¹² In other words, it can be stated that the present capitalism still lives and thrives in the society, and undermines the majority of its adherents, and exploits the interests of the certain minorities. It is in this

context. Therefore, Althusser developed a more qualified ideological theory that does not only emphasize causal relationships by the economic practice of the society but also redefines them as a practical set of tools that seep in all directions non-stop. Respecting the idea, if it is related to the practice of making *ogoh-ogoh* Hindu society in Bali a day before Nyepi, it can be described as follows. The making of *ogoh-ogoh* originally related to the ritual process, in Hindu life in Bali, is now interpreted as a symbol of the status of the support society. It occurs can not be separated from the ideological game behind the action, *i.e.*, capitalist ideology. It is in accordance with statement that:¹³

Since the 1960s, when the capitalism has entered an abundance stage, marketing is generally no longer related with the efforts to expand the product, but rather focuses on making the consumer as much and diverse as possible, therefore, the rapid technological advancement of the industry can be accommodated, and when the consumer's instinct can be accommodated, this, the next thing needed by the consumer is a relief sense due to all their dreams about prosperous life can be accomplished by consuming as much as possible of the factory products that is produced by the capitalists.

Adopting to Ritzer and Goodman (2004), Fakhri (2004) idea, it can be explained that the emergence of the globalization throughout the world has resulted in the direction of the imperialism changing. It is no longer the region physical occupation, but the new-style imperialism, economic imperialism, and cultural imperialism. In the context of making *ogoh-ogoh* Hindu society in Bali, economic imperialism and cultural imperialism take place very smooth and systemic, therefore, to be less aware by the general public. For example, the making of *ogoh-ogoh* that originally used only local (traditional) materials, unlike bamboo, wood and leaves that can be taken free of charge from the surrounding environment. It has now shifted to modern materials, unlike paper, styrofoam, pipe, plastic, iron, and others that can only be bought. The fact, there is an ideology game that the public lacks, *i.e.* capitalist ideology.

It can be understood that the goal of the cultural imperialism is none other than to make the society a consumerism follower, with their character, namely to prioritize individual happiness and encourage openness to accept a new product constantly.¹⁴ However, the economic imperialism and cultural imperialism practically kind are poorly understood by the society; those are Balinese societies, therefore, on various activities, included in the making of *ogoh-ogoh*, they are trapped behind the capitalism ideology game itself.

How, for the society who are able to show modern *ogoh-ogoh*, luxurious, and magnificent performance, will be praised by the society, on the contrary for those who can not make *ogoh-ogoh* with a modern, luxurious, and majestic appearance will be scorned by the surrounding society. Based on this condition, it is understood that the making of *ogoh-ogoh* in the contemporary society is no longer the emphasis on the philosophical or symbolic meaning of *ogoh-ogoh* made, but rather the meaning of the social status symbol for the creators. Thus, it can be explained that the making of *ogoh-ogoh* in the era of the capitalist society today, tends to use materials from an industrial factory. It then must be obtained by buying compared with materials that can be gotten from the surrounding environment. Herein, it lies the ideological gameplay behind the making of *ogoh-ogoh*, *i.e.*, capitalist ideology.

4. Conclusion

Based on the above description can be concluded that the strong influence of the globalization gave birth derivative liberalism-capitalism has penetrated into various joints of the social life. It can even be stated to have spread to the life level of the society ideological superstructure. It is therefore evidenced, regarding the field life included economy, environment, education, politics, values, norms, even in religious life that should be avoided as far as possible from the life of the materialism-capitalism has now been touched. It is suggested to the public, especially, the younger generation always becomes infiltration wary of the capitalist ideology should not be the things that should sterile from the imperialism influence of the global capitalism is involved touch.



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Biography of Authors

	<p>Prof. Dr. I Ketut Suda, M.Si. was born in Tegallalang, December 31st, 1962. He is a professor in the field study of the education sociology. He teaches at the University of Hindu Indonesia, Postgraduate Program, UNHI Denpasar. He works at Jalan Sanggalangit, Tembau, Penatih, Denpasar, phone: (+62361) 464800/ 464700, mailto suda.unhidps@yahoo.co.id, mobile phone: +62087862382983. He lives at Jalan Antasura Gg. Batusari I, No.1 North Denpasar, Bali-Indonesia, postcode: 80115, phone: (+62361) 415938/handphone: +6287862382983. He graduated his bachelor degree in the Pancasila and Citizenship Education Studies Program, FKIP UNUD in Singaraja. He completed his Master and Ph.D. degree in the Cultural Studies Program, Udayana University in Denpasar.</p>
	<p>Dr. Dra. Ni Made Indiani, M.Si. was born in Klungkung, April 11th, 1961. Her functional position is an assistant professor (head lector). She teaches at the University of Hindu Indonesia at Jalan Sanggalangit, Tembau, Penatih, East Denpasar, Ph. (+62361) 464700/464800. She lives at Jalan Dewi Sri, Gg. Salak 2 No.3 X, Batubulan, Gianyar, Batubulan Village, Bali Province, postcode: 80582 mobile phone: +628123659927, mailto indianimade@gmail.com. She graduated her bachelor degree in IKIP Malang / University of State Malang, FPBS / English. She finished her Master degree at Gadjah Mada University, Yogyakarta, population field studies. She completed her Ph.D. degree at the University of State Malang, Educational Management.</p>