



The Function of the *Selamatan* Tradition in Forming Social Cohesiveness

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ABSTRACT

This study aims to understand the function of the *Selamatan* Tradition for the people of Utan Kramat Batok Village, Cabangbungin District, Bekasi Regency. It also aims to know the process of forming social cohesiveness in the tradition of salvation in the people of that area. This study uses a qualitative descriptive method that describes and explains the field. Using observational data collection techniques, in-depth interviews, documentation, and literature studies in the village of Utan Kramat Batok. The data analysis was carried out using qualitative data analysis. The research results show that the *Selamatan* tradition has many functions and great benefits for the life of the Utan Kramat Batok community, such as maintaining friendly relations between villagers, creating social solidarity, cooperation, and other benefits when the *Selamatan* Tradition is taking place. The process of forming social cohesiveness in the *Selamatan* Tradition in the Utan Kramat Batok community, occurs when the *Selamatan* tradition takes place, because a social group comes together and meets with one another's social groups between individuals with groups, groups with groups and individuals with individuals become one so that creating a sense of group, brotherhood or usability.

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1. INTRODUCTION

The *Selamatan* tradition is for the safety of the family of relatives and the spirits of their ancestors, in certain communities and individuals. Then, they fulfill this spiritual need by carrying out traditions that maintain physical and spiritual balance, sometimes some even think that they are satisfied because they have fulfilled the most fundamental obligations (Imam Banawi, 1993: 42).

In Indonesia, especially on the island of Java, the tradition of *selamatan* is very attached to their lives. They often hold *selamets* at certain times, which they deem important. This life is full of ceremonies related to the human environment, from when the mother was born in her womb, when she was a child, teenager, adult, even until her death. The community believes these stages must be passed and prepared carefully. Starting from the selection of the day and date of implementation, the terms and conditions must also be met.

If one does not comply, the surrounding community will respond negatively. This tradition was carried out from the Hindu era until now. But on the other hand, salvation also increases the kinship of each member with one another, kinship here contains many benefits for society..

Traditions are very strong related to village communities. Just take the example of the people of Kampung Utan Kramat Batok in Bekasi. In the village of Utan Kramat Batok, several traditions are still being carried out by the community for generations, namely the tradition of *kekerik* at the birth of a baby, smearing the forehead with charcoal if someone dies, post-harvest harvest parties and the tradition of bringing colanders at weddings. These traditions cannot be carried out just like that without village leaders from the kramat batok village. Of the several traditions, the Selamatan tradition is one of the most lively in its implementation.

The tradition of selamatan in the village of Utan Kramat Batok has been going on for a long time and passed down from generation to generation by the people. The selamatan tradition is a thanksgiving event carried out by residents around the utan kramat village which is carried out every month of Shawwal or what is commonly called the Islamic New Year, usually after the main harvest. In this *selamatan* tradition, residents work hand in hand to donate a little of their wealth as a form of solidarity between individuals, which can be in the form of money or rice and others. Jayabakti Village officials collected funds for this traditional celebration event by soliciting donations from various villages around Jayabakti, such as Sindang Sari Village, Lengah Jaya and others. The selamatan tradition that is held aims to entertain the people and is shown to farmers as well as a place to stay in touch between villagers.

The community believes the place for carrying out the salvation tradition to be a sacred place where there is the grave of a cleric who is also a fighter who spread Islam named Eyang Gabid. In the 1850s he and his troops were chased by the Dutch so they had to flee into the wilderness where the leader Eang Gabid found an old hut in which there was cutlery made from coconut shells. It was said that every food and drink placed in the shell it never runs out even though it is distributed among dozens of troops. Finally, the cleric and his followers decided to settle in that place.

With the habit of always carrying out the salvation tradition every year, of course, it raises questions about the sacred community which is used as the place for the salvation tradition to take place every year and also raises questions from young generations about the history and function of the salvation tradition.

The form of solidarity that we often encounter in society, for example, is mutual cooperation. *Gotong-royong* (cooperation) is a very strong and well-maintained sense of socialism. Gotong-royong is more commonly practiced in villages than in cities among the members. Collectivity can be seen in the mutual cooperation bond which is the custom of the village community. Especially in the village of Utan Kramat Batok, mutual cooperation and solidarity are a prevalent form of solidarity and their existence in the community is still very visible today. That the community members in the Utan Kramat Batok village are known as residents who have a high spirit of mutual cooperation, not only in every Selamatan Tradition event, but at every event held in individual and neighboring communities, their brothers and sisters also participate in helping events such as birthday parties, weddings, celebrations, child births, seven months pregnant women and so on.

Everything is done by working together to realize the nature of our brotherhood and solidarity. We really feel the benefits of gotog-royong, even though we have experienced the development of the era, which forces people to change their mindset to a more selfish one, but in reality humans will never be able to survive in society without it. Its nature that reflects mutual cooperation really helps the village development process and with mutual cooperation improves the quality of life physically and non-physically.

In addition to gotong royong which is a form of social solidarity is cooperation. Cooperation is the final process in development. This process shows a group in life and its movement as a body with group groups in life and movement as a body with other group groups or groups combined with other groups so that it can create a result that can be enjoyed together. Only after the merger has been created can the group operate as a social body.

Cohesion or social unity is a condition where members of a community group unite as a result of certain social interactions and bonds. When there is a high level of cohesion, the members of the group involved have feelings of affinity or esprit de corps for one another. Social cohesion also involves agreement regarding values, norms and group roles.

According to Durheim, social cohesion is the main variable in determining human movements. Cohesion is "psychological support" for community members to face various life crises. Cohesion can relieve the anxiety and pressures of life, and so on thereby reducing the crisis of the individuals involved, thus the

suicide rate is higher in groups where social cohesion is not strong because the group is unable to protect the group from the effects of anxiety and pressures of life (M Taufik Rahman , 2011:54).

Emile Durkheim in his theory of social solidarity refers to a state of relationship between individuals or groups based on shared moral feelings and beliefs that are strengthened by shared emotional experiences. This bond is more fundamental than a contractual relationship made on rational agreement, because such relationships presuppose at least one level or degree of consensus on the moral principles on which the contract is based (Johanson, 1986:181). This approach is based on similarities with social cohesiveness, namely a situation where members of a community group unite as a result of certain social interactions and bonds (as a strengthener of group social solidarity).

The need for analysis of the tradition of salvation in the orangutan kramat batok community in Jayabakti Village and its surroundings forms a social cohesiveness. Where the community becomes a group of people who are in mutual solidarity, have the same linkages and goals and have a sense of belonging.

The *selametan* tradition is part of culture because that culture is a product of the humans who create a culture from each ethnic group. Each region has a different culture, as well as the *selametan* tradition created by humans or the community itself from ancestors from generation to generation; what distinguishes the *selametan* tradition in ancient times until now, maybe only the procedure for praying and the principles and intentions are adjusted to the true teachings of Islam, which in ancient times Islam did not yet exist with advent of Islam has taught rescue techniques until now.

2. METHOD

The method used in this study is descriptive, aiming to describe or give a complete picture of the Functions of the Selametan Tradition in the people of Utan Keramat Batok village, Jayabakti Village, Cabangbungin sub-district, Bekasi Regency. According to Hadari Nawawi (2003: 63-64), the descriptive method is like focusing attention on social problems that existed in society at the time this research was carried out or actual issues, as well as describing the facts about these problems that are being investigated as existence and accompanied by proper rational interpretation. You do this by collecting and analyzing data related to the research study's object.

This research is intended to describe the ongoing problem. This descriptive research is intended to describe ongoing situations or events. The author conducts interviews directly by preparing many questions beforehand, interviews are conducted to find out the views, opinions, information or facts seen and experienced by respondents and informants (Moh Nazir, 2005: 212).

This is done mainly to complement and strengthen the data obtained from observations and interviews. Apart from theoretical interests, it bring clarity and input on the research problems discussed (Handari Hanawi, 2003: 133). Documentation studies are usually in the form of archives and other significant letters that are stored regarding an incident related to the investigation problem. This was done mainly to complement and strengthen the data obtained from observation and interviews. Apart from data obtained from informants, also to support this research, data can be obtained documentation, one of which is photographs. Of course, the photos produced in this study are photos taken during interviews with informants and pictures of other important places related to research interests.

3. RESULT AND DISCUSSION

The history of Bekasi Regency cannot be separated from the story of the struggle of the Ulama. One of the historical heritages related to the heroic story of a religious leader is the Kramat Batok Cultural Heritage which always holds the Selametan Tradition annually. Cockfighting is a gambling game in pitting two roosters. In each implementation of the Selametan tradition, the average cock fighting gambler is as many as 70 people each year with the nominal money at stake ranging from hundreds of thousands to millions of rupiah. Sintir dice in terms of language means rotating dice (dizzy dice) because of the way the game is played. Sintir Dice is a gambling game using dice in this gambling game that is not in the form of cubes like the types of dice in general, Sintir dice are hexagonal in shape. In the tradition of the harvest festival. Dadu sintir is usually attended by 100 people each year. After the next three years, the gambling was eliminated because it was forbidden to pollute the ancestors' traditions from the start, because gambling was caused by generations of ancestors who were still common to pass on from generation to

generation and finally it was also eliminated in 2014. On the night before D-Day there is usually folk entertainment such as Betawi masks, shadow puppets, films, and *jaipongan*.

The two nights before the peak night are usually filled with various folk entertainment which are donations from the family of Grandmother Gabid's children and grandchildren and from people who have been "successful" after pilgrimage and praying for success or wealth in this Utan Kramat village as proof of being grateful for the blessings that have been obtained. The people who come are usually from various regions, for example, Jakarta, Karawang, and others. However, that does not mean that these people are polytheists, but only for pilgrimages and prayers to be granted while still believing in praying to Allah SWT. "arian pepepek" or the last day is the highlight of the celebration of the *Selamatan* tradition. After one day and one night, the second day of traditional arts begins in the afternoon and evening. Many people gather and watch dangdut, Betawi wayang masks, films and jaipongan. And for the ladies in the kitchen preparing the necessities and spices for cooking the buffalo meat.

In the field of slaughtering the buffalo, the people who slaughtered it were none other than the community and are still descended from Grandmother Gabid himself, some of the community helped cut the buffalo, some dug a hole right in front of the sacred house. According to 'Pak Joeng' the hole was for burying heads, bones, skin, and the ropes used for slicing or tying buffaloes, this hole was the first and only hole from the time of the ancestors to the present. According to Mr. Khusein, one of the sacred guards and still a descendant of Eyang Gabid, the meaning of burying the head, repeated bones, skin and rope worn by the buffalo is for the creatures that are in the ground, because the meat is to be cooked for distribution to the community. after finishing cut from 02-03 hours. A buffalo was donated from the village of Sindang Jaya, the owner of the land where the coconut shell was found, the meat was separated from the bones and then cooked after it was cooked in the morning at 06.30 o'clock each of the people came in droves bringing a basket filled with rice from home, when they came home the rice is kept sacred and replaced with cooked buffalo meat, where the rice is eaten by the people who cook there and so on until the buffalo meat runs out.

After the buffalo meat has been distributed among the people, then at 10.00 o'clock the buffalo head is wrapped in a white cloth and then placed into the *dongdang* which is shaped like the roof of a rectangular house and decorated with colorful paper. traditional music such as odong-odong music and mask music in which the buffalo head is paraded with odong-odong lifted by the *odong-odong* artisans around the villages around Jaya Bakti and Sindang Jaya villages. Residents around Jayabakti Village walk around where the buffalo heads are paraded. While the buffalo's head is paraded, the mothers prepare food as a treat for the people who attend the traditional selamatan event. After the procession, the heads of the buffalo are given prayers from the *kuncen* or the guard of the Kramat, then they are buried in a hole, along with the skin bones and the used rope to bind the buffalo, which from the time of the ancestors until now has been dug last night when the buffalo was being slaughtered, the hole in front of the sacred house. Like humans, the buffalo head burial poses are wrapped in white cloth, perfumed and sprinkled with various flowers.

According to Mr. Mursid, as a community leader of Utan Kramat Batok that is to continue the traditions of the ancestors from generation to generation so that they do not become extinct, foster a sense of solidarity, cooperation, care for each other and maintain friendly relations, in Utan Kramat Batok community who have values of integration and high cohesiveness and as a means to share and as a function of expressing gratitude to the Almighty. According to Mr. Akim, the secretary of Jayabakti Village, explained that the Selamatan Tradition is still held firmly by the people of Utan Kramat Batok and continues to be maintained as a form of cultural wealth which is a valuable legacy for future generations with the hope that this tradition will become a benchmark for humans to always be grateful to the creator.

In terms of terminology, the term solidarity comes from the Latin *Solidrus* or *Solid*. This word is used in social systems related to social integration in cooperation and involvement with one another. The form of solidarity in community life has implications for the cohesiveness and interrelationships of the existing parts. While the etymological definition expressed by Emile Durkheim, social solidarity is a human connection to his social group, as a key social factor in the act of suicide. He concluded that people who have weaker social ties are more likely to commit suicide and vice versa (James, 2006:6). Social solidarity refers to a state of relationship between individuals or groups based on shared moral feelings and beliefs that are strengthened by shared emotional experiences. This bond is more fundamental than a contractual

relationship made on rational agreement because such relationships indicate at least one level or degree of consensus on the moral principles on which the contact is based (Johanson, 1986:18).

The *selametan* tradition is a cultural heritage from our ancestors which contains customs and norms that are still adhered to and maintained today. The implementation of the *selametan* tradition is closely related to the inheritance of social norms. Social norms in the tradition of salvation rituals contain norms or rules contained in these activities reflecting what values or assumptions are good and what are not good, so that they can be used as social controllers and behavior guidelines for the people of Jayabakti Village.

According to Mr. Akim, the secretary of Jayabakti Village, the function of tradition is to control, and the norms that are adhered to by the community, he said, that tradition is a legacy from our ancestors from the Dutch era to the present day. And in the various activities of the *selametan* tradition there is a kind of lesson rule, or you could say the procedure for good behavior. For example, like gambling, drinking, fighting and so on. For example, like a buffalo where all the members of the body can be useful, why is that because starting from its dung is also useful for fertilizer, its meat is useful for society, bones and buffalo skin are useful for eating creatures living organisms in the soil, such as earthworms. The existence of buffalo in the salvation tradition tells us that we as humans must share, must have benefits for others. There are so many values, rules or norms contained in the activities of the *selametan* tradition, one of which is what Pak Een said above. Every traditional activity, whether it is filled with entertainment or slaughtering a buffalo, has its own meaning and symbol, providing benefits, directions or guidance on how they should behave properly in a society. In addition to containing values, norms and rules that can be applied in social life, the tradition of salvation is also a form of gratitude to the Almighty and the ancestors, namely by having an event providing free entertainment parties and free meals and others from the community for the community.

So many lessons can be learned from every symbolic meaning in each activity of the *selametan* tradition, starting from how to behave, socialize, behave and socialize. The *selametan* tradition is still used by the people in Jayabakti Village because tradition is a tool for norms that must be obeyed by every member of the community for norms that are always obeyed by every member of the community and carry out its function, namely as a functioning social system. *Latency* in society by maintaining the stability of the community in the Utan Kramat shell village of Jayabakti Village. The *selametan* tradition is still maintained and continues to be held annually by the people of Jayabakti Village. As a form of application of the richness of local cultural traditions in society which are still being preserved and made into traditions from generation to generation until now. According to Mr. Khusein, as the caretaker and still a descendant of Eyang Gabid, the founder of the *selametan* tradition said that this tradition was a cultural heritage inherited from Nene Mooyang. Already, kudu must, it is our obligation as their successors to continue to preserve the traditions passed down to us so that traditions that do provide benefits continue to exist in society.

Most of the people of Jayabakti Village still believe in the existence of supernatural powers around them and tend to preserve their ancestors' traditions. Traditions that have value and are recognized for their use will continue to be maintained, one of which is the activity of the *selametan* tradition which has social values and has a function that can provide a sense of security and has contained norms for people's lives, so that it is still maintained. The people of Jayabakti Village support it. In the socio-religious function, using the *selametan* tradition activities increases the religious values of the people of Jayabakti Village. Because in the process of making the *selametan* tradition, it is customary every week, namely every Thursday night, always holding *yasin*, *tahlil*, reading blessings and praying as a form of gratitude for what God Almighty has given. As expressed by Mr. Ajer as the caretaker who also chairs the *tutin* activities every week, namely Friday nights for reading *yasin*, *tahlil* and *salawat* as well as activities for other Islamic commemorations, he said, the *selametan* tradition is a form of our gratitude for what as long as we get it, during the implementation of traditional activities, we as members of the community will also gather together to offer prayers and pray together, and read *tahlil* together. At the beginning of religious activities, the community is still small, but it is getting more and more. As the action continued, more and more people attended the *yasinan* program and listened to religious lectures together weekly.

One of the meanings of the *selametan* tradition is as a forum for religious expressions, such as the spiritual values contained in the tradition of salvation, the community gathers together to pray and recite

the holy verses of the Koran to get closer to God Almighty to gain helpful knowledge which can be taken with the existence of religious lectures given by religious leaders in Jayabakti Village. It is not uncommon for the people of Kampung Utan Keramat Batok to have busy lives or activities so that there is no time for them to take part in joint recitation events. So indirectly, a *selamatan* tradition has a socio-religious function for the people in Jayabakti Village and its surroundings, to get together and study religion.

Social cohesiveness is the force that encourages group members to stay in the group and prevents them from leaving the group. The process of forming social cohesiveness in the tradition of salvation according to Mr. Sukarinan as a local community leader, that occurs when the tradition of salvation takes place, because a social group comes together and meets one another's social groups between individuals with groups, groups with groups and individuals with individuals to create a sense of group, brotherhood, or usability. Which forms a tight cohesiveness of solidarity and cooperation. If bonds of friendship bind group members like each other, the cohesiveness will be high. In addition, the goals of the group must also be considered. Thus, our attraction to a group depends on matching our own needs and goals with the activities and goals of the group. This is cohesiveness which refers to positive power. Hostile forces also influence group cohesiveness so it is not uncommon for group members not to dare to leave the group, even though they feel dissatisfied.

To carry out the traditional ceremony, it is necessary to have materials such as animals, fruits, vegetables, rice, tubers, money, and donated funds that are vital or very helpful for the continuation of the activity. This implies that God created man not alone. The existence of a harmonious relationship with other living things. Between one and the other that fill each other, complement each other. If we receive it without being accompanied by an essential filter of reason, then we cannot feel pleasure. That means humans must be able to lift the innate nature of what we receive. What is eaten, drunk, or stimulated that enters through the five senses and is recorded in the human mind to the level of true humanity.

4. CONCLUSION

The Selamatetan Tradition has many functions and great benefits for the Utan Kramat Batok community's life, such as maintaining friendly relations between villagers, social solidarity, cooperation, and others benefits when the Selamatetan Tradition is taking place. With a tradition in the thanksgiving event, many benefits are felt by the community and as a means of survival. The practice of salvation creates a feeling of gratitude, safety and benefits for the people of the Utan Kramat Batok. And besides that, the social function contained in the use of customs, behavior and social institutions in the tradition of salvation for the supporting community.

The process of forming social cohesiveness in the Selamatetan Tradition in the Utan Kramat Batok community occurs when the Selamatetan tradition takes place because a social group comes to join and meet with one another's social groups, between individuals and groups, groups and groups and individuals and individuals. one to create a sense of group, brotherhood or usability. Which forms a tight cohesiveness of solidarity and cooperation. Cohesiveness refers to the positive and negative forces that cause members to stay in a group. Cohesiveness is a characteristic of a group as a unit. All of this is related to each group member's level of individual attachment. If bonds of friendship bind group members like each other, the cohesiveness will be high. In addition, the goals of the group must also be considered. Thus, our attraction to a group depends on matching our own needs and goals with the activities and goals of the group.

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