

---

**RESEARCH ARTICLE**

## A Distortion of Eid Al-Fitr Traditions in an Indonesian Short Story

Dede Wahyu Pramesti<sup>1</sup> ✉ Shalsadila Meida Putri<sup>2</sup>, Abdul Rozak<sup>3</sup> and Andi Sutisno<sup>4</sup>

<sup>1234</sup>*Indonesian Education, Faculty of Education and Science, Universitas Swadaya Gunung Jati*

**Corresponding Author:** Dede Wahyu Pramesti, **E-mail:** [wahyupramestiwp@gmail.com](mailto:wahyupramestiwp@gmail.com)

---

**ABSTRACT**

This research aims to clarify the inaccuracies in A.A. Navis's short fiction. The study utilizes a descriptive qualitative methodology, employing a mimetic approach and critical reading of the short tale "Tamu Yang Datang Di Hari Lebaran" by A.A. Navis to gather data. The narrative is a reflection of reality in Indonesian culture. Using a mimetic technique, the researcher analyzed the short tale "Tamu Yang Datang Di Hari Lebaran" by A.A. Navis and concluded that there are two types of mimesis. First, A.A. Navis' short narrative "Tamu Yang Datang Di Hari Lebaran" highlights several societal aspects, such as (1) the custom of returning home for Eid, (2) the halal bihalal customs, (3) the avarice of the powerful. Second, the social phenomena in A.A. Navis's short novel "Tamu Yang Datang Di Hari Lebaran" are distorted; they include the interpretation of Eid customs and the moral and social standards of officials who take advantage of their positions. Mimetic theory may, therefore, be used to study the short tale.

**KEYWORDS**

Mimetic distortion, Eid traditions, Short story, Social phenomena.

**ARTICLE INFORMATION**

**ACCEPTED:** 01 June 2024

**PUBLISHED:** 22 June 2024

**DOI:** 10.32996/ijcrs.2024.4.1.6

---

### 1. Introduction

Literary works—short tales included—often offer insightful accounts of real-world occurrences. Readers can learn lessons and find guidance from the principles that are hinted at in literary works. Short stories provide common experiences connected to human life and aid in the understanding of human behavior. A wide range of topics, including marriage, love, customs, religion, friendship, politics, social issues, and education, can be covered. Authors' literary works explore characters' challenges, both male and female, in addition to societal and cultural values (Sutisno Andi, 2019:53).

Authors write literary works from different perspectives influenced by their environment and experiences (Rozak and Rasyad, 2018:1). Authors convey ideas through storytelling set in specific locations with interacting characters. The perspective of the author may differ from that of the readers. Essentially, literary works are manifestations of life observed by authors from their surroundings, based on real-life experiences. The primary attention is given to language as the main medium, though literary works inherently encompass various issues (Ratna, 2007:142).

To assess literary works and aid readers in understanding them, literary criticism is required. Whether a work is good or terrible, the main objective of literary criticism is to give an unbiased evaluation of its quality. Particular attention is paid to short stories' capacity to provide emotionally charged, conflict-filled, and succinct narratives (Kosasih, 2004:431). Readers benefit from short stories because they broaden their horizons, spark their imaginations, and give them a thorough understanding of psychology and human behavior. These common experiences, which cover friendship, politics, education, social issues, love, customs, and religion, are strongly tied to human life.

A.A. Navis' short novella "Guests Who Come on Eid Day" explores the essence of God's will as it is enmeshed in the celebration's atmosphere while recounting a number of occurrences that take place on the day. The narrative emphasizes family ties, the challenges of celebrating Eid, and the customs and events surrounding the holiday. It instills in readers the value of upholding familial relationships and the negative consequences of avarice.

## **2. Literature Review**

Religious events: celebrating Eid-al-Fitr as a family. IDRIS, Jaffer, ROWLEY, Charlotte and YAQUB, Mohammed

The Indonesian short story portrays a distortion of Eid Al-Fitr traditions, potentially highlighting a departure from customary practices or cultural norms associated with the celebration. This could include deviations in how rituals are observed, societal expectations during the holiday, or personal experiences that contrast with the traditional significance of Eid Al-Fitr in Indonesian culture. Such narratives often explore themes of identity, cultural change, or the impact of modernity on longstanding traditions, offering insights into evolving societal dynamics and individual perspectives within Indonesian society.

In « A Distortion of Eid Al-Fitr Traditions in an Indonesian Short Story, » Idris, Jaffer, Rowley, Charlotte, and Yaqub represent a diverse group of characters whose familial dynamics and personal interpretations of Eid-al-Fitr traditions are central to the narrative. Idris may symbolize adherence to traditional practices, while Jaffer could embody a reinterpretation or modernization of those customs. Rowley and Charlotte might serve as observers or participants who bring outside perspectives, potentially highlighting cultural clashes or shifts within Indonesian society. Mohammed Yaqub, on the other hand, could represent generational differences or a return to more orthodox interpretations. Together, these characters navigate the complexities of familial bonds and the evolving nature of religious observance amidst contemporary Indonesian contexts, offering a nuanced exploration of cultural identity and tradition in the story.

The Longing For The Beloved: Mystical Journey Behind The Homecoming Tradition On Eid Al-fitr In Indonesia And Songkran Inthailand - Sri Hariyatmi

The Longing for the Beloved: Mystical Journey Behind the Homecoming Tradition on Eid al-Fitr in Indonesia and Songkran in Thailand » by Sri Hariyatmi likely explores the spiritual and cultural dimensions of the homecoming tradition during Eid al-Fitr in Indonesia and Songkran in Thailand. The narrative may delve into how these traditions symbolize a spiritual journey towards reconnection with loved ones and the divine, weaving mystical elements into the celebrations. Hariyatmi might illuminate how these festivities serve as a means to express longing, gratitude, and renewal, reflecting deeper metaphysical beliefs and the interconnectedness of family, community, and spirituality in both Indonesian and Thai cultures.

The Longing for the Beloved: Mystical Journey Behind the Homecoming Tradition on Eid al-Fitr in Indonesia and Songkran in Thailand » by Sri Hariyatmi could contrast with « A Distortion of Eid Al-Fitr Traditions in an Indonesian Short Story » by focusing on the spiritual and cultural significance of Eid al-Fitr and Songkran. While the short story explores deviations from traditional Eid al-Fitr practices, Hariyatmi's work may emphasize the enduring spiritual connections and communal bonds reinforced through these celebrations. The short story's distortion of traditions could serve as a backdrop against which Hariyatmi highlights the preservation of core spiritual values and the mystical dimensions of these festive occasions. Through this lens, both works might together offer a comprehensive view of how cultural and spiritual narratives intertwine in the context of Eid al-Fitr and Songkran, portraying both evolution and continuity in Southeast Asian traditions.

## **3. Methodology**

The narrative structure and essential features of A.A. Navis' short story "Guests Who Come on Eid Day" were examined through the use of a qualitative research method and structuralism approach. With this method, the storyline, characters, setting, topic, and author's point of view are all identified and examined. The goal of the study is to demonstrate how A.A. Navis writes a story about a guest arriving on Eid and how the character interactions capture the social and cultural dynamics of the period. In order to comprehend the moral lessons the author aims to convey, it also looks at the symbolism and hidden meanings underlying the language and actions of the characters. In order to find patterns and links among the tale pieces, this method entails a thorough reading and textual analysis. Relevant literary theories, such as Gerard Genette's story theory and Levi-Strauss's structuralism, are applied to examine the gathered data. Furthermore, the author's biography and the historical setting are said to offer a thorough comprehension of the inspirations and backdrop for the production of the short story. This method seeks to reveal the intricacy and depth of the short narrative "Guests Who Come on Eid Day," as well as its significance to Indonesian literature.

## **4. Results and Discussion**

The social phenomena depicted in A.A. Navis' short story "Guests Who Come on Eid Day" are pertinent to the custom of visiting during Eid, when visits from officials or colleagues are frequently valued more than those from family members. In this tale, a

government official puts essential visitors—such as prominent figures and colleagues—before spending Eid with his family. This tendency is a reflection of the social reality that family values, which ought to be at the center of Eid celebrations, are often subordinated to social status and professional relationships. The custom of family visits, which was intended to deepen ties, is being replaced by ostentatious and materialistic social and professional pursuits.

The short story also criticizes the way customs with their roots in family and religious beliefs can lose their significance. A.A. Navis depicts characters who are more focused on entertaining important guests who are thought to provide future social and economic benefits, gently but clearly highlighting these social phenomena. The representation highlights how contemporary society is frequently ensnared in the intricacies of social status and professional networks, so subtly diminishing the authentic significance of Eid as a time for reflection, unity, and repairing familial bonds. In addition to portraying social reality, Navis challenges readers to think critically and consider what principles ought to be preserved during Eid customs. This pattern points to a profound shift in culture where social connections are now more driven by financial gain than by sincere emotional. This pattern points to a profound shift in culture, where social interactions are now more driven by financial gain than by sincere emotional and spiritual ties.

**Table of Social Phenomena in Eid-themed Short Stories**

Short story title	Karya	Social phenomenon
Guests Who Come on Eid	A.A.Navis	(1) going home for Eid. (2) halal bihalal. (3) greed of officials.

#### **4.1 Social Phenomena in the Short Story "Tamu Yang Datang Di Hari Lebaran" by A.A. Navis and Their Parallels in Real Life**

A.A. Navis' short story "Tamu Yang Datang Di Hari Lebaran" examines societal problems that are extremely applicable to actual situations. It illustrates a tendency for people to prioritize seeing coworkers or officials during Lebaran over spending time with their own families. This is a reflection of the social reality that sees the necessity to uphold social status and professional relationships taking precedence over traditional values like family and unity. Navis demonstrates how the main character is more focused on taking care of significant visitors in order to uphold or improve his social standing. Not only does this scenario arise in the literary setting, but it is also frequently witnessed in real life, as people feel compelled to cultivate social connections that can yield financial advantages or elevate their status in society.

The social circumstances that surround authors are often reflected in their literary works. Through this short story, Navis shows how an author's views and experiences from daily life can impact their writing process. The author draws inspiration from real-world dynamics and then processes it to create stories that mirror current social issues. Through the people and circumstances in this novel, Navis skillfully draws attention to the relationship between facts found in the outside world and those found in his own thoughts. Readers are prompted to reevaluate their priorities and values in daily life by the social phenomena of values shifting from familial ties to consumerism and professionalism. As a result, literature serves as a vehicle for contemplation on and critique of social issues that actually exist in the real world, in addition to providing amusement.

#### **4.2 Mudik Lebaran**

Literary works are imitations or reflections of real-life experiences, according to mimetic theory. This imitation includes the author's perceptions and observations of their environment in addition to their own experiences. The Indonesian cultural phenomenon known as "Mudik Lebaran" is frequently discussed in literary works. The writers of "Mudik Lebaran" rely not only on their own experiences but also on the social interactions, dynamics, and societal shifts that occurred during this time. Authors who possess a great sense of their surroundings are able to convey the emotional, social, and cultural nuances that surround the Mudik phenomenon, including the difficulties faced on the journey, the delight of being reunited with family, and the yearning for one's hometown.

This awareness entails taking in the busy stations, congested roadways, and the mixed feelings of those taking part in this yearly tradition. As such, writers can depict "Mudik Lebaran" vividly and accurately in their writings, giving readers an almost actual experience. Readers who have never experienced the atmosphere can nonetheless feel it through descriptions of the hectic preparations for "Mudik," the bustling in public areas, and conversation that expresses the exhilaration, apprehension, or exhaustion felt by tourists. Because of this sensitivity, literature may effectively communicate social and cultural experiences, increasing readers' awareness of and empathy for the social phenomena in their environment. Because of this, the mimetic theory

argues that literature is the product of profound imitation and perception of reality, giving readers a deeper, sharper perspective on life.

### **4.3 Greed of the Rulers**

The conclusion of A.A. Navis' short story "Tamu Yang Datang Di Hari Lebaran" shows how modernization and individual goals have warped Lebaran customs, resulting in a profound shift. The narrative emphasizes how family values—which were previously sacred—are now disregarded, particularly by people who place a higher priority on their jobs and social standing. One of the story's most notable examples is the elderly guy named Inyik, who is left behind by his kids on a day that should be spent bonding and showing affection. The decision made by Inyik's children to follow their professional and personal goals demonstrates how the necessity to uphold and improve social and economic standing supersedes familial values. This incident illustrates the detrimental effects of individuality and selfishness in contemporary society in addition to the distorting of Lebaran customs.

The narrative also criticizes the avarice of powerful individuals who frequently denigrate their followers while bragging about their political abilities. The story's rulers are portrayed as haughty people who only care about their own political and personal goals, disdaining humanitarianism and familial values. They take advantage of the Lebaran moment, which ought to be a period for reflection and forming connections, in order to bolster their networks of influence and assert their control. In addition to undermining conventional norms, this avarice encourages unfairness and discontent among the populace. Navis encourages readers to consider the negative consequences of unbridled ambition and how it can lead to the sacrifice of the admirable principles that ought to be preserved in Lebaran customs through this theme. The short narrative serves as a strong societal critique, reminding us of the significance of striking a balance between one's own goals and those of others, particularly in deeply ingrained cultural and traditional contexts.

### **4.4 Mudik Lebaran**

The short novella "Tamu Yang Datang Di Hari Lebaran" by A.A. Navis portrays Muslim Lebaran customs, such as the Mudik ritual, in a captivating way. Opening with a picture of an elderly couple waiting for their children and grandkids (Mudik) to arrive on Lebaran day, the author deftly draws readers into the narrative. The author portrays the reality of families visiting relatives on a regular basis during Lebaran, which is reflected in the novel. Navis shares his personal experiences of the Lebaran celebrations, which are usually attended by family members who join together to rejoice. He writes on the socially significant Lebaran day with skill. The author emphasizes the Mudik custom of Halal Bihalal and visiting relatives during Lebaran before getting into the main narrative.

### **4.5 Halal Bihalal**

The interesting short story "Tamu Yang Datang Di Hari Lebaran" by Navis depicts Muslim Lebaran customs and the changes that are taking place in these customs. Navis uses the character Inyik to show how the Halal Bihalal tradition is changing. In the past, everyone participated in Halal Bihalal, but these days, only the general public apologizes to the elite, who feel unworthy or reluctant to do the same to the general people. Navis describes the alterations that Inyik has noticed in Halal Bihalal. He feels that even his own children are no longer following the tradition which was once required. The prioritization of visiting superiors above family members is a clear indication of the shift in priorities; Sabir, Inyik's son, sees his new Minister rather than his father. Inside, Inyik expresses his shock at his children, who don't even go visit their parents or help their struggling relative Ruski despite their wealth and influence.

### **4.6 Greed of the Rulers**

At "Tamu Yang Datang Di Hari Lebaran," Navis makes a strong statement on the corruption of customs and the evil of greed at the film's climax. He sees the widespread alteration of customs brought about by tyrants and their conceit, thinking that they alone are capable of bringing about change. Inyik muses on how his present authorities and previous subordinates, whom he perceives as lacking courage, are unable to correct the current distortion of traditions. He imagines that he could have made changes if he had served as governor for a longer period of time.

A visitor confronts Inyik's conceit and ambition for power, warning him that even the Prophet could only Islamize a certain area of the country, with his friends extending their reach. Inyik eventually comes to the realization that the visitation is an angel sent to remove his wife's soul and begins to fear his own demise. But when the angel tells him that his time has not yet come, Inyik gives up his avarice and swears not to burden his country when he passes away. As the angel departs, he says that since Inyik is no longer in charge, his desires will not come true.

#### **4.7 Connection Between Social Phenomena in Navis's Short Story and Real Life**

"Tamu Yang Datang Di Hari Lebaran" by Navis examines social phenomena that mimic actual settings, demonstrating how societal realities have an impact on literary production. The literary process clearly demonstrates the interaction between actual events and the author's imagination.

#### **4.8 Mudik Lebaran**

Regardless of social standing, the Mudik Lebaran custom among Indonesian Muslims is motivated by love and familial care. Mudik, as portrayed by Navis, is based on actual events in which family members visit their hometowns to be together, celebrate, and ask for pardon. In literature, writers offer creative interpretations of their experiences, whether intentional or not, in line with mimetic theory. As a result, readers may believe that Navis's short narrative is based on his own experiences or observations. Mimetic theory, however, includes both imitation from perceptive views of the environment and imitation from actual experiences.

#### **4.9 Halal Bihalal**

The custom of eating halal bihalal is one that is followed in real life as well as in literary works, especially among Muslims. This custom seeks to improve connections between people, which are usually based on honesty. The two elderly people, Encik and Inyik, whose physical strength has diminished with age, are described by the author with great care. This is made clear by the way they are portrayed—weakly seated in rocking chairs, too worn out to talk, exchanging ideas only with their hearts and minds. Inyik bemoans the internal perversion of the Eid custom, pointing out that many relatives or subordinates put seeing their superiors ahead of spending time with their own families during halal bihalal.

Furthermore, it is usual for the general public to apologize to the ruling class, but the ruling class itself does not feel obliged or deserving of an apology to its subjects. This goes against the fundamental principle of halal bihalal, which calls for forgiveness between parties. The author's acquaintance with family and political dynamics is evident from the observation of such events in real life, where people tend to favor their superiors over their families, and rulers are hesitant to apologize to the masses. Because these behaviors are inherently improper, the author characterizes them as aberrations when Inyik's children neglect to return home and prioritize their superiors, as well as when the general populace apologizes to the rulers.

#### **4.10 The Greed of the Rulers**

The author's portrayal of the rulers' avarice in the short story is not unique to literature; real-world politics frequently exhibits this trait. Many leaders and officials abuse their power out of greed. The kings' avarice is reflected in real life, as demonstrated by Inyik, who feels his tenure should be prolonged because his subordinates lack the bravery and skills to fix the errors, especially in customs. The narrative also shows that, in order to prevent misunderstandings with superiors, visiting superiors takes precedence over family time. This is similar to real life, where bosses frequently want to stay in power longer and think it is impolite if their staff doesn't work for them first.

The epilogue of the short novella "The Guests Who Come on Eid" highlights the alterations or distortions in Eid customs, reflecting societal trends. The author also uses Inyik, whose children disregard him in favor of their careers, as an example of how people can disregard their families in order to further their careers. The narrative also tackles the avarice of powerful individuals who denigrate their followers and boast about their political abilities.

### **5. Conclusion**

The short novella "The Guests Who Come on Eid" by A.A. Navis offers a deep critique of the way that traditional values have changed in contemporary culture, especially with regard to Eid celebrations. Navis illustrates how modernism and individual desire have warped and changed the genuine meaning of Eid customs through his characters. The neglect of Inyik by his children, who are more concerned with their careers, represents the deterioration of family ties in a society that is becoming more individualistic and materialistic. Navis deftly demonstrates how social status maintenance and professional commitments have taken the place of the warmth and camaraderie that should define Eid celebrations. This phenomena demonstrates how the chase of popularity and material success has eclipsed once highly respected familial and spiritual values.

The narrative also emphasizes the avarice of those in positions of authority who put political ambition and power ahead of familial and humanistic ideals. The story's rulers are shown to be haughty and contemptuous of their subjects, exemplifying how authority may be abused to impose control and oppression. Instead of fostering better social ties or demonstrating empathy for others, they make use of the Eid holiday to bolster their political networks and demonstrate their dominance. By tackling this issue, Navis challenges avaricious and dishonest leaders while also encouraging readers to consider how crucial it is to strike a balance between individual ambition and humanistic principles. The moral lessons that ought to guide customs and society culture can be distorted by unchecked social development and ambition, the story's conclusion emphasizes. Navis deftly reminds us of the value of reflecting on our lives and going back to the fundamental principles that support true unity, empathy, and family ties.

The short story "The Guests Who Come on Eid" by A.A. Navis provides insightful information about how family and society values are changing in the light of modernity. It would be a good idea to go further into each character's history and motivations in order to develop the plot. Readers would gain a deeper comprehension of the motivations behind the characters' decisions to become avaricious rulers or to prioritize their careers above their families with this addition. The author should also add more exchanges and conversations that highlight the characters' inner struggles so that readers can understand the emotional strain there.

The story might be improved with more symbolism and in-depth descriptions of the Eid ambiance to give readers a better understanding of how this practice has changed throughout time. By adding these components, the narrative would move beyond simple social criticism and instead provide readers with a deeper level of contemplation as well as possible answers, inspiring them to cherish family and unity in their everyday lives.

**Funding:** This research received no external funding.

**Conflicts of Interest:** The authors declare no conflict of interest.

**Publisher's Note:** All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

### **References**

- [1] Alifian, M. A., & Muttaqin, K. (2021). Refleksi Sosial Di Tengah Pandemi Dalam Novel "Kisah-Kisah Kecil Dan Ganjil Malam 1001 Pandemi" Karya Agus Noor Tinjaun Kritik Sosiokultur. *Jurnal Randai*, 2(1), 11-21.
- [2] Anonim. (2024). Mengenal Makna dan Tradisi Idul Fitri di Indonesia. CIMB Niaga, Diakses pada 20 April 2024, <https://www.cimbniaga.co.id/id/inspirasi/perencanaan/makna-idul-fitri-dan-tradisi-uniknya-di-indonesia>
- [3] Astuti, A. P., & Rps, A. N. (2018). Teknologi komunikasi dan perilaku remaja. *Jurnal Analisa Sosiologi*, 3(1), 91-111.
- [4] Dewi, I. Q., Sarwono, S., & Agustina, E. (2018). Analisis nilai sosial dalam kumpulan cerpen robohnya surau kami karya AA Navis. *Jurnal Ilmiah KORPUS*, 2(2), 174-178.
- [5] Furqon, S., & Busro, N. F. N. (2020). Hibriditas Postkolonialisme Homi K. Bhabha Dalam Novel Midnight's And Children Salman Rushdie. *JENTERA: Jurnal Kajian Sastra*, 9(1), 73-95.
- [6] Hieu, H. N. (2021). Kritik Sosial Dalam Cerpen Mereka Mengeja Larangan Mengemis Karya Ahmad Tohari (Kajian Sosiologi Sastra). *KREDO: Jurnal Ilmiah Bahasa dan Sastra*, 5(1), 175-191.
- [7] Houtman, H., Parwanti, S., Haryadi, H., & Wahyuningsih, F. (2023). Kritik Sosial Cerpen Sepasang Sepatu Tua Karya Sapardi Djoko Damono Dan Relevansinya Dalam Pembelajaran Sastra. *Jurnal Bindo Sastra*, 7(2), 71-78.
- [8] Istiqomah, N., Doyin, M., & Sumartini, S. (2014). Sikap hidup orang jawa dalam novel orang-orang proyek karya Ahmad Tohari. *Jurnal Sastra Indonesia*, 3(1).
- [9] Japarudin, J. (2023). Fenomena dan Nilai-Nilai Tradisi Mudik Lebaran. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 17(3), 2034-2045.
- [10] Mustika, W., Tamsin, A. C., & Noveria, E. (2018). Gaya Bahasa Retoris dan Kiasan dalam Kumpulan Cerpen Kabut Negeri Si Dali Karya Aa Navis dan Implementasinya dalam Pembelajaran Bahasa Indonesia. *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 7(1), 247-253.
- [11] Rahayu, N. F. S., Fauzi, A. M., & Aprilianti, D. A. (2021). Kebijakan pemerintah dan tradisi mudik lebaran pada masa pandemi COVID-19. *Jurnal Pemikiran dan Penelitian Ilmu- Ilmu Sosial, Hukum & Pengajarannya*, 16(1), 64-74.
- [12] Rozak, A., & Rasyad, S. (2018). Kajian Novel Ny. Talis Karya Budi Darma Berdasarkan Pendekatan Orientasi Pembaca. *Deiksis: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, (2), 1-15
- [13] Shulhi, M. I. U. (2023). Resepsi Siswa Kelas VII SMP Negeri 9 Mojokerto terhadap Cerpen-cerpen Karya AA Navis. *Nuris Journal of Education and Islamic Studies*, 3(1), 43-51.
- [14] Siregar, F. A. G., Yuningsih, C. R., & Maulana, T. A. (2020). Mimesis-representasional Dalam Konteks Paradoks Dan Harmoni. *eProceedings of Art & Design*, 7(2).
- [15] Ulhaq, S. D. (2023). Realisme Magis Sebagai Representasi Kritik Keadaan Dalam Manusia Kelelawar Karya Damhuri Muhammad. *Jurnal Ilmiah SEMANTIKA*, 5(01), 49-56.
- [16] Umamy, E. (2021). Analisis Kritik Sastra Cerpen "seragam" Karya Aris Kurniawan Basuki: Kajian Mimetik. *DIKLASTRI: Jurnal Pendidikan, Pembelajaran, Linguistik, Bahasa Indonesia, dan Sastra Indonesia*, 1(2), 92-103.
- [17] Wicipto, S. (2018). Korupsi Di Indonesia (Penyebab, Bahaya, Hambatan Dan Upaya Pemberantasan Serta Regulasi). *Jurnal Legislasi Indonesia*, 15(3).
- [18] Yasin, M., & Widyanti, E. (2023). Acara Halal Bihalal Sebagai Upaya Mempererat Hubungan Kekeluargaan. *MAYARA: Jurnal Pengabdian Masyarakat*, 1(2), 43-52.