

THE SOCIO-CULTURAL EFFECTS OF THE GANTARANGKEKE TRADITIONAL PARTY ON THE BARUA COMMUNITY BEHAVIOR PATTERN

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Abstract

This research aimed at figuring out and knowing the views of the community towards the Gantarangkeke traditional party and how the Gantarangkeke effects are towards the community behavior patterns. The qualitative research type was used and the researcher used descriptive analysis. The data collected was in the form of words and pictures. While making observations, the researcher participated in doing what the data sources did. The type of interview that the researcher used was a structured interview. This was used in order to obtain information or data about people's lives of Gantarangkeke who are adhered to ancestral beliefs. The things that were asked of the informants included, among other things, the meaning of Gantarangkeke, the origin of the emergence of the Gantarangkeke belief, the influence of the Gantarangkeke belief on people who still maintain traditions, forms of ritual, and the understanding of people who still carry out ancestral beliefs. The result of this research showed that from the information obtained, the origin of the Gantarangkeke belief arises because of the story about Tumanurung who descended on Gantarangkeke at that time to take care of the world and the hereafter. It was considered to have an influence in its daily life, especially when Tumanurung was in Gantarangkeke at that time he was considered to have extraordinary powers. Traditions or ancestral culture in the life of the Gantarangkeke community which is still ongoing today has an influence on the life of the Gantarangkeke community. Meanwhile, in the social aspect, there are changes that occur both in terms of community culture, development and economy. The Gantarangkeke belief, in conclusion, still had a great influence until now on most people from various parts of the region, especially the people of the Gantarangkeke area.

Keywords: *Gantarangkeke traditional party, community views, behavior patterns.*

INTRODUCTION

Understanding culture is a complex and comprehensive topic that encompasses all human thoughts, feelings, and inventions. Content-related bias with regard to culture traits that serve to coordinate social behaviors, that is, social coordination conventions. People are highly susceptible to culture traits that are presented to them as social coordination conventions. Such conventions play a large role in human societies, enabling people to interact successfully with

one another by providing them with shared expectations regarding behavior in specific situations. Cronk (2016) and Muhajir (2018) explains that the influence that social coordination conventions have on behavior contrasts with other kinds of culture traits, from whose dictates behavior may stray as a result of the influence of other factors. To figure out the views of the community towards the Gantarangeke traditional party even though the community there have embraced Islam, they still cannot leave their traditional beliefs, because these people have always been bound by customs believing that their lives are more prosperous with the values contained in this tradition make the Gantarangeke traditional party still carried out until now by the community. Knowing that how the Gantarangeke effects are towards the community behavior patterns because this tradition contains various kinds of cultural norms and values that have a positive nature, useful for the continuation of the system which also strengthens the social connection in the society. Sugiarto (2019) in his research about Gantarangeke as ceremonial party tradition explains to determine the value of the implementation of the Gantarangeke traditional party which has the emergence of the tradition until its implementation which is still maintained and the values contained in the Gantarangeke traditional party tradition include religious, socio-cultural, and economic values and aesthetic value. Suryatman (2010) & Rijal, S., Syamsidar, Badollahi, Zainuddin, M. (2020) in his research of case study about traditional party of Pajjukukang. The interest of local people who are not accommodated maximally demanded local governments need to coordinate with customary institutions of Gantarangeke.

The culture that exists throughout Indonesia cannot be separated from the hereditary traditions believed and inherited by the ancestors (Nurchahyo, et al., 2011). In today's life, people still hold the values of culture to carry out their lives. The human ability to think, learn, communicate and understand the surrounding objects will provide the development of a culture. Scott (2001) said that culture consists of everything that is learned from normative behavior patterns. That is, includes all ways or patterns of thinking, feeling, and acting. Humans maintain culture to deal with the problems and problems they face. In life, humans have many needs. Nevertheless, culture cannot be separated from society because all aspects of peoples' lives can be said to be a form of culture. Every place has a culture and tradition which is an ancestral heritage from their ancestors which is still preserved from generation to generation (Syarifuddin, S., Hasyim, I., & Firmansyah, 2022). Tradition as a custom with the institutions and norms contained therein with the aim of creating order and harmonious relations is created through behavior that is patterned through traditional symbols and interpreted based on cultural knowledge possessed by the community supporting the tradition. Even in the midst of today's modern life. Ritual practices are usually manifested in the form of worship of something believed in God with various forms and characteristics. Then the social practices that are realized in the forms of activities that can benefit them and the social life of humans and their surroundings. Ritual and social practices whose implementation is guided by the source of God's teachings and chosen holy people are usually called religions. Performing rituals of belief traditions inherited from their ancestors by those who profess to believe have actually committed hypocrisy, because on the one hand they claim to be Muslims and carry out the worship services that are ordered, but on the other hand they also worship gods, jinn, spirits and other forms of living, worship trees, rocks as the ancestors did in the their knowledgeless era.

Etymologically, traditional party in the form of ceremonies consist of two words, namely ceremony and custom. According to Koentjaraningrat (2009), ceremony is a system of activities or series or actions that are regulated by customs or laws that apply in society related to various

kinds of permanent events that usually occur in the society concerned. Ceremonies generally have a sacred value by the people who support the culture. Ritual ceremonies are often called religious ceremonies. While in English it is called Rites which means action. Ritual ceremonies are activities carried out routinely by a group of people regulated by applicable community law, this is in accordance with Koentjaraningrat's opinion, Agus (2006) explains that ritual ceremony is an activation system or a series of actions that are arranged by customs or laws that apply in the community related to the kinds of permanent events that usually occur in the community concerned. Ritual ceremonies have rules and procedures that have been determined by the community or group that created the ritual, so that each ritual ceremony has differences, both in terms of implementation and equipment. Traditional ceremonies or rituals are carried out by a group of people or groups in socio-religious activities that involve citizens with the aim of safety and the common good (group). Traditional ceremonies or rituals are an integral part of community culture from generation to generation which has a function in peoples' lives.

Some regions in Indonesia are still able to maintain their traditions, but there are also areas that no longer maintain their traditions. The tradition that is maintained is still needed and considered positive because it contains meaning that is still very useful in living today's life. It is found in the life of the Gantarangkeke community, Bantaeng Regency. Bantaeng is one of the cities in the province of South Sulawesi, located 120 km from the west of the capital city of South Sulawesi Province, Makassar City. Before the entry of Islam in Gantarangkeke District, Bantaeng Regency, the Gantarangkeke people were known as adherents of animism and dynamism. The Gantarangkeke community has traditions and ritual ceremonies that are still maintained, one of which is the belief in Gantarangkeke in the Gantarangkeke village. Tradition is a cultural object, a system of meanings or ideas that are passed on from the past to the next generation. The content of the tradition can change at any time without realizing it, but it is experienced by each member of society individually through the process of socialization, as something that persists, never changes, in a certain period of time. Such habits are built as social institutions that influence behavior which then becomes a habit to act. The main substance of culture is an abstract form of all kinds of ideas and human ideas that have sprung up in society that give life to society itself in the form of systems of knowledge, values, views of life, beliefs, perceptions, and cultural ethos (Setiadi, et al., 2006; Syarifuddin, S. 2017).

The knowledge system possessed by humans as social beings is an accumulation of their life journey in understanding the nature and behavior of fellow humans, space and time. Value is something good that is always wanted, aspired and considered important by all humans as members of society. Therefore, something is said to have value if it is useful and valuable (truth values), beautiful (aesthetic values), good (moral values), and religious (religious values). The view of life is a guide for a nation or society in answering or overcoming the various problems it faces. It contains the concept of the value of life that a society aspires to. Therefore, the view of life is the values adopted by a society that is collectively chosen by individuals, groups, or nations (Hartojo, 2003). Basically, humans have the instinct to serve themselves to the highest, namely to the one and only God who can control human life. This urge is a result or reflection of human inability to face life's challenges, and only God is able to give strength in finding a way out of life's problems and life. that is what beliefs are. The process of interpretation, the selection of a phenomenon in society is truly what perception is. Meanwhile, ethos is often seen in the behavior style of citizens, for example, the hobbies of their citizens, as well as various cultural

objects that are their creations. Furthermore, Setiadi, et al. (2006) completes that Indonesia consists of many different ethnic groups.

Therefore, the culture possessed by every society is not the same, but each culture has the following cultural characteristics; manifested and channeled from human behavior which is all human activities or activities that can be observed directly or which cannot be observed by outsiders Achmad (2016). Therefore, it can be concluded that the behavior referred to in this study is all human activities or activities, both those that are directly observed, and those that cannot be observed by outsiders. Social behavior is sometimes equated with social attitudes, even though these two concepts have different meanings and meanings in self-actualization in society. The word attitude comes from English, namely the word attitude which means a subjective mental attitude state to carry out an activity, a tendency to respond in a certain way to a stimulus or situation at hand. In attitude there is an emotional assessment status in the form of likes, dislikes, pleasure, dislike, hate and so on, so in attitude there is a tendency to respond when meeting an object. According to Masri (2011), defining attitude is the tendency to respond, either positively or negatively, to people, objects or situations.

In fact, the basis of the above description is that in essence humans are social creatures. Since birth, humans need association with other people to fulfil their biological needs. In the development towards maturity, social interaction between humans can realize their lives individually. This is because if there is no reciprocity from social interaction, humans cannot realize their potential as a complete individual figure as a result of social interaction. These potentials can initially be known from their daily behavior. When socializing, what he shows is social behavior. The formation of a person's social behavior is influenced by various factors, both internal and external. In the external aspect, the social situation plays an important role. Social situation is defined as any situation in which there is a mutual relationship between humans with one another. In other words, any situation that causes social interaction can be said to be a social situation. Examples of social situations for example in the market environment, at a meeting, or in a physical education learning environment.

METHOD

The qualitative research type was used and the researcher used descriptive analysis. The data collected was in the form of words, pictures, and not numbers. The variable was the behavior patterns of the society in Barua village on the Gantarangkeke while the indicators were the social behavior in the external aspect which was social situation in the market, at a meeting, or in any other physical existences towards something. The primary data were obtained from research in the field, namely informants including traditional leaders, religious leaders, community leaders, who involved themselves or who were not involved in beliefs that are still ongoing at the research location. The secondary data consisted of several parts; first, literature review which was a study of articles or books written by experts related to this research. Second, literature review from the results of previous studies that were relevant to this research. The instruments were observation, interview, and documentation. The researcher observed directly were form of life of the Gantarangkeke community.

The type of observation that the researcher used in this research was participant observation. In this observation, the researcher got involved with the activities of the person being observed or used as a source of research data. In conducting interviews, the researcher prepared research instruments in the form of written questions. With this structured interview,

each respondent was given the same question and the researcher took notes and pictures as documentation. The researcher conducted data analysis through data reduction from all data collected through interviews, observations, and documentation, then the next step was to display the data. Through the presentation of the data, the data were organized, arranged in a pattern of relationships, and finally efforts in drawing conclusions were carried out by the researcher continuously while in the field. In analysing the obtained data, the researcher conducted data analysis through data reduction from all data collected through interviews, observations, and documentation, it was necessary to focus accordingly with the formulation of the problem statements of this research which are about community views and how are the Gantarangkeke effects on their behavior pattern. Data presentation was after the data was reduced. It was to display the data by making a narrative description, so that the next work plan was to be known based on what was understood from the data. After collecting data, which include the primary and the secondary data researcher began to look for the meaning of the explanations of which they were the Gantarangkeke community that has a tradition in which there are various kinds of rituals that are still maintained today. The traditional ceremony carried out is an appreciation and as a form of gratitude dedicated to the ancestors of the Gantarangkeke community.

FINDINGS

After analyzing the data which were found from the observation and interview, the researcher would like to present the findings and discussion, therefore the researcher starts by telling the events that occurred at that time regarding the views of the community towards the Gantarangkeke traditional party, beliefs that exist in peoples' lives do not appear by themselves without something that lies behind the emergence of these beliefs. Agus (2006) explains that ritual ceremony is an activation system or a series of actions that are arranged by customs or laws that apply in the community related to the kinds of permanent events that usually occur in the community concerned. To get an explanation of this phenomenon, looking at the history of the process of the emergence of beliefs that exist in Gantarangkeke Village is a must that there is a reason why Gantarangkeke is considered a place to seek blessings (Bara'ka) and they have hope for their believers. Through the presentation of the data, the data were organized, arranged in a pattern of relationships, so that it was easier to understand. The existence of culture in the life of the Gantarangkeke people turns out to have an influence in social life, religion and even in carrying out ritual forms. Social processes are ways of relating that are seen when individuals and social groups meet each other. The form of the social process is social interaction because it is the main condition for the occurrence of social activities as is the case in the life of the Gantarangkeke community where changes that occur both in economic, social and cultural aspects are all influenced by factors from within the community itself. According to Pratiwi (2012) that there are four main categories which can shape behavior pattern. Human behavior pattern is all human activities that can be observed directly or which cannot be observed by outsiders Achmad (2016). Therefore, it can be concluded that the behavior referred to in this study is all human activities that are directly observed, and those that cannot be observed by outsiders.

The Gantarangkeke belief arises because of the story about Tumanurung who descended on Gantarangkeke at that time to take care of the world and the hereafter. Tumanurung himself is a figure whose background in life is unknown and even he has extraordinary supernatural powers and it is not clear where he is going because he can eliminate himself (akkullei lannya-lannya')

and be in another place. Gantarangkeke consists of two syllables, namely Gantarang and keke, the word "Gantarang" is defined as the name of a king in the past but after the king died, his name was used as the name of the village that now it has become the village of Gantarangkeke as well as the name of the sub-district of Gantarangkeke where they were in power at that time. While the meaning of the word "keke" is the area in the galih trench which is the limit of the king's power in the region, but now the ditch is now a river in Gantarangkeke village not far from the location where the traditional cultural festival is held. The researcher has tried to find data about the background of the emergence of the Gantarangkeke belief from various groups who know about the problem. As said by Dg. Suba' that:

"Kepercayaanna anne nia' nasaba caritanna nenek moyangga lebbaki nia tumanurung mange ri Gantarangkeke untuk anngurusui linoa siagang akhera'ka, tumanurung anre niiseng dipaham apakah anjo mi karaeng Allah ta'ala atau taniai nasaba tumanurung tanre tau toana, tanre manggena siagan amma'na, anre ana'na anre' to' pole na ammana' la'bi la'bi ia nia kelebihanna siagang kesaktianna la'bi la'bi a'kullei allannya kalenna mange ri tanpa maraenna, a'kulle napa'jari apa nakaero'kannga. Tumanurung nia' ana'na arenna sawerigading menurut carita sawerigading nia todo ana'na arenna lagaligo anre niisengi inai amma'na. Anne lagaligo ni sarei kuasa rilinoa nasaba nia todo' kelebihanna a'kullei allannya' mange ri tanpa maraenna bahkan ri Bantaeng, Selayar, Gowa, Luwu, bone, Jawa bahkan riseluruh lino".

The meaning is belief arises because of the story from his ancestors about Tumanurung who descended to Gantarangkeke to take care of the world and the hereafter, this Tumanurung cannot be understood whether he is Allah SWT or not because Tumanurung has no parents, does not have a father and mother, has no children and nor was he begotten, even he also has extraordinary advantages and powers because he can disappear (akkullei lannya') in one place and be in another and he is able to make anything he wants and since then when Tumanurung is in Gantarangkeke he is not known where he is leave the village. Apart from that, Tumanurung also has another name called Karaeng Sawerigading. According to the story that Karaeng Sawerigading has a son named Lagaligo whose mother is not known, Lagaligo was given power in the world because he also has the advantage of being able to move from place to place sometimes, he is in Bantaeng, Selayar, Gowa, Luwu, Bone, Java and even throughout world.

People who come to Gantarangkeke have different interests, some only come for recreation at the time of the traditional festival, some come to ask for help, some come to make vows, some come for treatment, want to get a mate quickly, offspring and even some want to perform the ritual as a sign of gratitude for all the requests that have been said and have been granted. This can be seen during traditional cultural festivals and even on other days there are still people who come to Gantarangkeke. The forms of rituals carried out and observed in the field in Gantarangkeke were Akkawaru, a form of ritual ceremony carried out at the site of the former kingdom of Gantarangkeke which is centered at the four entrance gates for guests from the kingdoms of Gowa, Bone, Luwu and Bantaeng. Culture includes everything that is obtained or learned by humans as members of society. Culture consists of everything that is learned from normative behavior patterns that is, includes all ways or patterns of thinking, feeling, and acting. Culture is a human person or nation in which it contains norms, value orders or value systems and those values need to be owned and lived by humans and their nation. In the ritual, there are offerings that are hung at each gate (Babang) to be presented to the guards who have contributed to the royal era. The offerings or offerings given are in the form of food such as steamed rice

(songkolo), bananas (loka), diamond-shaped rice (katupa), buras (burasa), chicken (jangang) and areng drinks (ballo).

Another one was Annyi'ko Bannang kebo', a form of vows made by someone who makes a vow in Gantarangkeke above Balla Lompoa. remove the thread and bring the offering according to what was said at the time of the vow. Likewise, what was expressed by dg. Bodding as a pinati for Balla Lompoa that "Tau nitarimayya pappala'na maka wajibki allappasa hajja'na nasaba punna tanre napalappasai biasa garring bahkan jama-jamanna susai anre nanguppa barakka' siagan ajariki inrang". The meaning is someone whose request has been granted then they are obliged to release their desires because if not then that person will get sick and even his job will be difficult to get blessings and will become a debt. Another Gantarangkeke traditional party which was held was A'ttili minyya' is one of the oils that is dripped on the faces of visitors from the Gantarangkeke community's beliefs, which is most prominent when the traditional party is held, according to information obtained by researchers from interviews at the research location revealed by Dg. Suba' said that "Minnya' titili ni patiyylia ri rupayya fungsina untuk anghindari garring siagan nipakalereki batu ri bahayya"

The meaning is the oil dripped on the visitor's face serves to avoid the arrival of disease and is kept away from harm. Such are the forms of rituals carried out by visitors and the vows they make at "Balla Lompoa" or in places that are considered sacred and this has become a tradition in the life of the Gantarangkeke community to this day. Therefore, there are several forms of rituals in the beliefs of the Gantarangkeke Community which are basically based on the beliefs of their ancestors which have animism and dynamism in their lives, for people who still maintain belief in certain places or objects that are considered to have supernatural powers that are considered sacred and able to provide benefits to human life to this day are still visited by people to worship and ask for help, pray to ask for places that are sacred and are considered to have blessings.

DISCUSSION

The traditions or customs carried out by some people in Gantarangkeke village, are not only part of tradition, but in the implementation of the traditional party in Gantarangkeke contains many or is rich in noble values in it. The existence of this tradition causes many people who come from various circles and meet each other, so that in its implementation there is a process of interaction between one individual and another. The culture owned by the Gantarangkeke community has an influence on the livelihood system of the Gantarangkeke village that the place is to be used as a parking lot for vehicles that enter when the traditional party is held and indeed there are economic values for the local community as Koentjaraningrat (2009) distinguishes between three cultural phenomena and one of them is namely activities which is the form of culture as a complex of patterned activities and actions of humans in society. Where this social system consists of the activities of humans who interact, relate, and get along with one another from second to second, day to day, year to year, always according to certain patterns based on customary behavior. As a series of human activities in society, the social system is concrete, happening around us every day.

The Gantarangkeke tradition that is carried out is not only an ordinary custom, but has an important meaning for the Gantarangkeke community. This tradition has been considered as a hereditary inheritance from their ancestors which has its own acculturation value for the community, even for some people who live in the Gantarangkeke area, carrying out this tradition

is a must, because they believe that it is very sacred and absolutely not can be ignored. In addition, this tradition also brings influence on the life of the local community.

The existence of this tradition causes many people who come from various circles and meet each other, so that in its implementation there is a process of interaction between one individual and another. In general, an activity will not be carried out properly without cooperation or mutual assistance from various parties, both individuals with individuals, and groups with groups, so that there is deliberation, interaction, which then increases solidarity as likewise the main substance of culture is an abstract form of all kinds of ideas and human ideas that have sprung up in society that give life to society itself (Crowther, 2004).

CONCLUSION

The Gantarangekeke tradition is an annual traditional event that arises because of the ancestral story about Tumanurung whose origin is unknown, and has no family background that until now still has a great influence on most people from various parts of the region, especially the people of the Gantarangekeke area. This traditional party is a hereditary tradition that is believed by the local community to be able to bring blessings to life. By looking at the results obtained from the interview it also can conclude that the existence of beliefs, traditions or ancestral culture in the life of the Gantarangekeke community which is still ongoing today has an influence on the life of the Gantarangekeke community. Meanwhile, in the social aspect, there are changes that occur both in terms of community culture, development and economy. Researcher hopes that the younger generation will not be influenced by foreign cultures, so as not to forget the ancestral traditions of the Bantaeng people. The progress of the times also presents various challenges in organizing traditional parties which have an important meaning in the life of the Bantaeng people Therefore, that the community continues to maintain the tradition, hence the sacredness of Gantarangekeke is maintained and will become a legacy for future generations. The organizing parties are given a budget by the government, for the provision of facilities for the achievement of traditional parties that attract the attention of the community.

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