

Analysis of Meaning With A Mimesis Approach of The Poem "Memecah Mengutukan" By Emha. Ainun N.

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ABSTRACT

The background of this research is due to the need for a deep understanding of the poem "Memecah dan Mengutuhkan" by MH. Ainun N as part of the reflection of today's social life. The purpose of this research is to understand the meaning of the poem with a mimetic approach from the poem "Putus Desa" by MH. Ainun N. The descriptive qualitative research method is the method used in this research. The poem "Memecah dan Mengutuhkan" by MH. Ainun N is the data subject, which consists of words and sentences whose meanings are analysed using a mimetic approach. The data collection technique is carried out in the following stages: (1) reading the poem "Memecah dan Mengutuhkan" by MH. Ainun N; (2) collecting words, sentences, or quotes to be analysed; (3) using a mimetic approach, the data is then analysed; (4) presenting the results of the analysis in descriptive form. The results of this research are that this poem reflects several reflections on the current human situation, where people pay less attention to their spiritual life. People are so busy with their work that their emotions are drained, depicting a society that prioritises ego and lust, which can sometimes be the root of problems in one's life. The human ego is sometimes too high to achieve goals and objectives, so one must strive to exceed its limits. In conclusion, this poem serves as a mirror for its readers to evaluate themselves regarding bad habits in viewing life that are not too materialistic, and do not sacrifice the spiritual side.

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1. INTRODUCTION

Literature comes from the Sanskrit words sas (instruction or teaching) and tra (tool or means), which, when combined, mean a text containing instructions or guidelines [1]. On the other hand, susastra means beautiful writing. The word "su" means beautiful or good [1]. Literary works are creative products that use beautiful and captivating language,

originating from the author's inner expression, whether in the form of experiences, thoughts, criticism, ideas, enthusiasm, or beliefs. Beautiful language in literary works serves as a tool to reflect the actual context, connecting with problems that exist in real life. However, society does not understand this, so literary texts do not function as a medium for evaluation, especially regarding morality.

Literature has a wide variety, one of which is poetry. Poetry comes from the Greek word *poesis*, meaning creation, while in English, poetry comes from the word *poem*, meaning to make or create [1]. Poetry is a human-created textual composition in the form of verses that have rhyme and rhythm, with aesthetic word choice. Through this beautifully composed text, poetry conveys life's problems, serving as an honest reflection as one enjoys every form of physical language. According to Sayuti [1], poetry is a form of language pronunciation that considers the beauty of sound to convey the poet's emotional, imaginative, and intellectual experiences gained from their real-world experiences. Poetry is a literary work consisting of emotional and beautiful diction, but it adheres to several rules, such as being in verse form, having rhyme, rhythm, and so on [1]. It can be concluded that poetry is a human creation based on experience, observation, and appreciation of life's values, expressed in the form of beautiful verses, imaginative and symbolic contexts, and possessing rhyme and rhythm. Poetic texts serve as a medium for sharing emotional experiences, critical ideas, and honest feelings, yet always present unique imagery to relate to the problems and contexts of issues occurring in the world.

Literary works are sometimes not deeply understood by the public. Literature should be very close to them. They can use literary texts as a mirror to better understand the realities and problems of life from a different perspective, from a wiser perspective. However, in reality, many literary texts are not used as a medium for understanding life's problems, for comparison, and as a lesson for changing oneself for the better. Ratna [2] states that literary works have a close relationship with society. Literary works are forms and imaginative representations of social phenomena, values, and problems that occur in life in a society. According to Nurgiyantoro [3], literary works have various moral values that are highly dependent on the aspirations of the poet who adapts them to the social context and problems of human life, such as divine values, social values, and values that connect humans with their environment. These values are a means to educate and teach something beneficial to others as readers of literary works. Because, in essence, literary works are a medium for teaching good values to their readers. In literary works, artists attempt to distill, clarify and crystallize their life experiences into the values implicit in the texts they produce. Deep appreciation produces values that can help us manage problems in our lives. Alone [1].

Etymologically, poetry means to create (from the Greek *poima*), to create (*poesis*), or to build (*poetis*). Poetry also means to create (from English, to make or to create) [1]. Poetry is a creation constructed by a poet using beautiful language and symbolic words with deep meaning that teach good values to others.

Poetry is a form of writing that conveys imaginative feelings created by a poet as a form of interpretation of life, as well as a poet's perspective in understanding and responding to the reality around him [4]. Poetry uses beautiful symbolic words as a

medium to imagine the poet's feelings, ideas, and criticism of various things, situations, and life in reality.

Various events inspire poetry in society during a certain period, imagined and created through interesting and beautiful language to be read and enjoyed [5]. Poetry is an art that uses beautiful words to convey the poet's feelings and messages, which originate from social events. Events during a certain period become a source of inspiration in the creation of literary works such as poetry. The two are inseparable, like a text with a context that influences each other. Both become harmonious and blend, sometimes having the same problem topic, namely human problems with themselves, with their social environment, even with other environments, such as the universe and their spiritual realm.

Poetry, as a form of literature, has a specific function in society, namely supporting the development of human civilisation within it, both related to aesthetics and ethics. Amir [2] explains that poetry and other literary works have various functions, including entertainment, aesthetics, education, morality, and religion, all of which contain positive and beneficial values. This is in line with the opinion of Horatius [2], who stated that poetry and other literary works function as "dulce at utile," which means "beautiful and beneficial." The aesthetic function of literary works occurs when literary connoisseurs read and listen to beautiful (aesthetic) words that touch and serve as a medium to convey their ideas, feelings, and experiences. The beauty of words and linguistic forms makes poetry a unique medium for conveying ideas and thoughts that can change the larger society. Poets use word choice, rhyme, imagery, and figurative language to arrange words in poetry so that readers can see, hear, feel, and enjoy literary works. Atmazaki [2] states that beauty is initially captured through the five senses, then indirectly presents views related to the reader's experience and spiritual awareness, so that in the end, they can find the meaning and values implied in it. Positive values such as moral, social, cultural, religious, economic, and political values implied in poetry make this literary work have another function, namely the function of utility. These values can be used to become a better human being, both in terms of morality and social, cultural, economic, legal, and political aspects.

Poetry is a literary work created with creativity and imagination. Its language is connotative, with figurative and symbolic meanings. Poetry is more connotative than other literary works. Poetry is produced through the process of concentrating or condensing all the power of language. The external and internal structures of poetry are deliberately created denser than others [6]. The author's creativity and imagination produce poems with dense structures and use beautiful language that contains symbolic and figurative meanings, making the poetry unique and interesting to enjoy and explore its meaning.

The word "poetry" itself originates from the Greek word "poet," meaning a human creation created through personal imagination. Personal imagination means that poetry is truly produced by an individual, based on their experiences, never before created, or is new [7]. Poetry is created through the process of human creativity and imagination, influenced by the author's personal experiences, resulting in a work that is unique and different from others.

Poetry prioritises the beauty of sound, form, and profound meaning by condensing all elements of language [8]. Poetry is a very beautiful work because it prioritises the element of sound, so many readers love it. Beautiful form and deep meaning are implied in symbolic and figurative language.

Poetry is a literary work that can provide aesthetic meaning to its readers [9]. This meaning, wrapped in beautiful language, can be used by readers to evaluate themselves by grasping its values.

Poetry, when viewed from a semiotic perspective, depicts a systematic structure of signs that have meanings determined by convention [10]. Poetry consists of a system of signs that have a hidden meaning in symbolic language that has a positive value in itself.

Poetry is a form of fiction that conveys implicit meaning through its beautiful language. Poetry can motivate readers who are interested in reading something that has meaning and significance implied in it through analysis [11]. Poetry motivates its readers through the meaning it conveys in beautiful symbolic language. Poetry has a captivating effect on its readers through the aesthetics of sound produced when the poem is read aloud in a performance.

The mimetic approach attempts to understand literary works as part of the universe, where literary works are reflections or representations of the real world. [12] defines literature as a reflection of real life, imitating or combining reality and imagination.

The mimetic approach views a poem as an imitation of the poet depicted in a particular way. Poetry becomes a representation of the real world, and intellectual possibilities are explored along with other works around it, in the reciprocal relationship between the two signs of reality and fiction in a dialectical ladder.

The mimetic approach has a unique perspective in understanding literary works such as poetry, namely as an imitation depiction of phenomena in the real world, how humans live alongside various kinds of problems and endless conflicts of life [13]. This approach provides a deep understanding of a poem as an imitation world that has a relationship with the real world, with all its problems.

In the Indonesian literary treasury, poetry (Old Javanese) is an art that functions to imitate the beauty of nature, although not completely identical, because it is mixed with imagination. The mimetic approach has many similarities with the sociological approach. However, there is a difference in that the sociological approach remains focused on society, while the mimetic approach focuses on literary works as its main study [14]. This approach describes the beauty of nature as well as problems that initially originate from the influence of the universe in which the work was created. Because this approach is almost similar to the sociological approach, but the difference is in the support and focus of the study, which focuses more on the literary work, rather than the social community.

Mimetic is a theory that uses a method of creating a literary work based on real-life social life and then developing it into a literary work by adding elements of creative imagination [15]. This approach views literary works as the result of an author's creativity, initially inspired by real life, then developed based on the author's creativity to make them more interesting and beautiful.

Poetry and other literary works are documents derived from life, reflecting real life and the collective soul and feelings of the author [16]. According to this view, poetry is a reflection of life, blended with the author's experiences, yet accompanied by the author's own inner expression, making the work distinct and unique from other works.

The mimetic approach examines literary works as imitations, mirrors, or copies of life. The depiction of objects must be emphasised by incorporating natural aspects and reflections that provide a picture of life and the real world. Therefore, the analysis process includes comparative studies with reality and imitation [17]. This study requires the realities that actually occur in society to serve as comparisons in the analysis of the text. Poetry becomes closer to reality because we understand it within the context that helped shape it from the outside, namely, the phenomena that actually inspired the work during its creation.

Mimesis is the primary approach to analysing a literary work, alongside expressive, pragmatic, and objective approaches. Mimesis is the mother of literary sociology, a method that would later develop into dozens of other literary criticism methods with more complex perspectives [18]. Mimesis is a fairly old analytical theory, yet it yields vivid analytical results because it uses real life as a comparison in analysing the text.

The mimetic approach analyses literary works that are closely tied to and related to human life, and real-life issues will always be the primary focus in the creation of a literary work. [19]. The mimetic approach makes life issues the most important object to compare with the text's content to obtain a more critical analysis of the conflicts and issues within it.

The mimetic approach is highly realistic, emphasising how the work clearly imitates the real world, has a clear correlation with real life that aligns with the author's experiences and understandings, and prioritises representation that focuses on the content and message of the work related to social, cultural, and other realities [20]. Mimetic is an approach that connects reality with the literary work that is born from it, namely, the reality of life that is present around the text when it is created. Mimetic is an approach that researchers can bring to life values that correlate with real life around them, thus enabling us to understand literary texts more deeply.

Mimetics is an approach that examines a literary work, such as poetry, in detail as an imitation or reflection (mimesis) of the life and reality of the world around it. The mimetic approach connects literary works with real life [21]. Mimetics examines literary texts in detail and then connects them to real life to gain broader and more meaningful meaning from the text being analysed.

The mimetic approach views literary works as fictional representations of meanings found in the natural world. In the mimetic approach, the author analogises feelings with the medium of expression through imitative words. These words can be nouns, adjectives, or verbs found in the surrounding environment. Furthermore, this mimetic approach also uses words from the author's imagination [22]. The mimetic approach attempts to approach literary works as imitations, attempting to replicate the real world. Imitation can take the form of analogising feelings into symbolic words from the real world, which serve as inspiration.

Mimetics in poetry is evident through emotions, situations, events, and objects derived from the real world, enabling readers to deeply understand each word, sentence, and stanza conveyed [23]. Mimetics examines the meaning of poetry through a deep understanding of the emotions, situations, events, and objects that appear in the text but are associated with something from the real world.

In a modern context, mimetic theory has developed into an approach that provides a deeper understanding of how literary works represent the social, political, and cultural conditions of their time. Mimetic theory focuses on the dialectical association between literary works and real-world social and historical realities [24]. Mimetic theory connects the meaning of the social and historical realities surrounding the literary work with the literary text being analysed, thus revealing a close relationship between the two, leading to a deeper textual and contextual understanding.

Mimetic theory views a literary work as a reflection of society. Literary works are a reflection of imagination and interpretation that originates from the social environment [25]. This approach understands literary works as mimetic, or an imitation reflection of actual societal conditions.

The mimetic approach focuses on the relationship between literary works and reality. Abrams [12] explains that the mimetic approach attempts to analyse literature by focusing its study on the relationship of literary works to reality outside of literature, and understanding literature as an imitation of reality. The mimetic approach was chosen because it can explain the relationship between poetic texts and real-life contexts. Therefore, it can be used to understand the problems that arise and improve the quality of life of the people who read them. This approach also helps researchers understand poetic texts as imitations of real-world problems, serving as good advisors to their readers.

In this study, the researcher attempts to examine how mimetic works in poetic texts by combining the theories of Plato and Aristotle. However, both differ in several respects regarding mimetic in literary texts. According to Plato, mimetic is all material in the real world that is an imitation of human ideas (in the mind). Aristotle, on the other hand, argues that mimetic is not merely an imitation but a conscious process of the soul of a writer or author of a literary text when producing their work [26]. According to Plato and Aristotle, mimeticism in literary texts is a conscious effort by the author to produce an imitation of the real world, which is transferred into a literary text, through the creative process of the human mind.

2. METHOD

The research method used in this study is a qualitative descriptive method, which involves explaining facts in poetic texts in words and analysing them. Description of objects in the study is data. The research method used in this study is a qualitative descriptive method, which explains the facts in the poetic text in words and analyzes them. The description of the research object is in the form of data. This method was chosen because it is able to describe the phenomenon in depth and naturally examine the object, namely the object to be studied, namely the poetic text entitled "Memecah dan Mengutuhkan" by MH. Ainun.

Qualitative methods provide a comprehensive picture of the research subject by describing data through words, not statistical numbers. Bogdan and Taylor [27] explain that qualitative research methods are research procedures that produce descriptive data from the observed subjects. The data are described to provide a comprehensive overview. The descriptive method is used to systematically explain the facts of the study's target, compiled based on the theory used. Next, in the analysis stage, the researcher carries out the next step, namely connecting the descriptive results with phenomena in social life, thereby revealing the meaningful relationship between the poem and these phenomena.

The data collection technique used in this study is a documentation study, namely, data taken from literary texts. The primary data of this study is the text of a poem entitled "Memecah dan Mengutuhkan" by M.H. Ainun. [27] explains that documentation is a data collection technique used to collect data regarding things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, ledgers, agendas, and so on.

3. RESULTS AND DISCUSSION

3.1. Results

M.H. Ainun N.'s poem "Memecah Mengutuhkan" (Breaking, Uniting), when understood from a mimetic perspective, reflects a social phenomenon about a family that sometimes faces trials. M.H. Ainun N.'s poem "Memecah Mengutuhkan" (Breaking, Uniting), when understood from a mimetic perspective, reflects a social phenomenon about a family that sometimes faces trials.

This poem uses diction that explains the problems facing families in today's society. Families are sometimes too selfish and eager to build their finances, but fail to uphold the true purpose of marriage, which is to perfect life and worship. "Ego and lust" is diction that reflects the problems of a family that can be disharmonious due to egotism that cannot accept each other's shortcomings. Uncontrolled lust alone can sometimes destroy communication and relationships between married couples.

Separating and Uniting
Work and function separate people
Prostrating in prayer perfects it
Ego and lust destroy life
With love, life is restored
One of your arms is missing
Because of the heat of the political day
The roar of the economic engine freezes your body
The whip of dreams turns your soul into a ghost
Husbands and wives do not serve each other
Never defeat nor win
Both are friends holding hands
Together we follow in God's footsteps
If tomorrow triggers competition

Don't forget the love on the horizon
 If you are worried because your neighbour teases you
 Meditate in silence in the hidden garba cave
 1987

3.2. Discussion

This research aims to explore in more depth the meaning and mimetic phenomena in the primary data poetry text, namely M.H. Ainun N.'s poem "Memecah Mengutuhkan" (Breaking, Deciding, and Needing). The analysis utilises Plato's and Aristotle's mimetic theory to explain in more detail how poetry reflects reality and emotions that actually occur in society. Mimetic is the imitation of all materials and aspects of the universe surrounding humans. In Plato's view, poetry is an imitation of the real world around its writer. The aesthetic value of a poetic text can be measured by how well it accurately imitates and reflects social phenomena and objects around the writer.

In contrast, Aristotle has a different understanding of mimeticism in literary texts. According to Aristotle, mimetic is broader, not only related to the imitation of physical objects but also involving the emotions and inner experiences of the author. Literary works, such as poetry, should be able to convey the author's feelings and experiences to readers, thereby conveying the same emotions felt by both. Mimetic encompasses the representation of emotions, not simply the imitation of materials or objects from the real world around us.

In the poem "Memecah Mengutuhkan", the mimetic concept of Aristotle and Plato can be used as an analytical tool to understand more deeply the reflection process that exists in poetry in providing imitations of real phenomena and human emotions.

In verse 1, this reflects the meaning that the "work and function" carried out by humans as a daily routine can lead to forgetting human duties in the ritual of worship. People are too busy doing work at work without taking time to pray, which, of course, brings peace to their hearts. Because being busy at work can sometimes drain emotions, and the ritual of worship, "prostration prayer" becomes a drug healing.

"Ego and lust destroy life", reflects the meaning that sometimes the human ego and lustful desires are the root of problems in their own lives. The human ego to achieve targets and goals in life is sometimes too high, resulting in a person having to struggle for more, even beyond the limits of their abilities. The desire to achieve everything can sometimes "destroy" the happiness of one's life, shrouded in fear and sadness if failure occurs. The ego and lust that make a person's happiness in life seem dead or "messy" can be revived by the peaceful feeling of love from God, the Most Merciful.

Room 2

One of your arms is missing

Because of the hot political afternoon

The roar of the economic engine freezes your body

The whip of dreams makes your soul a ghost

Stanza 2 explains that "one arm missing" represents someone who has lost their perfection, feeling weak and emotionally exhausted by political affairs. Economic affairs are like the "rumbling of a machine" that blinds the tranquillity lost by its noise. A person's economic affairs sometimes leave them frozen with exhaustion, to the point of forgetting to pray to God at night. Excessive dreams and aspirations leave them haunted by the prospect of failure.

Room 3

Husbands and wives do not serve each other

Neither beat nor win

Both of them are friends holding hands

Together we follow God's footsteps

Stanza 3 reflects the relationship of a husband and wife who, despite their shared devotion, live in harmony and hand in hand as they build their future. Together, they navigate life's journey as God has ordained. They accept whatever is destined and live it happily.

Room 4

If it triggers to compete tomorrow

Don't forget the love on the horizon

If you are worried because your neighbours are tempting you

Reflect in silence in the secret garba cave

Stanza 4 reflects a household that remains harmonious despite competition, due to the anxiety caused by friction with neighbours. Neighbours can sometimes trigger jealousy and envy. Therefore, do not forget the love and affection that strengthen the bonds of a household. Reflecting on "silence" means contemplating calm and common sense, before things escalate. The problem becomes big.

This poem uses social phenomena such as "work," "the heat of the political day," "the roar of the economic engine," and "the whip of dreams," to describe the feelings and emotional states that it wishes to convey through the text of the poem. For example, "the heat of the political day" can symbolise political uncertainty in a country filled with conflicting interests that can impact the discomfort of people in that country, including families. Meanwhile, "work" and "the whip of dreams" symbolise too much hope in pursuing success. Sometimes, in the form of standard material, which sometimes becomes problematic for a family. Becoming a whip that can be a tool to hurt one's partner, because a recognition of the value of success is sometimes difficult to achieve. In addition, this poem also uses other symbolic words, such as "husband and wife" and "your neighbour," a social phenomenon that symbolises a bond in a society, which in this poem experiences a problem due to communication and an individualistic mindset filled with greed. Not empathising with each other makes a husband and wife who should be harmonious no longer provide peace, neighbours who should be in a positive relationship become the beginning of disputes within. Family.

This poem also uses mimetic representations of worship, namely the symbol "prostrate in prayer", juxtaposed with the symbol "ego and lust." The two contradict each other in meaning. "prostrate in prayer" symbolises surrender to hope and strong faith in worship. However, alongside it, "ego and lust" serve as mimetic symbols, connoting ambitious, greedy, and hasty hopes. It is like the wrong way to obtain something originally intended in prayer and prostration, which should be sincere. This implies a problem with prayer and religious worship today: prayer involves prostrating not only to God but also to material objects, sometimes turning worship into something that does not contribute to the peace of mind of those who perform it, all due to misguided intentions.

The analysis of this poem shows that "Separating and Uniting" contains a profound meaning about the problematic feelings of people within a household. A family becomes problematic if it is filled with a lack of awareness of the need for emotional closeness among its members. A family can be a peaceful place for both parties if it is not always concerned with the comments of others, the judgments of neighbours, or the overzealous pursuit of political views and economic goals. The social phenomena used serve not only as a backdrop but also as a tool to convey the emotional and psychological meaning of the poem. Thus, this poem successfully conveys a profound emotional meaning through the representation of social phenomena used as its mimetic.

This poem conveys an emotional experience that readers can use to better understand the problems of today's modern family, which is overly distracted by materialistic concerns. This makes a family a source of problems, even though our religion and beliefs do not see it that way. Religion teaches us that marriage and a household are sources of peace that make people happy when built on love, good communication, and fostered empathy for one another.

4. CONCLUSION

This poem reflects several reflections on the current human situation, where people pay little attention to their spiritual lives. People are so busy with their work that their emotions are drained. This poem also depicts the current state of society, which prioritises ego and lust, which can sometimes be the root of problems in a person's life. The human ego is sometimes too high to achieve goals and objectives, forcing a person to strive beyond their limits.

This poem also depicts a person who has lost his perfection, feeling weak and emotionally exhausted due to political and economic affairs. This poem also reflects the relationship between an unfaithful husband and wife, who live in harmony and hand in hand as they build a future. Together, they navigate life's journey as God has ordained, accepting whatever destiny brings and living it happily. This poem also reflects a household that remains harmonious despite occasional competition, due to anxiety caused by friction with neighbours. Neighbours can sometimes trigger jealousy and envy.

The philosophical meaning of this poem is that peace begins with a family, a place for sharing, mutual respect, protection, and fostering closeness. The family becomes a spiritual space to eliminate the negative influences of excessive workload, friction with others due to excessive dreams and ego, and loss of empathy. Family is where we first

learn to have empathy, to understand anyone, most closely understanding our partners and our neighbours. From here, we can understand that others will have empathy for us if we empathise with them, whoever they are.

We found a metaphorical pattern in this poem that resonates with today's society; there was no manipulation on my part as the researcher. Everything aligns with the reference sources and instruments used by the researcher. There are several suggestions that the researcher would like to make for future research. This study is expected to serve as a reference for future research in examining poetic texts using a mimetic approach. This research is also expected to have practical benefits for readers of this article, so they can utilise the meaning of this mimetic study, namely to study the educational elements in the mimetic emotional symbols contained in this poem, becoming inspiration for a better life.

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