

Original Article

Sacralising the Mudik Culture: A Case Study of East Kalimantan Migrants

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ABSTRACT: *The presence of Covid-19 in early 2020 in Indonesia is proof that Mudik is still being carried out even though lives are at stake even to the point of pawning their valuables and sacralizing a culture that damages and oppresses the middle to lower economic community because it affects the weak purchasing power due to rising prices. The purpose of this research is to analyze Mudik behavior among people who identify as residents of East Kalimantan who come from outside and the theory used to analyze data using Bruno Nellt's theory, namely fieldwork by conducting observations, direct interviews with sources, and desk work. The method used is a qualitative method and data is collected through field visit observations and conducting interviews to obtain valid information to sources. The results of this study show that homecoming is caused by a strong desire to meet directly with both parents, especially mothers to just release longing, and silaturahmi to family and neighbors for those whose parents have passed away and this homecoming has become a tradition, many travelers have planned homecoming and it has become something that must be fulfilled. Homecoming is not postulated in the holy book but silaturahmi has been explained in the holy book so that the culture of homecoming is based on the postulate of silaturahmi and homecoming itself is something that is not regulated but has elements of goodness in it, meaning that it has become a culture of migrant communities that intersect with silaturahmi in a religious point of view but this sacralization is very detrimental to society in general.*

KEYWORDS: *Mudik (homecoming), Silaturahmi, Indonesian culture, East Kalimantan.*

1. INTRODUCTION

Indonesia as a nation is blessed by God with various tribes that are manifested in cultural and linguistic diversity but can coexist and respect each other, which can be categorized as a multicultural society in the social order. Multicultural refers to a collection of individuals in which the interaction of two or more cultures is reflected, including differences in ethnicity, race, customs, culture, and religion. According to Hong (2021), multiculturalism at the individual stage has relations with other subjects despite their different ideologies and accepting the differences among subjects or other individuals in the form of knowledge and identity universally from various cultures in a social group.

Humans as social subjects have the capacity to be able to adapt or jointly establish relationships between individuals to form communities with different ideologies attached to them. Through the lens of history, the ideological paradigm is not only in the realm of politics that prioritizes beliefs or interests on the scale of social structures, but has changed slightly associated with forms of myth and religiosity (Zmigrod, 2022). When contextualized with a social order that includes dominant religious values, it will become its ideology which develops between generations and will always be passed down by previous generations. Ideology is not only a mere belief in each individual, instead it can be a basic foundation of human life that is absolute or total in the self-control of each individual by adjusting different understandings and accepting tolerance between each subject

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even though it contradicts their personal understanding (Kossowska et al, 2022). Each individual has an ideology that is always different and has different meanings based on backgrounds such as religion and culture where these indicators are in the area of macro-scale social order that is inclusive of several contrasts.

From this point, this research examines a unique culture that is considered sacred for the majority of Muslims in Indonesia based on Islamic religious ideology as a significant and strategic object of study in answering the riddle behind the flow of homecoming that occurs every religious day. This article examines the cultural elements behind the occurrence of "Mudik" which affects the increase in airplane tickets and food prices. A content analysis approach is adopted to understand the reality in the "Mudik" culture by using normative legal principles and a qualitative descriptive paradigm with content analysis methods. According to Klaus (2004), content analysis focuses on referencing valid data in terms of content. However, it focuses on analyzing the cultural elements in the "Mudik" tradition. This can be used to determine the motives behind the "Mudik" culture among East Kalimantan people from outside East Kalimantan. Furthermore, this research can be used as a reference for self-reflection, evaluating whether or not "Mudik" is necessary especially when economic conditions are still far from prosperous but must force themselves to return home.

Indonesia consists of a variety of ethnic, national, racial, cultural, and religious diversity. Despite being in such a diverse situation, the Indonesian people can still coexist, respect each other, appreciate each other, and tolerate each other regardless of different backgrounds. Religious events are annually celebrated by adherents and the freedom to worship in accordance with beliefs is protected by law, with the state providing holidays for religious days. Islam is the religion with the largest adherents in Indonesia. Eid al-Fitr as a Muslim holiday is the most common tradition of "Mudik". Through Zulkifli et al (2023) homecoming is a habitus activity carried out by the majority Muslim community in Indonesia from a densely populated area (city) to a relatively unpopulated district area (village or district) and part of a cultural phenomenon. Epistemologically, habitus is a system or set that correlates with the knowledge of agents or individuals to understand the surrounding environment through actions, understanding of values, and ways of acting that are influenced by spatial socio-culture because it can be done periodically (Munafi et al, 2024). Thus, there is a massive spike in population density suddenly due to the scope of the habitus that is included in culture of "Mudik" which is carried out once a year every Eid al-Fitr or Eid al-Adha in the beliefs of the Muslim community.

Hari Raya is a festive celebration among Indonesians, and the phenomenon of returning home (Mudik) to commemorate Hari Raya in the hometown has become a tradition. On the other hand, "Mudik" as understood by Muslim communities in Indonesia is to share with families or other close relatives in the form of materials such as basic necessities, cash, and goods that tend to be difficult to find in rural or unpopulated areas (Achmadi, 2020). Unlike the celebrations in the Philippines, they hold a celebration called "Gifted to Give" which commemorates the arrival of the Spaniards in Cebu with their leader named Ferdinand Magellan who presented the Holy Image of the Child Jesus Christ or commonly known as Sto (Macatangay, 2023). The objectives of this celebration day are to increase the harmony of fellow human beings with certain religions and beliefs as a form of gratitude and to get closer to God.

At the same time, the Covid 19 pandemic occurred at the end of 2019 to 2022 which coincided with the tradition of "Mudik" (Eid Homecoming) becoming a bitter event not only in Indonesia but in all parts of the world. So, the Indonesian government makes regulations or appeals not to go home, which in fact, are still widely violated and there are still many travelers in the midst of the pandemic. Through Rina et al (2021), this rule is listed in the Circular Letter of the Chairperson of the Covid-19 Handling Task Force number 13 of 2021 concerning the elimination of going home in the month of Ramadan and Eid al-Fitr 1442 Hijriah during May 6-17, 2021. In the regulation, it is explained that in order to significantly reduce the rate of increase in Covid-19, it is urged not to do "mudik" through land, sea and air transportation modes. In Islamic teachings, silaturahmi is not a mandatory matter, especially in the era of information and communication technology that is very modern through video calls or telephone calls with the aim of maintaining intimacy, but people still think that the conceptualization of going home must meet face-to-face (Japarudin, 2023).

Modernism does not dampen the culture of homecoming among Indonesians, even from year to year it experiences a very rapid surge despite the Covid-19 outbreak. Through this phenomenon, there is a sacralization of the "homecoming" culture where people from the upper, middle, and lower classes oblige themselves to do homecoming and are considered as a form of one of the absolute beliefs. According to Prasajo et al's survey (2020), the Covid-19 phenomenon does not become a giant wall that can prevent local people living in the city from returning to their village origins because of the strong and deep-rooted intentions of each individual who is Muslim. In other words, the power to return is in the unconscious that appears on the surface (conscious) without being realized by these individuals when the holiday time has come. According to (Iriany et al, 2019) these findings suggest that mudik, as local wisdom, is still practiced for the same reason it was originally: to foster social cohesion and unity in a modern interconnected world.

Based on in-depth interviews, most participants enjoyed a well-planned Eid celebration. It turns out that the only place in the world where Muslims "run around" celebrating Eid is in Indonesia, where the holiday is

associated with the end of the month-long fasting period that begins on the first day of the Islamic lunar calendar month of Shawwal. Furthermore, Agristina, R., & Ong, L. (2021) that perceived knowledge can be an important construct in determining an individual's future behavior. To prove this suggestion, we adopt the theory of the Planned Model (TPB) to test the relationship of perceive knowledge to individual future intentions, in terms of homecoming behavior by Indonesian citizens after the Covid-19 pandemic.

This research aims to analyze the behavior and culture of "*Mudik*" among people who live and settle in East Kalimantan Province who come from other regions living in East Kalimantan by using normative legal theory by conducting observations and interviews to find out what is behind the "*Mudik*".

2. LITERATURE REVIEW

Homecoming or *mudik* is actually not an original Indonesian culture, but a tradition adopted by the Indonesian people. Although homecoming is an adopted tradition, there is no evidence to suggest that homecoming is a culture that is not in accordance with Islamic teachings. Homecoming is a tradition that can be applied by Indonesian people who are Muslim, especially during Eid al-Fitr. Islamic teachings pay attention to the obligation for Indonesian people who are Muslims to perform Hajj and Umrah. In addition to these two things, other teachings that must be carried out are prayer, fasting, and giving zakat. Hajj and Umrah are acts of worship that are recommended to be performed by every Muslim who has more income in the economy. Through Oktavio and Indrianto's (2019) statement regarding the purpose of homecoming, among others, is socially to re-establish primordial and emotional interests to be closer and closer to each other with family or closest relatives. In addition, it not only fulfills the desire to improve relations between Muslims, but also increases the income of the local area visited and there is an equalization or circulation of money from urban areas to rural areas in the country itself. In other words, homecoming is not included in the obligations made by Islamic teachings. Homecoming is a tradition that has the purpose of building relationships between families, trying to reduce distrust between families and relatives, and economic equalization of non-densely populated areas. Thus, homecoming is not included in the rules of sharia law and is not obligatory in Islamic teachings.

Islamic teachings make it an obligation for Indonesian people who are Muslims to perform various worship services, such as prayer, zakat, hajj, and umrah. Through, Arribathi and Aini (2018) stated that *mudik* is not included in the obligations made by Islamic teachings. Islam came to straighten and develop human life, not to erode and destroy local culture. However, homecoming is not included in the legal rules given by Islamic teachings. The culture of forgiving each other is listed in several verses of the Holy Qur'an with the aim of strengthening the relationship between fellow Muslim brothers. Not only in Indonesia, homecoming culture also occurs in several countries such as Turkey, Malaysia, China, India, and Saudi Arabia which have several Muslims in their social order. In each country, it has its own characteristics to celebrate homecoming and all are fluid, which means that there is no fixation discourse on the tradition of homecoming culture itself in Islamic teachings and all depends on each perspective.

The tradition of going home to hometowns occurs because of the migration movement from villages to cities and from one region to another because they want to find work, which then becomes uncontrolled urbanization. Urbanization occurs because of the problem of poverty in rural areas. Meanwhile, uncontrolled urbanization also creates poverty in urban communities. This is because most informal sector workers are farmers who leave their rural areas. The tradition of returning to hometowns contains the meaning of spiritual, psychological and social dimensions that must be addressed by applying cultural heteronomy. The passengers are withdrawing conditions between new situations and values and old situations and values. Furthermore, according to (Iriyanto, 2012) that the tradition of going home to hometowns is a form of primordial binding power of urban communities, while urban values should be more mondial in character.

Urban areas, for commuters, are nothing more than a shelter, while their homes are still considered to be in the countryside where they come from. During the Covid-19 period, most people still went home, which was dominated by most people from the city to the countryside or their place of birth. According to (Damayanti et al, 2021) that the behavior of the people of West Java driven by attitudes towards Covid 19, coupled with numbers as subjective norms, and sanctions applied as behavior control, shows that although West Java residents are worried, Covid-19 is not life threatening, but because of the disease.

On a larger scale, on the island of Java, homecoming during the Covid-19 pandemic, especially in the Jakarta region, has the impact of increasing the spread of the Covid-19 virus from various modes (Veruswati et al, 2020). Thus, the awareness of the Indonesian people can still be said to not fully understand the restrictions imposed by the government to reduce the virus that has hit almost all over the world. In fact, the lack of concern for people who do not have the virus can affect the spread in various regions outside the country of Indonesia. In addition, there are still figures of regional heads and officials who guard and doubts that feel real, making most people choose not to go home for Lebaran. During the covid-19 period, travelers were advised not to go home, but

there were still many residents who continued to go home, where they did not believe in Covid-19, but rather obeyed the government's appeal.

The homecoming tradition on a massive scale can be categorized as a form of exodus that moves from one region to another that occurs once a year. One of the important points that can be taken is that the culture of moving en masse or going home is an act that remembers the presence of God for entities called religious humans and is not only specific to one particular community tradition. Through Hariyatmi (2019), it is stated that there are similarities in the tradition of homecoming culture back to the original home (return to homeland) in Indonesia and Thailand. In terminology, activities to return to their origins only differ in naming and terms. When in the context of Thailand, people legitimize the name of their culture called Songkran, which is to return to their homes of origin, meet family or closest relatives, and free themselves from various activities for several days. On the other hand, the purpose of Songkran is to get closer to the ancestors and the Creator by performing certain rituals such as spraying water on fellow humans as a symbolization of purifying and purifying oneself totally. In other words, the relationship between Mudik and Songkran culture has a similar meaning although not exactly the same between the two. Each has distinctive characteristics that can be seen from the way the celebrations are carried out, but the goal remains the same, namely returning to the region of origin.

Silaturrahim is something that is outlined in the *dalil* and *hadit* in the holy book which explains about "Silaturrahim" which is interpreted as a call to make *silaturrahim* to family and friends. Even the proposition itself states in surah Annisa verse 36 which means: "And worship Allah and associate nothing with Him. And do good to parents, relatives, orphans, the poor, near and far neighbors, friends, Ibnu Sabil and slaves that you own. Indeed, Allah does not like the proud and boastful" (QS. An-Nisa 36).

3. MATERIALS AND METHODOLOGY

The objective of this research is to analyze the sacralization of the Mudik culture of East Kalimantan migrants on religious holidays using normative theory. The data sources are travelers via air, sea, and land on Eid 1445 H in 2024 from March to April 2024. Descriptive qualitative research method by conducting field observations, and interviews to obtain data from Mudik travelers. This research uses observation methods and direct interviews with Mudik travelers. Thus, the approach is taken in describing the phenomena that occur in the field and analyzing the data with Bruno Nettl's theory by doing field work and desk work. The steps taken include: (1) observing travelers at the Inter-Provincial Bus Terminal, Port, and Airport during the homecoming flow, and (2) conducting direct interviews with travelers to find out the underlying reasons behind the Mudik culture.

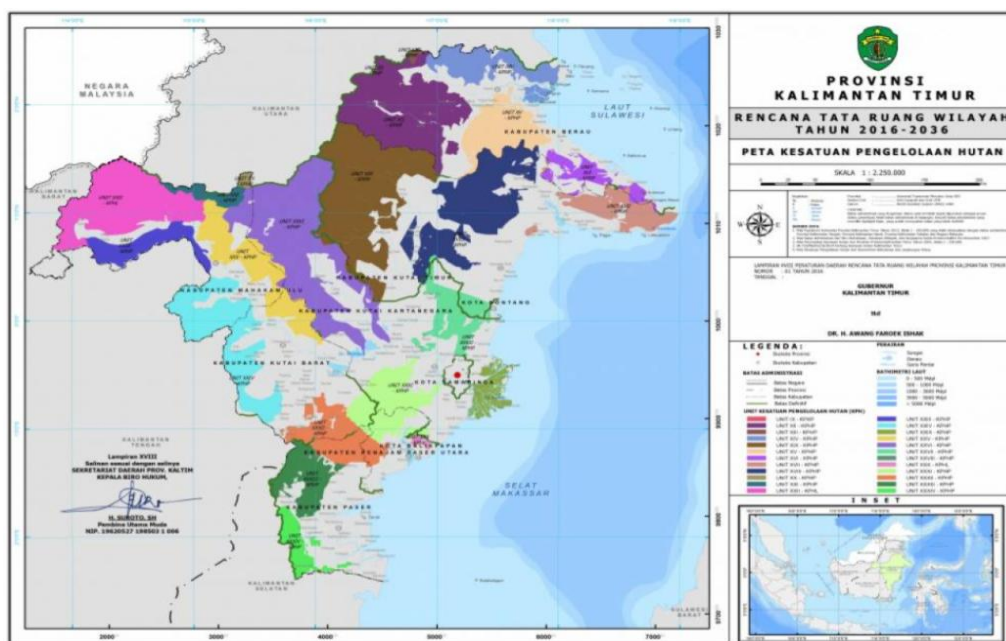


Figure 1. The Map of East Kalimantan Province

4. RESULT AND DISCUSSION

The findings obtained based on the research objectives in the form of analyzing the culture of homecoming among the immigrant communities in East Kalimantan have become a deep-rooted tradition among the people in Kalimantan. This research uses Bruno Nettl's theoretical approach to examine the purpose of this research, namely

to find out and answer the question of what is the motive behind the culture of “Mudik” which has been rooted in the midst of Indonesian society. It is understood whether Mudik itself has been deeply rooted starting from pre-modern and post-colonial times even to modern times in the contemporary era of information technology today. One of the reasons homecoming culture has been deeply rooted is that Indonesian society generally consists of individuals or groups who have various religions and beliefs. However, Islam is the largest religion in Indonesia and homecoming is sacred and cannot be separated between cultural and religious sacralization at one time (Zainuddin, 2021). Thus, the religious view contained in the homecoming culture can also be seen from one of the regions or areas where migrants from various regions in Indonesia go when they need to go home when the holidays arrive even though the government has banned homecoming activities due to Covid-19. Public places such as malls, movie theaters, and modern shopping places are still open, which is the dominant reason people continue to go home (Ramaini & Suswanta, 2022). On the other hand, there is a space to “escape” for some people who have a hobby of watching movies during the Covid-19 period as a form of new reality. The Covid-19 pandemic has caused some groups or individuals in the community to decide not to go home, but some other groups still do. The enthusiasm of the migrant community in East Kalimantan is always high and difficult to dampen to do homecoming.

4.1 Homecoming Culture in Migrant Communities in East Kalimantan Province

The main issues found in the Mudik culture of migrants in East Kalimantan are motivated by several things, namely homecoming to gather with the mother or both parents and *silaturahmi* with family, neighbors, and friends. The modes of transportation used include: Airplanes, ships, and buses between cities between provinces with strict regulations and supervision from the government in order to reduce the spread of Covid-19 (Hassan, 2023). Some travelers even travel very far by plane and then continue with land transportation such as mini buses and connecting buses between cities or between provinces. In addition to celebrating the completion of fasting in Islamic teachings, the culture of homecoming for migrants in East Kalimantan is sacralized as an “obligatory” activity because it meets with families who usually only meet in a period of more than one year and this regulation is supported by the government by preparing several police forces to oversee the flow of homecoming to ensure safety and comfort (Hidayati, 2023). Therefore, a number of residents in East Kalimantan are dominated by migrants from various regions who only work in a certain company or agency to get a guarantee of a better life in the city so that they have to leave their place of origin along with their closest people. The factors that are the main reasons for travelers to return to their respective hometowns can be described below.

4.2 Parenteral Influence and Cultural Sacredness

Parents are figures who become a magnet for their children to return to their hometowns for migrants and are also one of the main reasons behind the culture of homecoming in Indonesia (Setiyanto, 2020). Homecoming itself is not gambling explained in the Qur'an or other holy books, but the Qur'an and Al-Hadith explain that heaven is likened to under the soles of the mother's feet. The argument that explains this matter is found in Surah Al-Luqman verse 14 which means: “We advise man to be kind to his parents. His mother has conceived him in a state of increasing weakness and weaned him in two years. Give thanks to Me (Allah) and to your parents. Only to Me will you return” (QS. Al-Luqman 14). In the religious teachings of Mudik, there is no detailed explanation in any religious scripture, but it can become an entrenched culture in the community. **Berikut contoh salah satu pertanyaan wawancara ke responden yaitu faktor apa yang membuat harus pulang kampung? Dari hasil pertanyaan ini hampir semua menjawab “bertemu dan berkumpul keluarga terutama Ibu dan Bapak”.** Dari data tersebut bahwa peran Bapak/Ibu dan keluarga yang menjadi penyebab keluarga.

The community believes that heaven is on the soles of the mother's feet, it is not wrong if there are still both parents and then encourage them to return to their hometown so they can celebrate the moment of Hari Raya in religious rituals (Prasetyo & Sofyan, 2021). The goal is to gather with both parents as one of the desires of overseas children even though they have to risk their lives with the Covid-19 virus and have to face situations that are actually unfavorable, predictable, and challenges for migrants who are going home and for families who will welcome them (Siswanta, 2023). Happiness in a foreign village, even if it is with abundant wealth or with a successful position and business and does not lack anything. Homecoming when parents are still alive cannot be valued with anything. The typical mother's cooking at home when the holidays arrive, which has been felt for years, is also something that makes him want to taste it again since he has never tasted the delicious mother's cooking for so long.

4.3 *Silaturahmi* with Family, Friends, and Neighbours

The kinship and closeness fostered since birth in their hometowns leave a lasting impression on the hearts of migrants. Hometown is still difficult to replace with skyscrapers and sparkling lights for migrants who move in the city. The Holy Quran explains the argument about the virtue of *silaturahmi* as described in Surah Al-Hujurat verse 10, which means “The believers are indeed brothers. Therefore reconcile (repair the relationship) between

your two brothers and fear Allah, so that you may receive Mercy (QS. Hujurat: 10). The phenomenon of homecoming from a religious perspective has a connection because the proposition in the Quran states the virtue of *silaturrahim*. Homecoming culture does not exist in the Al-Quran or Hadith, but homecoming culture can be seen in terms of its benefits, namely connecting friendships where religion itself teaches it. From the results of observations and interviews with people who did homecoming in 2024 explained two main substances as the reason for carrying out homecoming, namely visiting parents, especially the mother if she is still alive and close family if she is still alive, and the second is *silaturrahim*. **Dari kutipan salah satu dari pertanyaan “ Mengapa harus melakukan mudik” dan jawabannya adalah untuk kumpul keluarga.**

The belief in the importance of establishing and connecting *silaturrahim* as a manifestation of the teachings of the word of God that are believed and obeyed by the community, especially in East Kalimantan. *Silaturrahmi* is an action or activity carried out by Muslim communities to establish and maintain human relationships and remember the presence of God (Seise, 2020). In general, respondents gave the reason for going home because they wanted to establish *silaturrahim* with family, neighbors, and friends to re-establish relationships between fellow brothers and sisters in their hometowns and at the same time strengthen inner bonds (Karimullah, 2021). Although there are also those who say that it has become a routine agenda to return home just to release longing for family relatives. At the same time, there are also those who just show success in the overseas area and this Mudik will be a very appropriate moment because during the gathering stories about experiences as migrant children are expressed to family, neighbors, and friends before leaving the village to find a more decent life because of the difficulty of employment and most of them are farmers, nelayan, and do not even have a permanent job.

Homecoming culture is synonymous with *silaturrahim* and in several verses in the Koran explain to maintain *silaturrahim* to anyone, especially to family, neighbors, and friends. *Silaturrahim* not only aims to maintain relationships between fellow human beings, but in the holy Qur'an it is explained that it also aims to be kept away from the torment of hellfire in the afterlife according to what Muslims believe (Dewi et al, 2022). Thus, it is very sacred by the people of East Kalimantan to keep going home and apologizing to each other. Longing for the family in the village where they were born and grew up but had to leave their hometown in order to change their lives. They claim that homecoming is a tradition or has been rooted as a culture. However, in a religious perspective, it explains about *silaturrahim* and whoever we are, we should not break the relationship of *silaturrahim* to others. Then, this homecoming tradition is also in line with the teachings of Islam and on the other hand religion also does not prohibit doing homecoming because it contains goodness, especially strengthening family relationships and ties of kinship that have not been done for a long time due to distance.

4.4 Preparation for Homecoming

The culture of going home in society turns out that not all of them make thorough preparations for going home, but some are impromptu and forced. Not all people who migrate and live in East Kalimantan are successful. Travelers in carrying out this tradition are carried out in a planned and unplanned manner, those who tend to do planning are many from business people, employees and workers because of clear financial sources and agendas that can be carried out in a planned manner with the mechanisms and rules in their respective workplaces. However, it is different from travelers who work as construction workers or odd jobs who are constrained by the large costs needed to go home or go home.

From the results of observations and interviews conducted, it can be interpreted that not all homecoming travelers make careful plans and have sufficient funds to return to their hometown (Mudik), but the deep-rooted culture is simply to relieve longing for the homeland, namely the hometown where rare traces from childhood grow into adulthood and then leave the hometown to find work. In addition to channeling the desire for longing, another goal is to relieve all forms of stress, fatigue, and psychological anxiety experienced by travelers when the experiences gained from working away from home lead to the impact of positive values that stimulate changes in themselves both financially, culturally, and personality (Gerraert et al, 2022). In other words, homecoming is spiritually able to reduce negativity in travelers in East Kalimantan by meeting family and getting newer enthusiasm or positivity than before.

Funds are the main thing that travelers prepare because travel costs before Eid also increase so they must be planned carefully. Moreover, going home is not only about preparing funds to be able to finance the trip home and back to Kalimantan because work is waiting. In addition to funds for accommodation when going home and back, there are other traditions that have become habits, namely souvenirs, new clothes, and sharing holiday allowances with family and nephews in the village. Going home really must be prepared carefully to ensure that the trip and when in the village can run as it should. Although not all those who go home "go home" prepare well, some are relatively forced because not all migrants are identical to success, but still try how to go home as one of the main driving factors for going home is to meet the biological mother again as recommended in Islamic teachings to love both parents, especially the mother (Mulyani, 2022).

4.5 Mode of Transportation

Indonesia has a very unique geography and cannot be compared to other countries. To do homecoming in Indonesia, especially on the island of Kalimantan, requires careful planning and adequate finances to reach the destination city or hometown. Eid as a moment for transportation business actors to reap more profits than on days or months outside of Eid. The culture of homecoming among the community seems to have become a special segment for transportation business actors to increase homecoming costs for various reasons. This triggers an increase in the cost of plane tickets, ships, and land transportation such as mini buses and buses that serve inter-regional routes also do not want to remain silent in taking advantage of this homecoming situation.

The choice of using public transportation is preferred by East Kalimantan migrants to go home because they do not want to take the risk of accidents due to the East Kalimantan route which tends to be difficult to use private vehicles even though they have to pay for tickets at relatively more expensive prices (Lyseptiano & Putranto, 2019). The increase in these tickets does not reduce the number of homecoming or returning home flows. Travelers will adjust the funds they have, the closer to Eid, the more difficult it is for lower-middle-class people to afford tickets. In fact, routes that are usually only around 1 million in normal conditions, however, when Eid approaches, some of them soar up to 4 times more expensive.



Figure 2. Homecoming Condition in Aji Pangeran Tumenggung Pranoto Airport at Samarinda, East Kalimantan.

Aji Pengeran Tumenggung Pranoto Airport is an airport located in Samarinda, the capital city of East Kalimantan Province and is the second largest airport after Aji Muhammad Sulaiman International Airport (Sepinggan in Balikpapan). The closest airport to the new capital city of Nusantara (IKN). Not many passengers pass through the airport in Samarinda because the flight routes are still limited. Among the airports in East Kalimantan, Sultan Aji Muhammad Sulaiman-Sepinggan Balikpapan Airport is the busiest airport on Borneo Island which handles domestic and direct flights from and to abroad. And is one of the representative and strategic airports in Indonesia.



Figure 3. The Port of Samarinda

Seaports in East Kalimantan Province are located in several regencies/cities and Samarinda Port is a port located on the Mahakam River which divides Samarinda City in two. Then, other ship ports are in Balikpapan City, Bontang

City, Batu Bara Ship Port in Kutim (East Kutai) and the seaport in Berau Regency which is a tourist destination in East Kalimantan with the beauty of Derawan Island and Maratua Island. Balikpapan Port is a port that handles travelers to Sulawesi Island and Java Island and Samarinda Port specifically handles travelers who will return to their hometowns in South Sulawesi and West Sulawesi.

The atmosphere of the ship during the homecoming flow is very different from normal conditions, namely passengers are willing to sleep on the ship's porch just to make sure they can go home and celebrate Eid in their hometown. The crowded condition of the ship with many homecoming travelers does not dampen the intention to be able to gather in the midst of the family. Most passengers will continue their journey by land which is spread across the regencies/cities in South Sulawesi and West Sulawesi and it takes a long time to reach the destination of the homecoming travelers.



Figure 4. Bus Station

The terminal above is an inter-provincial terminal connecting East Kalimantan, South Kalimantan, Central Kalimantan, and West Kalimantan which is located in Samarinda City. The new terminal was inaugurated by President Joko Widodo in early March 2024. The presence of this terminal is also a means of connection as an alternative to airplanes and is relatively very cheap and can help travelers who have limited funds to go home or areas that cannot be accessed by air and sea so they have to take land routes to reach their destination. Transportation using buses requires maintenance that is well-maintained, stable, and clean which is able to attract customers and reduce pollution from private cars on a larger scale (Apriansyah, 2023). So, immigrant communities in East Kalimantan can go to their places of origin such as districts or villages that are difficult to reach by air transportation due to geographical conditions dominated by steep and high roads. Furthermore, the trend or graph can be seen in the current homecoming flow at the Bus Terminal, there is no spike in passengers who have to jostle and fill the area around the terminal like the situation at terminals on the island of Java and several other areas. The reason why travelers prefer to use bus transportation is also influenced by the relatively long distance because they have to cross inter-provincial borders (Abdulrazzaq et al, 2020).

5. CONCLUSION

This study concludes after analyzing through observation at three points of Mudik flow including airports, seaports, and bus terminals shows that some information from respondents as Mudik actors in these three places. Based on the factors that motivate the Mudik culture are mother and father, family, neighbors, and friends "Silaturahmi". The virtues of parents are explained in the Holy Book of Surah Lukman and homecoming itself is not explained in either the Koran or Hadith so that in a religious perspective it is also not required to travel. However, Silaturahmi is discussed in several verses about the benefits of friendship. The interpretation of the sacredness of the culture of "mudik" is based on several things.

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