

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Background**

Fairy tale is a short story of a collective oral literature. As a form of oral story, fairy tale passed down from one generation to another generation, so that the existence of the fairy tale never cracked even though it was for centuries, and also does not have real character. Fairytale fantasy filled with events such as the miracles that absolutely can not happen in real life because it is contrary to natural law. According to Semi (1988, p. 79), fairy tales are fiction or fantasy story which tell about something miracle and strange from the origin of a place or a country. Almost all regions have fairy tale stories such as myth, legend, fable and folktale.

As part of the folklore, folktale has a variety of functions, such as learning tools, entertaining at leisure time. A folktale story can contain moral teachings, psychological, or entertainment. The statement is supported by Danandjaja (2007, p. 50), a fairy tale is a prose story which is not truly happened. It is told primarily for entertainment, describe the truth, moral lessons or even satire.

In addition folktale also involves 'unique' figures. For example, the handsome princes, the beautiful princesses, animals and plants which can talk, monsters, witches, and others. Character and characterization is very important element in the story, because it is one of the developing factor of the story. With the figures so the story is made. According to Nurgiyantoro (2007, p. 165), characters is the persons displayed in a narrative or drama, who have certain moral qualities and tendencies as expressed in speech and what it does in action which is interpreted by the readers. The characters can be players or sufferers.

The folktale developed in each region brings creators and cultural community as a reflection of their culture. Beside that, folklore also contains cultural values that reflect the way communities thought where the story is passed down through the generations Culture is a priceless legacy since it connects the past to the current. Cultural legacy takes various forms and folklore is part of them.

Furthermore, folklore has many forms such as proverb, music, folktale and also legend (Chee, 2005). There are a lot of folktales in Indonesia. Every province has its own folktales for example Jaka Tarub from Central Java Province, Si Pahit Lidah from South Sumatera, Lake Toba from North Sumatera, and so forth. From folktale people uphold and scaffold many positive qualities in a society.

A literary critic who came from Russia, Vladimir Propp proposed a theory about morphology folklore in his book. It is called *Morphology of Folktales*. This theory explains when a character has been correctly identified within a story, it is always predictable to what that character will do throughout, as each character has a sphere of action. After the initial situation is depicted, any story can be broken down into 31 different functional sections that supposedly incorporated all of the plot components that a story needed. According to Propp (1975), a cohesive story can be created by the use of these 31 functional sections. All 31 of these functions he got after examining 100 of the Russian folktale. He also concluded that all 31 of these functions can apply to folktale in general, not just folktale Russia alone, with a record without entering into detail function first.

As explained previously, folktale is a unique literary artistic because it reflected many elements of culture where the story is inherited, while Propp only took 100 Russian folktales as an object of his research material, it means Propp's research and 31 narrative function just considered enough to represent Russian folktales alone. Furthermore, folktale in each region and its constituent elements (including functions of the characters) are definitely a little more influenced by the culture of the community where the story originated. In so far, Propp suggests that morphology function analysis includes narrative function analysis of the story. The whole narrative functions shows us how the ideas in the story were narrating structured or organized in a coherent composition.

Literature can present positive image of Indonesia's culture. In promoting this image, the cultural stories play a vital role. This research will be helpful to bring about a positive image of the Indonesia's culture. This study worked on a famous folktale which presents an idea about a folktale of Roro Jonggrang. The current folktale study will investigate the format of the Indonesian folklore on

international standards according to the criteria of the framework proposed by Propp. This story is selected because it is equally popular in Indonesia. Like other folktales, this folktale has supernatural elements. From the explanation above, the writer would like to choose **“Narrative Function Analysis of Roro Jonggrang Folktale Using Propp’s Theory”** as her final report title.

## **1.2 Problem Formulation**

The problem of this research study is formulated in the following questions:

1. What morphology functions are found in Roro Jonggrang folktale?
2. What moral value is intended to deliver in Roro Jonggrang folktale?

## **1.3 Purpose**

The purpose of this study is to investigate the morphology functions of Roro Jonggrang based on the Propp’s theory. Furthermore, by employing a narrative structure analysis, this study helped identify how ideas and moral values of this folktale contribute to a coherent narrative story.

## **1.4 Benefit**

The study of the functions revealed the narrative strategies through which the tale performs its multiple roles of moral education, entertainment and culture dissemination. This study helps us understand the role of folktales in shaping the moral reality of the people. This study suggests that folktales are implicit in disseminating the message.