

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

From the analysis and discussion that had been done by the writer, it can be concluded that Propp's narrative morphology function can be applied to Roro Jonggrang folktale because it has a similar structure function to the Russian classic fairy tale as suggested by Propp. Even though the thirty one functions do not entirely appear in Roro Jonggrang folktale. The tale contains a total of twelve functions with one initial situation. Those functions are villainy, struggle, receipt of a magical agent, victory, branding, unrecognized arrival, trickery, difficult task, mediation, the connective incident solution, exposure and punishment. Further, the functions does not follow the same sequence as mentioned by Propp. The deviation of the tale functions from Propp's sequence is reasonable since Propp's sequence represents comedy genre based on Russian culture, whereas Roro Jonggrang is a tale belonging to the classic drama based on Indonesian culture. The more functions are shown in the story, it shows the complexity of the culture society because these functions are a chain of events which happens in the story.

In addition, Roro Jonggrang story teaches moral values because folktale can be a medium for propagating moral ideas that was written by the author. The main moral messages in Roro Jonggrang folktale are communicated through the characters such as Prabu Boko, Roro Jonggrang, Prabu Damar Moyo and Bandung Bondowoso. Each character shows either good or bad attitude through their action.

#### 5.2 Suggestion

Based on the conclusion above the writer suggests that the readers should get more knowledge about using Propp's morphology function in other folktales because it can help the reader easier to analyze the main idea in the story, so the readers can more understand in applying morphology functions to some other folktales. On the other hand, in the future there should be more effort to analyze

other Indonesian folktales so that the functions structure in each folktale can be seen, classified and standardized internationally according to the criteria of the framework proposed by Propp therefore the Indonesian folktales can be disseminated globally.