

## CHAPTER I

### INTRODUCTION

#### 1.1 Background

A folktale considered as the ways that were used by our ancestors to transfer kindness and norms of life to young people by providing the story that has the moral values and strong characters. Danandjaja (2002, p.2) stated folktale is a part of culture of the collective range of what are traditionally in a different version in oral and accompanied with a gesture or a tool. In its development, a folktale is often considered as real a story related to the history of the past, when most of the folktales are purely imaginary stories. Every region in Indonesia has a folktale that is different from one another.

The folktales as part of literature can present positive image of Indonesia's culture. In promoting this image, the cultural stories play a vital role. They are helpful to bring about a positive image of the Indonesia's culture. *Folktales have been handed down from generation to generation enabling a person to learn how people of a certain culture thought, lived, and expressed themselves. They can tell the personality, their beliefs, fears, and hopes of the people.*

Nowadays there are only a few people who are able or willing to tell the stories verbally and also to keep them for people from many circles of ages. To conserve the literary work, many scholars write folktales so that people can enjoy the stories by reading the literary works. Many story books have been published and some of them have been uploaded in the Internet.

In the case of writing the story, Folklorist hold that folktales are basically unstable. They found their variability. This is because the folktales spread through mouth to mouth, so there are many versions of that story. However, it is not difficult to write a story because in one story usually there is a structure that forms the story either implicitly or explicitly.

Folktales usually not only contain an interesting story but also contain the language or linguistic elements that can be used as a subject of study by several experts for example in the case of reading comprehension. Reading

comprehension is the process how a learner find the information from the text. The information is organized in different text structures or schemas such as compare/ contrast, problem and solution, chronological order and narration. Narrative texts are the texts that must be learned by young learners as reading materials. Researchers have investigated the influence of story schema in understanding simple stories (Fitzgerald, 1984; Mandler & Johnson, 1977; Whaley, 1981). This research reported that story schema influences both what readers memorize in a story, and what they *expect* from a story. Fitzgerald and her colleagues suggests that story structure instruction positively affects less proficient elementary school readers in reading and writing narrative prose (Fitzgerald & Spiegel, 1983).

In addition the story can be analyzed its structure, folktale also can be an object of research to find the elements contained in a story. In order to examine those elements, one of experts has the theory about it. He is Vladimir Propp and his theory is named *Structural Naratologis*. According to Propp (1975) a story basically has a construction. The construction consists of motives that are divided into three elements, namely the perpetrators, actions, and sufferers. The next one of these elements is called *function*. According to Propp (1975) in a story usually consists of 31 functions. However, he also stated that most of stories do not always contain all the functions. Those functions, any number of functions, will form the basic framework of a story.

Muratara is one of regency in South Sumatera province which has quite a lot of folktales. The folktales have their own uniqueness in each story. Therefore, there is less of people who know about Muratara fokltales, this case makes the writer interested to analysis Muratara folktales. There are the famous stories such as Bujang Kurab, Putri Daro Putih etc. However, nowadays there are only a few people who are able or willing to tell the stories verbally and also to keep them for people from many circles of ages. Four stories were selected for this study because they are popular in the region.

Based on the afore mentioned reasons, this study tried to work on the four stories from Muratara. The current folktale study will investigate the format of the

folktales on international standards according to the criteria of the framework proposed by Propp. Like other folktales, the folktales have supernatural elements. From the explanation above, the writer would like to choose **“Story Structure and Function Analysis of Four Muratara Folktales Using Propp’s Morphology”** as her final report title.

## **1.2 Problem Formulation**

Based on the background above, there are the problem formulation of this report:

- a) What are the certain story structure of the four Muratara folktales?
- b) What are the possibilities of the application of Propp’s morphology on the four Muratara folktales?
- c) What are moral values that reflected by the characters in Muratara folktales?

## **1.3 Problem Limitation**

The scope of this final report is about narrative function based on Propp’s theory that analyzed Muratara folktales. But in this final report the writer limited the subject of research into four Muratara folktales. The writer focused on the identification of the story structure, narrative functions and moral values in four Muratara folktales.

## **1.4 Purpose**

The purpose of this research is to know the certain story structure of four Muratara folktales, to know the possibilities of the application of Propp’s morphology on the four Muratara folktales and to know the moral values that reflected by the characters in Muratara folktales.

## **1.5 Benefit**

This study found in the folktales a useful tool for showing how one group a region or ethnic group) is distinct from, but also as good as, neighboring cultures. As people tell stories, they express and explore their ideas about the world and their place in it.

The readers can know the kinds of narrative functions based on Propp’s

theory that contain in South Sumatera folktales especially in Four folktales from Muratara. The readers can know how many narrative functions that contain in South Sumatera folktales especially in Four folktales.

This study will be helpful to bring about a positive moral value taught through the story. This study will promote to the readers an idea about trust, love and responsibility of Muratara folktales.