

CHAPTER I

INTRODUCTION

1.1 Background

Folklore is oral literature born and preserved by society based on the traditions of a particular culture. People believe that folklore is a cultural heritage resulting from human interactions in the past. In other words, folklore is inherited or acquired by passing it down from generation to generation or from mouth to ear. Maryanti and Mukhidin (2017) stated that folklore is a story that existed in ancient times, developed, and discovered by a community or society, where folklore was passed down from generation to generation through word of mouth. According to Jan Harold Brunvand (in Danandjaja, 1997: 21), folklore can be classified into three large groups, namely oral folklore, partially oral folklore, and non-oral folklore. According to Danandjaya (1997:21), oral folklore is defined as folklore whose form is purely oral. Forms of this type of folklore include (a) folk languages, such as accents, nicknames, traditional ranks, and nobility titles; (b) traditional expressions, such as proverbs, proverbs and sayings; (c) traditional questions, such as puzzles; (d) folk poetry, such as rhyme, couplet, and poem; (e) folk prose stories, such as mites, legends and fairy tales; (f) singing folk songs. There are several functions of these types of folklore. According to William R. Bascom, there are four functions, namely: (a) As a projection system, namely as a means of reflecting the dreams of a collective; (b) As a means of ratifying cultural institutions and institutions; (c) as a tool for children's

education (d) as a coercive and supervisory tool so that community norms will always be obeyed by its collective members (Danandjaja, J, 1984: 18-19). Meanwhile, if we look more deeply, (2) Examples of our predecessors, (3) kinship relationships (genealogy), (4) Origin of places, (5) Cultural customs, (6) History of heirlooms (Rukmini, D, 2009: 43).

Besides, folklore is part of the culture of each region that has been passed down from generation to generation by its predecessors. There are so many known and unknown stories that there would be a lot of folk tales from each region if dug deeper. One of the stories that will explained is the Battle between the Pandai Kingdom and the Munaseli Kingdom, which originates from the Alor district, precisely from Pantar Island. The story tells the origin of the war between the two kingdoms. This folklore contains many functions and values that need to be studied further. The readers can find various moral messages that are worth imitating. This folklore also contains human values, and many lessons can be learned, such as the roles between characters and the involvement of other islands during the war. It can strengthen the opinion that literature does not only contain fantasy or is only a fictional story. Readers can find out the origins of an area, whose are the characters in it, and their respective roles just by reading and paying close attention to a story. Apart from that, this research will specifically examine the functions of the perpetrators, story schemes, and patterns. To find the functions and patterns in a story, it is necessary to first identify the actors and the spheres of actions in a story. Therefore, in analyzing this folktale, researchers will use Vladimir Propp's

Narrative Structure theory.

Vladimir Yakovlevich Propp was the first structuralist to emphasize the importance of analyzing narrative structure in fairy tales. Endraswara (2009: 112), stated that the narrative structure is a story in which the elements are interrelated. Propp put forward the theory in his book entitled *Morphology of Folktales*. In his book, Propp explains 31 actor functions that structure the course of a folk story. He got this function after researching 100 Russian folk tales. He also believes these 31 functions can be applied to folklore in general, as long as they do not go into the details of their functions of the story first. Propp based his analysis of text structure on the function of the actor or narrative action. The narrative here is a series of events that are the subject of discussion in discourse, with various relationships that link the events (Rimmon-Kenan, 1983). A function is understood as a character's action which is limited by its meaning for the sake of the action. Characters are essentially figures who have a certain behavior, for example, hero characters, or villain characters. In a narrative, Propp (in Eriyanto, 2013: 66) considers character as a function that is conceptualized through the following two aspects: (1) the actions of the character in the narrative or what actions are carried out by the character or actor; and (2) the consequences of actions in the narrative that will affect the characters of other characters in the story. Propp (2009: 25-26) states that a fairy tale usually begins with several initial situations. Although this situation is not a function, the initial situation is an important morphological element. The initial

situation is denoted by (α). The initial situation is the initial part of the story which is usually marked by an introduction of one of the characters by the author and then followed by action to form a plot. Propp also gave special symbols to the 31 functions to make it easier to create schemes.

Based on the explanation above, the author is interested in studying more deeply the functions and patterns of research entitled *An Analysis Of Vladimir Propp's Narrative Functions in Alor Folklore Story*.

1.2 Research Problem

This research tries to answer the following research problems:

1. What are the functions of structuralism according to Vladimir Propp's theory?
2. What are the sphere of action functions in the story?

1.3 Aim of Study

The research objectives taken from this research are:

1. To describe the functions contained in the story based on Propp's structuralism theory.
2. To identify the role of the characters in Propp's spheres of action.

1.4 Significance of Study

This research has several benefits for readers. The importance of this research is as follows:

1.4.1 Implication

In this research, the writer gave information to help readers and future researchers understand the function of narrative in a literary work, especially folklore. Narrative is a significant tool in the process of human learning and understanding. Humans build an understanding of the world through the narratives they read, hear, and create themselves (Jerome Brune 1984).

1.4.2 Application

The result of this research is expected to provide an overview of the narrative function contained in a story along with the pheres of action of the characters who play a role in it based on Propp's narrative structure theory. Additionally, this research intends to educate readers about the significance of narrative texts in literary works, particularly in folk tales. The research findings aim to provide valuable insights and serve as a reference for future analysts in this field.