

Morphology of Folklore with the Theme of Angels. Study of Structuralist Narratology Vladimir Lakovlevich PROPP

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Abstract

This research generally aims to determine the morphology of folk tales with the theme of angels based on the study of Structural Narratologist Vladimir Lakovlevich Propp. The problem examined in this research is to find 31 morphological functions in folk tales with the theme of angels, namely Temba Kolo, Jaka Tarub and Putri Tujuh. This research is qualitative research with descriptive methods. The data in this research are folklore books entitled Temba Kolo, Jaka Tarub and Popular Folktales from 34 Provinces. Data collection techniques use library research (documentation). Data analysis was carried out using structural analysis techniques starting with reading the entire folklore manuscript and then classifying the data according to Propp's 31 functions, analyzing the function of the story and finding the circle of action contained in the story. After conducting research on the three folk tales above, different results were found. In the folk tale entitled Temba Kolo 21 functions were found and 10 functions were not found. In the folk tale entitled Jaka Tarub 13 functions were found and 18 functions were not found. Meanwhile, in the folk tale entitled Princess Seven, 20 functions were found and 11 functions were not found.

Abstract

Penelitian ini secara umum bertujuan untuk mengetahui morfologi cerita rakyat bertema bidadari berdasarkan kajian Strukturalis Naratologi Vladimir Lakovlevich Propp. Masalah yang diteliti dalam penelitian ini ialah menemukan 31 fungsi morfologi dalam cerita rakyat bertema bidadari yaitu Temba Kolo, Jaka Tarub dan Putri Tujuh. Penelitian ini merupakan penelitian kualitatif dengan metode deskriptif. Data dalam penelitian ini adalah buku cerita rakyat yang berjudul Temba Kolo, Jaka Tarub dan Cerita Rakyat Populer 34 Provinsi. Teknik pengumpulan data menggunakan studi pustaka (dokumentasi). Analisis data dilakukan dengan teknik analisis struktural diawali dengan membaca secara keseluruhan naskah cerita rakyat kemudian mengklasifikasikan data sesuai dengan fungsi Propp yaitu 31 fungsi, menganalisis fungsi cerita dan menemukan lingkaran tindakan yang terdapat dalam cerita. Setelah dilakukan penelitian dalam tiga cerita rakyat di atas ditemukan hasil yang berbeda. Pada cerita rakyat berjudul Temba Kolo ditemukan 21 fungsi dan 10 fungsi tidak ditemukan. Dalam cerita rakyat berjudul Jaka Tarub ditemukan 13 fungsi dan 18 fungsi tidak ditemukan. Sedangkan dalam cerita rakyat yang berjudul Putri Tujuh ditemukan 20 fungsi dan 11 fungsi tidak ditemukan.

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I. INTRODUCTION

Literature is a written work that uses beautiful language and uses the freedom to be different from language in general and can even violate the rules of everyday language (Minderop 2018:73). Meanwhile, Tribana (2014:52) stated that literature is a form of spiritual experience expressed in plastic words so that it has magical power. Literature also talks about humans or stories about anything that gives humans an experience of the past, present and future. Based on this, literature has a strategic role in forming human character. So, literature has great potential in forming the mentality of the younger generation to instill moral values without being coercive.

In the Indonesian literature, literary works are divided into two large groups, namely written literature and oral literature. Written literature and oral literature are equally important in the development of Indonesian literature. Written literature is considered a symbol of a more advanced civilization, which is why written literature is also called modern literature. As for oral literature, after previously experiencing development, now some of it has been lost because some of it was not documented. In fact, oral discourse contains the cognitive system of society, sources of

identity, means of expression, religious systems, beliefs and confirmation of customs, laws, medicine and local wisdom in the community and environment.

Oral literature is works passed down by word of mouth from generation to generation. Meanwhile, according to Rafiek (2015: 54) oral literature includes folk tales, riddles, proverbs, folk songs, mythology and legends. Apart from that, there are several reasons why oral literature is considered important. In literary communication there are quite prominent differences between oral and written literature. Written literature does not find communication between the creator and the audience while oral literature is just the opposite.

One of the oral literature in Indonesian literature is folklore. Folklore is the cultural heritage of the Indonesian people. In this way, the noble values of Indonesian culture are inherent in it. Folklore is also one of Indonesian culture that must be preserved. There are many positive lessons or values that can be learned from folklore.

Folklore in Indonesia contains many well-known and widespread themes. Among these themes is the theme of angel stories. Based on the observations of experts, seven angels who were bathing and lost their wings or shawls is the most widely spread and at the same time the most beautiful story ever produced by the human mind.

Some folk tales with the theme of angels come from Bima-West Nusa Tenggara entitled Temba Kolo, Jaka Tarub which comes from Central Java and a folk tale entitled Putri Tujuh which comes from Maluku. These folktales are the object of study in this research by examining the morphological function based on Vladimir Propp's Narrative Structural theory in the three fairy-themed folktales above.

Vladimir Propp's Narrative Structural Theory places greater emphasis on narrative structure, especially folk tales. According to Propp in Ratna (2021: 132) all the folktales investigated have the same structure. In a narrative structure, the most important thing is not the characters but the actions of the characters, which are then referred to as functions. In his book entitled Morphology of Folktales, Propp reveals 31 functions of actors that structure the course of a folktale. These 31 functions were obtained after researching 100 Russian folk tales. Propp also thinks that these 31 functions can apply to folklore in general.

Of course, this must be proven first, especially for folk tales originating from outside Russia. Will the 31 functions of actors contained in folklore be fully accommodated or only partially? Therefore, researchers are interested in studying the morphology of folklore, structuralist narratologist Vladimir Propp's study of folklore with the theme of angels. Vladimir Propp was the first structuralist to talk about narrative structure. The object of Propp's research was the folk tale of one hundred Russian fairy tales which was performed in 1928 but was only widely discussed in 1958. Propp concluded that all the stories investigated had the same structure.

The thirty-one functions proposed by Propp (1968:25) are as follows:

1. *Absenteeism*'absence/absence (Leaving Home)'disimBolright with β , namely one of the family members who leaves the house.
2. *Interdiction*The 'prohibition' is symbolized by γ , namely the prohibition imposed on the hero and his family.
3. *Violation*'violation' is symbolized by δ , namely the hero breaks the prohibition.
4. *Reconnaissance*'reconnaissance or spying' is symbolized by ϵ , namely the villain/hero carries out reconnaissance to obtain information.
5. *Delivery*'delivery (information)' is symbolized by δ , namely the criminal who obtains information from his potential victim.
6. *Fraud*'deception' (deception)' is symbolized by ϵ , namely the villain/hero deceives his victim with the aim of possessing himself and his possessions.
7. *Complications*'involvement' is symbolized by ζ , namely the victim is deceived and unknowingly helps his enemy.
8. *Villainy*'crime' is symbolized by A, namely a criminal who causes trouble or injures a member of family 8a. Lack 'lack of (need)' is symbolized by a, namely someone in the family lacks or loses something or wants to have something.

9. *Mediation*, the connective incident 'intermediary, liaison' is symbolized by B, namely misfortune or lack of making the hero known, the hero is asked or ordered, permitted to go or become a messenger.
10. *Beginning counteraction* "start of response" is symbolized by C, namely the hero agrees to take counteraction.
11. *Departure* 'departure' is symbolized by ↑ The hero leaves home.
12. *The first function of the donor* The 'donor's first function' is symbolized by D, namely the hero is tested, questioned, attacked, etc. which opens the way to obtain a magical tool that functions as his helper.
13. *The hero's reaction* 'hero reaction' symbolized by E is a hero who reacts to the actions taken by the giver/donor.
14. *Provision of receipt of a magical agent* 'receiving magical elements or magic tools' is symbolized by F, namely the hero receives a magic tool
15. *Spatial translocation* 'The movement of space (place) between two locations or clues is symbolized by G, namely the hero is moved and taken to the location of the object he is looking for.
16. *Struggle* 'fight, fight' symbolized with H being the hero and villain involved in a direct fight.
17. *Marking* 'marking' is symbolized by J, namely the hero is given a name
18. *Victory* 'victory' is symbolized by I, namely the villain is defeated.
19. *The initial misfortune or lack is liquated* 'needs met' is symbolized by K, that is, initial deficiencies or misfortunes can be overcome.
20. *Return* 'homecoming' symbolized by ↓ The hero goes home or returns.
21. *Pursuit* 'pursuit, investigation' is symbolized by Pr, namely the hero is being chased
22. *Rescue* 'rescue' is symbolized by Rs, namely the hero is saved.
23. *Unrecognized arrival* 'arriving unknown' is symbolized by O, namely an unknown hero arriving home, in his country/in someone else's country.
24. *Unfounded claims* 'baseless demands' are symbolized by L, namely the false hero makes unfounded demands.
25. *The difficult task* 'difficult task' is symbolized by M, namely the hero is entrusted with a difficult task.
26. *Solutions* 'completion' symbolized by N, namely the task is completed.
27. *Recognition* 'recognized' is symbolized by Q, namely the hero is recognized/recognized
28. *Exposure* 'revelation (veil)' is symbolized by Ex, namely the false hero or villain is revealed.
29. *Transfiguration* 'incarnation' symbolized by T, namely the hero is transformed into a new face.
30. *Punishment* 'punishment (for criminals)' is symbolized by U, namely the criminal is punished
31. *Weddings* 'marriage (and ascending the throne)' is symbolized by W, namely the hero marries and ascends the throne.

If you pay attention based on the functions above, one function develops towards another function and supports each other so that it will form an aesthetic pattern. Each function can become a structure for the story and become a link with other functions. The thing to remember is that not all of the 31 functions proposed by Propp will appear in a story. The story may only contain some parts of the existing functions. In morphological studies, researchers do not need to prove or discover the 31 functions proposed by Propp, it is possible that in the structure of folk tales only a few functions will be found.

There are several studies that are relevant to this research. Damayanti et al (2022) studied *Morphology of Wadu Ntanda Rahi's Story Vladimir Propp's Analysis Model*, Aziz (2020) examines the distribution between dramatic personas through the action environment in Vladimir Propp's Doyan Neda perspective, Hilman et al (2020) studied the Form of Culture in the Suna Ro Ndosso Tradition: Ethnolinguistic Study. Lestari (2015) examines the Morphology of the Arso Watuwe Folklore: A Narratological Analysis of Vladimir Propp, Trisari (2021) examines the

Narrative Structure of Vladimir Propp (Conceptual Review), Lantowa and Dunggio (2021) examines the Morphology of the Gorontalo Folklore of the Panipi War: A Narratological Study of Vladimir Propp, Fajria, R. (2014) *Gonggang Ri Sadoqkoq: Morphology of Vladimir Propp's Folk Tales*. As for Aini et al(2021) who studied *Construction of Women in Sasak Language Songs: Norman Fairclough's Critical Discourse Analysis Study* and Nurmalayani et al (2021) who studied *Facts about Humanity in the Novel About You by Tere Liye which reflects the history of the PKI from the aspect of Lucien Goldmann's Genetic Structuralism*. These studies are clearly less relevant to this research.

2. RESEARCH METHODS

This research uses qualitative research which is descriptive analytical in nature. The approach in this research is Vladimir Propp's narrative structural approach. In qualitative research, it is possible to use various methods for research in natural settings so that research objectives can be achieved. Qualitative research can be carried out using several models such as; case studies, biographies, phenomenology, text analysis, ethnography and so on. In other words, qualitative research is a type of research with a post-positivism paradigm aimed at interpreting the object being studied using various methods and carried out in a natural setting.

Furthermore, it is stated that one of the phenomena that can be the object of qualitative research is communication or language events because these events involve speech, the semantic meaning of speech, the person who speaks the speech act and the setting of the speech. This is in line with the object of this research in the form of folk tales with the theme of angels sourced from story books using text analysis. In these texts, of course, you can find a variety of stories. Mahsun (2005:207) provides clear boundaries between methods and techniques. Method is the way that must be implemented while technique is how to carry out the method. In line with this, Ratna (2021: 46) stated that qualitative methods as a whole utilize interpretive methods by presenting them in the form of descriptions in the form of words or verbal expressions of people's behavior that can be observed, notes related to meaning, value and understanding. . Meanwhile, Suryabrata (2002:18) stated that descriptive research is to make systematic, factual, accurate sensing regarding the facts and characteristics of a particular population or area.

Based on the definition above, it can be concluded that qualitative research is research that is explained descriptively in the form of words or sentences obtained from social interactions or concepts that are being studied empirically and then analyzed in depth with more emphasis on aspects of process and meaning to produce a conclusion. .

Apart from that, research in the form of fairy-themed folk tales entitled *Temba Kolo*, *Jaka Tarub* and *Putri Tujuh* is included in the type of document analysis research. The documents analyzed are books/texts of folklore documents. Document analysis research is research carried out systematically on notes or documents as a data source. The characteristics of this research are that the research is documented in the form of recorded images and so on, the research subjects are goods, books, magazines and others, as well as documents as the main data source (Riyanto, 2001: 26).

The data in this research is in the form of folklore texts with the theme of angels. In particular, the morphology of angel folklore consists of folklore morphemes, namely the function of the actor and the distribution of the actor's function into the character's actions based on Vladimir Propp's 31 functions. The data source in this research is a folk tale entitled *Temba Kolo* by Alan Malingi, illustrator of Gilang Permadi. This 98 page book was published by El-Sufi Publishing. *Jaka Tarub Folklore* and a folktale entitled *Putri Tujuh*. The method used in collecting data was library research in the form of a folklore manuscript/text book with the theme of angels entitled *Temba Kolo* from Bima NTB, *Jaka Tarub* from Central Java and *Putri Tujuh* from Maluku.

3. RESEARCH RESULTS AND DISCUSSION

3.1 Research Results

Data from analysis of fairy-themed folk tales entitled Temba Kolo, Jaka Tarub and Putri Tujuh using Vladimir Proop's 31 Functions theory. In the folk tale entitled Temba Kolo, 21 functions were found and 10 functions were not found. The morphological functions found are the function of leaving the house, the function of prohibition, the function of violation, the function of spying, the function of conveying information, the function of fraud, the function of crime and deficiency, the function of mediation, the function of leaving (departure), the first function of helping donors), the function of reaction. Hero, Magical Element Reception Function, Recognition(Marking) Function, Victory Function, First Failure Function, Return Function, Arrival Function, Difficult Task Function, Completion Function, Unrecognized Hero Function, and Marriage Function. The functions that were not found were the Engagement Function, the Counter Action Function, the Change of Place Function, the Fighting Function, the Search (Investigation) Function, the Rescue Function, the Unfounded Claims Function, the Revealing Function, the Incarnation Function, and the Punishment Function.

Data from analysis of the Jaka Tarub folklore using Vladimir Proop's 31 theoretical functions. In the folk tale entitled Jaka Tarub, 13 functions were found and 18 functions were not found. The functions found are the Function of Leaving the House, the Prohibition Function, the Violation Function, the Spying Function, the Information Conveying Function, the Fraud Function, the Crime and Deficiency Function), the Departure Function, the Hero's Reaction Function, the Receive Function of Magical Elements, the Failure Function First, the Homecoming Function, and the Wedding Function. The functions that were not found were the Engagement Function, Mediation Function, Counter Action Function, First Assistance (Donor) Function, Space Transfer Function, Fighting Function, Recognition (Marking) Function, Victory Function, Search (Investigation) Function, Rescue Function, Arrival Function , the Function of Non-Basic Demands, the Function of Difficult Tasks, the Function of Completion, the Function of Recognized Heroes, the Function of Removing the Veil, the Function of Incarnation and the Function of Punishment.

Results of analysis of the folk tale entitled Princess Seven using 31 functions of Vladimir Proop. In the folklore Princess Seven, 20 functions were found and 11 functions were not found. The functions found are the Function of Leaving Home (Absence), the Prohibition Function, the Spying Function, the Information Conveying function, the Fraud function, the Crime and Deficiency function, the Mediation Function, the Counter Action Function, the Departure Function (Departure), the First Function of Assistance (Donor) , Hero Reaction Function, Magical Element Acceptance Function, Space Transfer Function, Victory Function, First Failure Function, Return Function, Arrival Function, Difficult Task Function, Completion Function, and Marriage Function. The 11 functions that were not found were the Engagement Function, the Counter Action Function, the Fighting Function, the Recognition (Marking) Function, the Search (Investigation) Function, the Rescue Function, the Unfounded Demands Function, the Recognized Hero Function, the Revealing Function, the Appearance Change Function (Incarnation).), and Punishment Function. This can be seen in the following table:

Table 3.1

No	Function	Temba Kolo	Jaka Tarub	Princess Seven
1	Leaving Home (Absence)	√	√	√
2	Prohibition	√	√	√
3	Violation	√	√	√
4	Spying	√	√	√
5	Delivery of Information	√	√	√
6	Fraud	√	√	√
7	Involvement	-	-	-
8	Crime	√	√	√

	a. Lack	√	√	√
9	Mediation	√	-	√
10	Counter Action	-	-	-
11	Departure/Departure	√	√	√
12	First Aid (Donor)	√	-	√
13	Hero Reaction	√	√	√
14	Reception of Magical Elements	√	√	√
15	Space Shift	-	-	√
16	Fight	-	-	-
17	Introduction/ Recognized	√	-	-
18	Victory	√	-	√
19	First Failure (Misfortune)	√	√	√
20	Homecoming	√	√	√
21	Search/Investigation	-	-	-
22	Rescue	-	-	-
23	Arrival	√	-	√
24	Baseless Claims	-	-	-
25	Difficult Task	√	-	√
26	Completion	√	-	√
27	Recognized/Tagging	√	-	-
28	Removal of the Veil	-	-	-
29	Incarnation	-	-	-
30	Condemnation	-	-	-
31	Wedding	√	√	√

Information:

√: Yes

-: There isn't any

3.2. Discussion

3.2.1 Function of Leaving Home

The function of being absent or leaving home is an action taken by someone to leave one place for another with a specific purpose. The function of leaving the house is identical to the character. The character in the function of leaving the house can mean a hero or a hero's family. A house is a place to live or a place to settle. If the character is a king/prince or palace resident, the palace can replace the house. In the three folk tales above, data on leaving the house is found. The following is an example of the function of leaving the house in a folk tale entitled Temba Kolo:

"One day Indra Zamrut wanted to go hunting to a place not too far from the palace. He came out with his bow and arrows without the knowledge of the guards and royal officials." (Temba Kolo: 4).

3.2.2 Prohibition Function

A prohibition is something that must not be done, if it is done it will have a bad impact. In a story, prohibitions are closely related to the characters. In this case, the character in question is usually the hero or the hero's family. So, the ban function means the hero who is most likely to be banned. In the three folk tales above, each of them has a prohibitive function. The following is data on the function of the prohibition in the folk tale entitled Temba Kolo:

"Don't be afraid sire. I will order all the ants to finish the honey." The Ant King came over to Indra Zamrut. (Temba Kolo: 86)

3.2.3 Violation Function

Violation of a prohibition is a prohibition that is violated by a character. In this case, the characters can include heroes or other figures. This character violated the prohibition that had been placed on him. The function of violation, in this case violation of prohibitions, is found in the three folk tales, namely Temba Kolo, Jaka Tarub and Putri Tujuh.

"Then we return to the palace. Tell the others to stop hunting the deer." Indera Zamrut and his guards decided to return to the palace." (Temba Kolo: 29-36).

In this section, the hero is prohibited from returning to the palace if he does not bring home a deer that does not have a heart. However, this was violated by the hero, in this case Indra Zamrut.

3.2.4 Spy Function

Spying is the act of someone observing another person's movements secretly. In a story, spying is an event carried out by a character. Characters can find out, peek, look for information and so on. In the three folk tales above, all three are found to have a spying function. This spying function always occurs when the hero peeks at the angel who is bathing. Examples of data related to the Spy function are as follows:

"The beautiful angels were playing in the water. Laweri Hulan secretly took one of their wings. When the sun set, one by one the angels flew away. Only one angel was confused about looking for her wings." (Princess Seven: 283).

3.2.5 Information Delivery Function

The function of conveying information is contained in three folk tales, namely Temba Kolo, Jaka Tarub and Putri Tujuh. The function of conveying this information is that some information is conveyed and must be known. An example of a quote is:

"Whoever can find my wings, if he is a man, he will be my husband." (Princess Seven: 283).

3.2.6 Fraud Function

The function of deception is found in three folk tales with the theme of angels. This deceptive function is usually found when the hero character secretly takes the shawl or wings of an angel so that the angel has difficulty returning to Heaven. The following is a quote from the folk tale entitled Princess Seven:

"The beautiful angels were playing in the water. Laweri Hulan secretly took one of their wings. When the sun set, one by one the angels flew away. "Just one angel who was confused about looking for her wings" (Princess Seven: 283)

3.2.7 Engagement Function

The involvement function is not found in the three folk tales with the theme of angels. The involvement function is related to the hero character helping his enemy.

3.2.8 Functions of Crime

The function of evil is found in the three folk tales with the theme of angels. Data relating to the function of this crime was found when the hero secretly took the angel's shawl or wings apart from of course some other data. The following excerpt is data related to the function of crime:

"Jaka Tarub was fascinated by the beauty of the angels. "Not far from where the angels were bathing, Jaka Tarub saw a collection of scarves, then without thinking, he took one of the shawls that was lying around and hid it." (Jaka Tarub: 6)

3.2.8 Shortcoming Function

The function of deficiency is found in these three fairy-themed folk tales. The function of lack is identical to the hero losing something valuable, whether in the form of an object or someone he loves. The return of the angel of wealth is an example of the function of lack in the story of the angel.

"Where should I look? Should he bury all the sweet memories with his wife? Every time the wife's face is always in my mind." (Temba Kolo: 56).

3.2.9 Mediation Function

The mediation function is found in the folk tale entitled Temba Kolo and Putri Tujuh. As for the folk tale entitled Jaka Tarub, it was not found. The function of mediation regarding characters who experience loss is actually to become an intermediary to get to know other characters. Data related to this is contained in the following quote:

"In order to get her shawl back, Puteri Indah obeyed Indra Zamrut's wishes. Meanwhile the whole palace was amazed and surprised to see the figure accompanying Indra Zamrut." (Temba Kolo:17)

3.2.10 Counter Action Function

The function of retaliation is not found in the fairy-themed folk tales entitled Temba Kolo, Jaka Tarub and Putri Tujuh. The function of retaliation is related to a character deciding to take retaliation or attack against a crime previously committed by another character.

3.2.11 Travel/Departure Function

The function of departure or departure is found in the three folk tales with the theme of angels. Data related to this is always found when the hero character goes or leaves the house to hunt or fish (related to work). Here's a quote related to the above function: "One day Jaka Tarub went hunting in the forest. However, after walking through the forest for quite a long time, not a single game animal was seen. Because he was tired, he took a break." (Jaka Tarub: 2)

3.2.12 First Function of Assistance (Donor)

The function of counter action is only found in folk tales with the theme of angels entitled Temba Kolo and Putri Tujuh. As for the folk tale entitled Jaka Tarub, it is not found. The first function of assistance or donor concerns the hero character receiving assistance from other parties.). Here's a quote related to the above function:

"Before the Iyaba bird came. A fly approached Laweri Hulan. "You'll definitely be confused. Don't worry that I will land on your wife's head." Then the fly went away. Laweri Hulan didn't understand what the fly meant. However, as soon as he left for Kayangan he found out that the King of Kayangan was testing Laweri Hulan. "King Kayangan told Laweri Hulan to choose Princess Bungso among her six siblings" (Putri Tujuh: 284).

3.2.13 Hero Reaction Function

The hero's reaction function is found in three fairy-themed folk tales, namely Jaka Tarub, Temba Kolo, and Putri Tujuh. The hero's reaction is related to the hero's attitude towards other characters who help him or characters who do not help him. Heroes always provide assistance to anyone.). Here's a quote related to the above function:

"Laweri Hulan didn't understand the meaning of flies. However, as soon as he left for Kayangan, he knew that the King of Kayangan was testing Laweri Hulan. "The king told Laweri Hulan to choose Princess Bungso among his six siblings." (Princess Seven:284).

3.2.14 Function of Receiving Magical Elements

The function of receiving magical elements is found in these three folk tales. Acceptance of magical elements in this case relates to extraordinary events that are not visible to the naked eye but the consequences can be felt). Here's a quote related to the above function:

"He began to gather strength and power towards a kingdom that was very foreign to him. For some time, he left the palace for the sake of someone he really loved, whatever he would do to make his dream come true. Manggila is Indera Zamrut's lifelong friend and vehicle to the Kingdom of Kayangan. Indra Zamrut and Manggila arrived safely in the Kingdom of Kayangan." (Temba Kolo: 55).

3.2.15 Space Shift Function

The function of moving space is only found in the folk tale entitled Princess Seven. As for the folk tales entitled Jaka Tarub and Temba Kolo, they are not found. Spatial displacement is explicitly found in all three stories, but the meaning of spatial displacement in Propp's function is related to the way the characters carry out spatial displacement). Here's a quote related to the above function:

"One day, Princess Bungso's magical voice was heard. "My husband, don't be sad, I can't bear to see you like that. I'll send an Iyaba bird to pick you up. Go to Heaven to meet me" (Princess Seven: 284)

3.2.16 Combat Function

The function of fighting in the three folk tales with the theme of angels, namely Temba Kolo, Jaka Tarub, and Putri Tujuh, is not found. Heroes don't fight, they just conquer or pass the tests given.

3.2.17 Recognition/Recognized Function

The introductory function is only found in the folk tale entitled Temba Kolo. As for the folk tale entitled Jaka Tarub and Putri Tujuh, this cannot be found. This introduction function explains that the hero introduces himself so that other characters recognize him.

3.2.18 Winning Function

The function of victory is only found in two folk tales with the theme of angels, namely the folk tale entitled Temba kolo and Putri Tujuh. As for the folklore entitled Jaka Tarub, it is not found. The function of victory is related to whether or not the hero succeeds in conquering the challenge. In the three folk tales with the theme of angels, only the folk tale entitled Jaka Tarub does not go through challenges so that the function of victory is not attached to it. This can be seen in the following quote:

"Indra Zamrut succeeded in the three stages of the test from the Kayangan Kingdom" (Temba Kolo: 92).

3.2.19 First Failure Function (Misfortune)

The function of failure is found in the three folk tales with the theme of angels. The failure function is related to the character's failure to carry out the tasks assigned to him. "The search has begun to stop. Indra Zamrut was sure that his wife had returned to Kayangan. "Something he had been worried about has now become a reality, Puteri Indah is returning to her natural state" (Temba Kolo: 48).

3.2.20 Return Function

The function of returning home in the three fairy tales is Temba Kolo, Jaka Tarub, and Putri Tujuh. This return is related to the character returning home. In these three folk tales, the function of homecoming is found when the hero brings the angel back to Earth after a long journey.

"You are great. "Now that you have passed the test that I gave you, in return I will allow you to take my daughter back to the Earth Kingdom" (Temba Kolo: 92).

3.2.21 Search/Inquiry Function

The search function was not found in the three fairy-themed folk tales. In both folk tales entitled Temba kolo, Jaka Tarub and Putri Tujuh, no one is looking for a hero to harm.

3.2.22 Rescue Function

The rescue function is closely related to the search function. After searching for a hero, someone saves him. However, in the three folk tales, namely Temba Kolo, Jaka Tarub and Putri Tujuh, the rescue function is not found as well as the search function. So, there is no data that reveals that the heroes in the three folk tales above were saved during the search.

3.2.23 Arrival Function

The function of arrival is only found in two folk tales, namely Temba Kolo and Putri Tujuh. As for the folklore entitled Jaka Tarub, it is not found. The function of arrival is

related to the hero arriving in another country. Meanwhile, of the three folktales, only the folktale entitled Jaka Tarub did not follow his wife to Kayangan.

“Laweri Hulan didn't understand the meaning of flies. However, as soon as he left for Kayangan, he knew that the King of Kayangan was testing Laweri Hulan. The king told Laweri Hulan to choose Princess Bungso among his six siblings. (Princess Seven:284).

3.2.24 Function of Non-Basic Claims

The function of non-basic demands is not found in the three fairy-themed folk tales, namely Temba Kolo, Jaka Tarub, and Putri Tujuh. The function of baseless claims concerns hero figures who are slandered by other figures or false heroes.

3.2.25 Difficult Task Function

The function of difficult tasks is only found in two folk tales, namely Temba Kolo and Putri Tujuh. As for the folklore entitled Jaka Tarub, it is not found. The difficult task function relates to the hero character being given a difficult task. Meanwhile, of the three folktales, only the folktale entitled Jaka Tarub does not receive difficult tasks.

“Princess Bungso and her six siblings are very similar. Laweri Hulan was like seeing twin daughters. Luckily the fly kept its promise. He landed on Putri Bungso's head. That's when Laweri Hulan called his wife.” (Princess Seven:284).

3.2.26 Completion Function

The Completion Function is only found in two folktales, namely Temba Kolo and Putri Tujuh. As for the folklore entitled Jaka Tarub, it is not found. The completion function concerns the hero character who is given a difficult task and is able to complete it. Meanwhile, of the three folktales, only the folktale entitled Jaka Tarub does not receive difficult tasks, let alone complete them.

“Laweri Hulan didn't understand the meaning of flies. However, as soon as he left for Kayangan, he found out that the King of Kayangan was testing Laweri Hulan. The king told Laweri Hulan to choose Princess Bungso among his six siblings. Putri Bungso and her six siblings are very similar. Laweri Hulan was like seeing twin daughters. Luckily the fly kept its promise. He landed on Putri Bungso's head. That's when Laweri Hulan called his wife.” (Princess Seven: 284).

3.2.27 Function Recognized/Marking

The introductory function is only found in the folk tale entitled Temba Kolo. There is no folk tale entitled Jaka Tarub and Putri Tujuh. This recognition function is characterized by the presence of signs or symbols attached to the hero character that enable other characters to recognize him.

"When the last pot of water was poured on her head, suddenly a ring fell right in front of Puteri Indah. He was shocked and surprised. His face was pale. His heart was pounding. Because he knew the ring completely. Without the knowledge of the ladies-in-waiting and her brothers, she held the ring tightly." (Temba Kolo: 63).

3.2.28 Unveiling Function

The function of removing the veil is not found in the three folk tales with the theme of angels, namely Temba Kolo, Jaka Tarub and Putri Tujuh. The function of uncovering the veil concerns a character who is banished to a certain place or ostracized for a crime he has committed that is known to other characters.

3.2.29 Function of Incarnation

The function of incarnation is not found in the three folk tales with the theme of angels, namely Temba Kolo, Jaka Tarub and Putri Tujuh. The function of incarnation concerns a character who changes physically, either from a human to an animal or changes to become more manly for certain reasons.

3.2.30 Function of Punishment

The function of punishment is not found in the three fairy-themed folk tales, namely Temba Kolo, Jaka Tarub and Putri Tujuh. The function of punishment is identical to the consequences of the offense committed which is then punished.

3.2.31 Wedding Functions

The function of marriage in three folktales with the theme of angels, namely Temba Kolo, Jaka Tarub and Putri Tujuh, was found. The hero in these three folk tales finally marries an angel.

"Day by day, the relationship between Nawang Wulan and Jaka Tarub is getting closer. Finally Jaka Tarub proposed to Nawang Wulan. Their lives are complete, they never feel like they lack anything." (Jaka Tarub: 14).

4. CONCLUSION

Based on the discussion above, folk tales with the theme of angels consisting of Temba Kolo, Jaka Tarub and Putri Tujuh using Vladimir Propp's 31 Functions theory can be concluded as follows:

1. Not all of Vladimir Propp's thirty-one functions are found in the three angel-themed stories (Tema Kolo, Jaka Tarub, and Putri Tujuh).
2. Vladimir Propp's morphological functions are applied in varying amounts in each story. The Folklore entitled Temba Kolo can fulfill 21 functions out of the 31 functions proposed by Propp and 10 functions were not found. Meanwhile, in the folk tale entitled Jaka Tarub, only 13 functions were applied and 18 functions were not found. As for the folk tale entitled Princess Seven, 20 were found and 11 functions were not found.
3. There are significant differences between the folk tales of Temba Kolo and Putri Tujuh compared to the folk tale entitled Jaka Tarub.
4. The difference in the number of Propp morphological functions in the three folk tales is due to the folk tale of Jaka Tarub and Putri Tujuh following his wife (an angel) to the land of Kayangan and picking her up to live on Earth while the folk tale entitled Jaka Tarub does not make such an effort.

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