

Morphology of the People's Story of the Langkeban Silangkapuri Island (Vladimir Propp Naratology Study)

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Abstract - The story of Langkeban Silangkapuri is in Indonesia precisely in Lampung Province. Tells four clans that compete to conquer an island without occupants. The study was conducted with a qualitative approach. The data used in the form of oral literature, then the technique of collecting data by observation, interviews, document analysis. The research method uses the flow method that is data reduction, data presentation, and concluding. The purpose of this research is to study folklore in Lampung using Vladimir Propp's morphological theory. The steps used determine the function of the actor's actions, distribute the function of the actor into the auction environment, and create a story scheme. The results showed that there were 20 actors' action functions that were distributed into 6 action environments and formed two-story patterns.

Keywords : folklore, naratology, Vladimir Propp

I. INTRODUCTION

Indonesia is an island nation that is rich in culture. One culture that is owned is literary work. Every region in Indonesia has its literary works, such as folklore, which enter into oral literature. Folklore (folklore) is defined by Endraswara as part of traditional culture that is carried down through generations with different versions, namely oral, movement or with other tools [1].

Culture is a tradition of ancestors passed down from generation to generation. Existing culture is preserved to survive and become a pride for the country if it is known by other countries. Therefore it is necessary to have research and preservation so that the culture does not disappear for example folklore. Folklore has diverse motives that need to be stored and maintained as shared assets, although the documentation process requires a lot of time, material, and mind [2].

There is oral literature in the form of regional literature such as in Indonesia precisely in which Lampung has regional literature in the form of folklore Langkeban Silangkapuri. It is a story that is believed by the people of Lampung as the origin of the story of the formation of an island in the middle of a vast ocean. Langkeban Silangkapuri Island is still inhabited by many people, not only Lampung but also inhabited by many tribes such as Javanese. Because Lampung is not only inhabited by Lampung tribes but many tribes of migrants who live together with such as the Javanese, Padang, Chinese, Sundanese, and others.

Lampung people live side by side, please help, even if they are not from the same ethnic group. The native Lampung inhabitants have two customs in one tribe namely the Pepadun and Saibatin customs, having the motto "Sai Bumi Ruwa Jurai" meaning two different groups of people on one earth.

Folklore is not only a culture of the community, but folklore has educational values and moral messages that can be taken as learning material for students. Opinion [3] states to instill education in children can be through folklore because it is unwittingly very effective use. Oral literature is not only an entertainment or performance art but has an educational function that contains positive teachings [4].

Oral literature is anonymous, so oral literature can change like adding stories or reducing stories. Nevertheless, each story structure has similarities such as characters, plot, and pattern to arrange the storyline. The overall structure or pattern is contained in narrative discourse. The study of narrative discourse is considered to involve language, literature, and culture concerning humanitarian objects [5].

II. LITERATURE REVIEW

The theory used in this study to study the folklore of Langkeban Silangkapuri is a theory from Vladimir Propp which includes the structure of the actor's action function, the function in the action environment, and the scheme. Vladimir Yakovlevich Propp was born April 17, 1895, in St. Petersburg, Germany and died August 22, 1970, was a fairy tale researcher from Russia. Propp conducted his research on a hundred Russian fables which then the stories in the tales were cut into several pieces and found that each story had a character function that was recorded in a book called *Morphology of the Folktale*[6].

Propp also thinks that a story has a construction. Construction consisting of motives has three elements, namely the perpetrators, deeds, and sufferers [7]. The three elements are then grouped into two, namely the fixed element (deed) and the changed element (perpetrator and sufferer). In this relationship what is important is a fixed element (action) that is the function itself [8]. [9] Propp offers what can be described as a syntagmatic narrative analysis; a syntagm is a chain, and Propp's analysis focuses on how a narrative develops over time when one narrative follows another.

Namely, Propp helps us understand what happens in a story, how plots are arranged and the role of various characters.

The adherents of Russian formalism Vladimir Propp had made a promising start with *Morphology of the Folk Tale (1928)* who boldly reduced all folklore to 7 'spheres of action' and 31 fixed elements or 'functions' [10]. In each narration, there are at least 31 functions and symbols according to Vladimir Propp [11]. These functions can be presented in table 1 as follows:

Table 1 Function of Actors and Symbols

No	Function	Symbol	Function Description
	Initial Situation	α	Introduction to stories character
1	Attendance	β	One number is not at home
2	Prohibition	γ	Prohibited against the hero
3	violation	δ	Prohibited violated
4	Reconnaissance	ε	Criminals lurk hero or hero member
5	Shipping information	ζ	Criminals get information about the victims
6	Trickery	η	Criminals try to deceive victims
7	Involvement	θ	Victims are fooled by criminals
8	Crime	A	Criminals commit crimes against the family of heroes
	Deficiency	a	One of the members wants something
9	Mediation	B	The misfortune happened, the hero was sent to solve the problem
10	Revenge	C	The hero decides to retaliate
11	Departure	↑	The hero left the house
12	The first function of the donor	D	Heroes are tested, receive help from smart people
13	The reaction of the hero	E	The hero reacts to his helper
14	Receipt of recipes from psychics (magical)	F	Heroes get strength from magic people
15	Switch places	G	The hero leads to the search object
16	fighting	H	Heroes and villains fight directly
17	Tagging	J	Heroes are recognized for their heroism
18	Victory	I	Defeated villain
19	Fulfilled a need	K	The problem can be solved
20	Back	↓	The hero returns home
21	Pursuit	Pr	Criminals demand revenge for their defeat
22	Help	Rs	Heroes get help
23	Come unrecognized	O	The hero cannot be
24	Can't claim	L	A false hero appears claiming to defeat the villain

25	Difficult task	M	Heavy duty given to the hero
26	Completed task	N	A difficult task can be accomplished by a hero
27	Introduction	Q	A recognized hero
28	Disclosure	Ex	Criminal identity revealed
29	Incarnation	T	The hero comes with a new face
30	Punishment	U	Criminals get punishment
31	Pwedding	W	Married hero

According to Propp, each story has as many as 31 actors 'functions, but not all of the actors' functions are in the story. Of the 31 functions can be distributed into 7 action environments [11]. The environmental functions of action include (1) the villain: fighting against the hero, (2) the benefactor: helping the hero with power or magic objects, (3) the helper, the helper helping the hero to complete his task, (4) daughter and father, married daughter with heroes and fathers giving hero duties, (5) the sender, giving heavy tasks to heroes usually the king, (6) heroes, heroes defeating enemies (7) false heroes, at the beginning of the story claiming to be a hero but at the end, the story turns out to be a villain.

III. RESEARCH METHODS

This study was included in a descriptive qualitative study. The study was conducted at Paku Beach, Kelumbayan Village, Tanggamus Regency, Lampung Province. Data sources for this research are informants who can provide accurate information, places and physical objects, documents that can support information. Because the data to be used for this research is in the form of oral literature, the data collection technique uses direct observation, interviews, and document analysis techniques.

Data analysis techniques used using the flow method by Miles and Huberman [12], namely (1) data reduction, (2) data presentation, and finally (2) concluding. Data reduction is done by classifying data then presenting data by transcribing data into written form so that it is easy to analyze and finally drawing conclusions.

The steps in the morphological analysis are (1) determining the function of the perpetrators in the Batu Naga story and then given the symbol according to those made by Vladimir Propp, (2) distributing the functions that exist into the auction environment, (3) making a scheme based on the functions perpetrator's actions.

IV. RESULTS AND DISCUSSION

A. Synopsis of Langkaben Silangkapuri

Story In ancient times the island was called Langkebaan Silangkapuri, meaning a beautiful island where angels bathe that descended from the sky. In the beginning, people were not interested in living on the island because it was so far

away in the sea. People are more interested in living on the coast of Tanjung Cina and Tanjung Tikus until the development of the Islamic empire in Banten. At that time many people from the Limau, Kelumbayan, Pertiwi and Putih areas went to study in Banten, and by the community, they were called Kajenongmid Banten.

There is competition between the standards of Limes, Kelumbayan, Pertiwi, and Putih. These standards were used by the Dutch government as clans. At that time Indonesia was being colonized by the Dutch before the Dutch recognized Indonesia's independence. Competition occurs in many ways such as strong competition, competition against animals, and others.

There was an occult match between the four clans, and the following matters were decided: (1) each standard represents one of the smartest people, (2) the target of the match is the Langkeban Silangkapuri island, (3) people may not sail using a boat, (4) sailing must morning to challenge the wind, (5) anyone who can reach the island and return safely then the messenger of the hostage is entitled to have Langkeban Silangkapuri island.

Each standard of choosing one person to do the task, some are rising on bamboo, rising on wood, climbing a coconut tree. They are fighting against the wind and big waves in the Semaka Bay facing the Indonesian sea.

The three representatives of standardization began to sail, but the messenger from White standardization namely Minak Senawow was still relaxed at home. After the three rivals had reached the sea then he left with coken (white cloth) and then approached his sister named Sitapak Jubang and said if he had not returned for a long time, his sister would soon follow. It was immediately placed coken above sea level, half occupied and the other half made sail.

God answered his prayer, the wind that had been blowing so hard turned slowly. In an instant, the Coken Minak Senawow boat sped away towards the Langkeban Silangkapuri island ahead of its three rivals. Minak Senawow arrived at Langkeban Silangkapuri, exploring the island. First, at Sawangbalak's place, there were many coconuts that he planted as a sign that he had arrived at Langkeban Silangkapuri Island. Secondly at Karang Kelapa beach because the coral reefs are as big as coconuts. Third, in Karang fruit, because the coral in the area is as big as areca nut.

After taking a long walk, Minak Senawow rested under a tree. Suddenly a large taboo came to Minak Senawow, angry at him because Minak Senawow had dared to come to the island where the taboo was living. At that time Sitapak Jubang felt that his brother was having a hard time. Si Tapak Jubang came to help Minak Senawow against taboo animals. There was a battle between Minak Senawow and Sitapak Jubang against Tabuan animals. There was a terrible battle. The battle was won by Minak Senawow and Sitapak Jubang. All taboo

animals are subject to these two warriors.

It was dark, the three new envoys arrived at Langkeban Silangkapuri Island, they were resting. When it was morning, all the standardized messengers returned to their respective regions. On the following day, a hearing was held to find out who arrived first at Langkeban Silangkapuri Island. All messengers are welcome to convey the results of his trip.

All delegates delivered the results, the last being Minak Senawow. He said that he had arrived at Langkeban Silangkapuri Island, had planted coconuts and fought taboo animals by showing them that they had turned into stones. Everyone was amazed by the results of Minak Senawow, but not his opponents. All three opponents argue that they have never found traces of planted coconut and taboo animals. All evidence provided by Minak Senawow is considered false.

Minak Senawow provided other evidence. He faced the island of Langkeban Silangkapuri and summoned taboo animals. It did not take long, taboo animals came over to Minak Senawow. Provide evidence to the head of the court that the taboo animal group was defeated by Minak Senawow and the stone was the king of taboo animals. Before Minak Senawow's fight with taboo animals, there was a discussion if the king of taboo was defeated then other taboo animals were subject to and obedient to Minak Senawow, otherwise if Minak Senawow was defeated he would die of being bitten by taboo animals.

Hearing stories from taboo animals, everyone and the head of the congregation believed Minak Senawow's words. The trial was decided that those entitled to own Langkeban Silangkapuri island were Minak Senawow and Sitapak Jubang. Since then Langkeban Silangkapuri island became the area of the White Kebandaran authority. Until now, many people live on the island.

B. Analysis of Actors 'Functions

There are several functions of the perpetrators' actions in the Batu Naga story and are equipped with symbols to facilitate the preparation in the Propp model as follows:

(1) Initial Situation (a)

The initial situation of this story when the Langkeban Silangkapuri island became a mysterious island no one dared to occupy it. Although it has the meaning of a beautiful island where nymphs shower down from the sky, no one dares to come. Areas such as Limau, Kelumbayan, Pertiwi, and Putih prefer to live on the coast of Tanjung Tikus and Tanjung Cina.

(2) Heavy duty (M)

There is a power struggle between the four standards, namely, anyone who can get to Langkeban Silangkapuri island and return safely is considered a great person and has the right to own the island. But it is not allowed to sail using a boat or boat, sailing in the morning before challenging the wind and big waves in the Gulf of Semaka facing the Indonesian sea,

every standard of choosing one person as a representative to carry out the heavy-duty. Kebandaran Putih chose Minak Senawow as the representative.

(3) *Departure (†)*

All representatives from each standard depart to Langkeban Silangkapuri. Some use bamboo, wood, a coconut tree. The three representatives of the airport had departed, when it was in the middle of the sea that Minak Senawow left to use brown cloth. The brown cloth is placed on the seawater, half of it is used as a seat and the other half is used as a layer to resist the wind. Before leaving, he advised his sister Sitapak Jubang to follow him if he had not returned from the island for a long time.

(4) *The first function of a helper (D)*

Before leaving for Langkeban Silangkapuri island, Minak Senawow prayed to God to make his journey easier. After being in the middle of the sea, Minak Senawow's prayer was answered. The wind is slow, the waves are small.

(5) *Receiving recipes from the paranormal (F)*

After the wind blows slowly and the waves are not so big, Minak Senawow goes very fast towards Langkeban Silangkapuri island before his three opponents without worrying about danger coming.

(6) *Mediation (B)*

Sitapak Jubang arrives on the island of Langkeban Silangkapura. He walked to see the contents of the island to tell the people in his area. Looking around the island, many coconuts were planted on Sawangbalak as a sign that he had arrived on the island. Continue to Karang Kelapa beach because the coral on the beach is as big as a coconut. And finally in Karang fruit because the coral is as big as betel nut.

(7) *Reconnaissance (E)*

Minak Senawow travels around the island, seeing its contents. And stopped in several areas, namely Sawang Balak, Coral Reef, and Fruit Reef. Then came taboo animals approached Minak Senawow, asking why there were humans who came to the dangerous island.

(8) *Relief (Rs)*

Sitapak Jubang felt something strange, he felt that his brother Minak Senawow was in trouble. So Sitapak Jubang left for Langkeban Silangkapuri island with a brown cloth made into a small boat. On the island of Langkeban Silangkapuri, he met Minak Senawow to help fight taboo animals.

(9) *Struggle (H)*

Minak Senawow and Sitapak Jubang fight directly with taboo animals. Taboo animals are angry because the island inhabited by taboo animals has been visited by humans. Previously during the beginning, there was the island of Langkeban Silangkapuri there was never a human who dared to come.

(10) *Victory (I)*

A terrible war occurred between Sitapak Jubang and Minak Senawow. The entire army of taboo animals came to fight them both. The fight was won by the two warriors. Minak Senawow managed to catch the head of a taboo animal group.

(11) *Punishment (U)*

The fight took place and the head of the taboo animal group was captured by Minak Senawow. The held animal is made into stone forever.

(12) *Transfer of space (G)*

One day needed by the three delegates from Kelumbayan, Pertiwi, and Limau. It was dark, they had just arrived on the island of Langkeban Silangkapuri, resting overnight.

(13) *Returning (↓)*

Last night they stayed on the island together. When morning approaches they all return to their respective regions to convey what they experienced.

(14) *Arrival unknown (O)*

All representatives of each standard tell what happened. Minak Senawow said that he had arrived at Langkeban Silangkapuri home, planted coconuts and defeated taboo animals. But many residents do not believe what he said.

(15) *Cannot claim (L)*

The three standards of non-recognition do not recognize that the first to arrive at Langkeban Silangkapuri island was Minak Senawow. They lied, claiming that those who arrived on the island were more remote. And it claims that there are no coconut trees planted and no taboo animals live on the island.

(16) *Reaction from the hero (E)*

Even though Sitapak Jubang has explained that he helped his brother fight taboo animals, planted coconuts and arrived on Langkeban Silangkapuri island, it still made people distrustful.

(17) *Introduction (R)*

Minak Senawow remained calm even though people did not believe that he and his younger brother had defeated taboo animals and planted coconuts. Proven by calling taboo animals. It didn't take long, taboo animals came and explained the real thing that happened. That what Minak Senawow said is all true.

(18) *Solution (N)*

The task has been completed. Minak Senawow managed to go to the island of Langkeban Silangkapuri not using a boat or boat but with brown cloth, braving the morning wind and waves, successfully defeating taboo animals and returning safely. Minak Senawow is considered to be a powerful person.

(19) *Presentation (Ex)*

After the taboo animals convey the truth to the head of the congregation and everyone, finally all of them believe and the messenger from the standard of Limau, Kelumbayan and Pertiwi have lied. They claimed not to see any coconuts planted and Minak Senawow who first arrived on the island.

(20) *Dissolution (K)*

At the hearing never broken the promise, that anyone who could arrive on Langkeban Silangkapuri island safely became the owner of the island. Langkeban Silangkapuri Island has become the property of Minak Senawow and Sitapak Jubang. The area is the area of the White bandaran.

C. *Distribution of Functions in the Action Environment*

The functions contained in every story are not always the same, not all functions exist.. According to Propp (1968: 79-80), the 31 functions found can be distributed into 7 action environment. The folklore of Langkeban Silangkapuri Island only contains 20 functions that can be distributed into 6 action environments, namely:

1. The environment of the criminal act ie the villain directly fights the hero including ϵ , U.
2. The donor's environmental action is the person who gives power magic to the hero includes D, F.
3. The helper is the action of a person who helps directly quell evil Together with the hero namely Rs, E.
4. The sender is a character who orders the hero to carry out heavy tasks, solve problems including B.
5. Heroes are the actions of a hero who saves the world from evil, fighting directly with criminals namely M, \uparrow , H, I, \downarrow , R, N, K. (6) False heroes, claiming to be a hero but at the end of the story everything is just a lie including G, O, L, Ex.

D. *Functions of the Scheme*

The functions of the Batu Naga Lampung when arranged will form the following structure:

α , M, \uparrow , D, F, B, ϵ , Rs, H, I, U, G, \downarrow , O, L, E, R, N, Ex, K.

Based on functions and distribution into the auction environment, the pattern found to illustrate this story is as follows:



The first movement is depicted from the hard task given to the hero, to conquer the island of Langkeban Silangkapuri. With the condition that no boat or boat should be used, departing when the morning approaches against the wind and the big waves, each standard selects one to carry out the order. The representative of a White standard is Minak Sinow. Then a hero left the house to go to Langkeban Silangkapuri island. There was a very dangerous story like fighting a criminal,

leaving a trail by planting coconuts. After the mission is completed, the hero returns home but the return of the hero is not welcomed by the community.

In the second movement, the fake hero claimed that he had reached the island of Langkeban and found no coconut fruit planted. To prove everything the hero says, the hero calls on taboo animals to be witnesses to what happened. Eventually, all believers and the Langkeban Silangkapuri island belonged to the heroes and were ruled by the White standard..

V. CLOSING

A. *Conclusions*

Every folklore has diverse motives, so the contents of the story are interesting to study. The results of the folklore of Langkeban Silangkapuri island were examined with the theory of Vladimir Prop. There were 20 functions of the perpetrators, starting from the initial situation as an introduction to the story, heavy-duty, departure, the first function of a helper, recipe from paranormal, mediation, reconnaissance, help, struggle, victory, punishment, transfer of space, return, arrival unknown, unable to claim, reaction from the hero, introduction, solution, exposure, dissolution. All the functions of the existing actors have symbols namely α , M, \uparrow , D, F, B, ϵ , Rs, H, I, U, G, \downarrow , O, L, E, R, N, Ex, K. All functions existing distribution into 6 action environments namely criminals, donors, helpers, senders, heroes, fake heroes.

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