

Narrative Function of Islamic Lamongan's Folklore

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ABSTRACT

The Islamic Lamongan's folklore is the history of several figures of spreading Islam in Lamongan area. In course of Islamic Lamongan's folklore is one of oral literature that must be recognized and passed down from each generation. In their development, the history of Islamic Lamongan's folklore is built by structure. In course of structure of folklore, used three history of Islamic Lamongan's figures taken from books "sejarah Lamongan dari masa ke masa (2017)" and Vladimir Propp's Narrative structure is the theories conducted to analyze the whole stories. Through this study aimed to identify narrative function, dominant narrative function, and spheres of action in the three Islamic Lamongan's folklore. The study applies Qualitative research using document analysis, data collection technique used participant observation method, the data generally as the written text. The result of the study 7 narrative structure functions out of 31 narrative structure functions are Absentation, Departure, Spatial Translocation, Difficult Task, Solution, Recognition, Branding. Showed 5 dominant functions appeared in the three stories are Spatial Translocation, Difficult Task, Solution, Recognition, Branding. 7 spheres of action stated by Vladimir Propp, in the three histories showed 2 archetype there are The hero and the donor.

Keywords: Narrative Function, Sphere of Action, Islamic Lamongan folklore

INTRODUCTION

Folklore, by the definition, is a means of disseminating cultural traditions. The words "folk" and "lore" make up the word folklore. Folks are individuals that share the same physical, cultural, and social characteristics that enable them to be distinguished from other groups (Dundes, 1997). Meanwhile, lore refers to traditions or knowledge passed down from ancestors through oral, behavioral, or documentary means. Sujiman in (Endraswara & Hum, 2013, p. 47) explains that folklore is a story that is not known who and when it was told stories that are not known who and when the story was originally told, how the folklore exists until now.

During Indonesian folklore, especially East Java, Lamongan has an important position noted in the book "Sejarah Lamongan dari Masa ke masa", as recorded in historical sources, since a variety of historiographic relics were found when the archipelago entered the Islamic period. This is marked by the role of previous figures such as Sunan Drajat, the History of Raden Rahmatullah / Raden Qasim Sunan Drajat saints of Allah who assigned by his father Sunan Ampel to spread Islam in Java (Husna & Hidayatullah, n.d.), Sunan Sendang Dhuwur, who was ordered by Sunan Drajat to build a mosque and went to Mantingan Jepara, Central Java to meet Mbok Randa Mantingan/ Nyai Ratu Kalinyamat (Siswayanti, 2020), and Mbah Lamong (Ronggohadi) who brought the teachings of Islam to the land of Lamongan (Camalia, 2015). Based on several historical figures of spreading Islam in Lamongan, the writer chooses the three stories that have the same story structure in this study.

Every story in a literary work is built by the structure of their development based on Ratna in (Rohaedi et al., 2023) as well as literary works, especially folklore, must first reveal the narrative structure. The narrative here is a series of events that are the subject of discourse with various relationships that link events. The arrangement or patterns of various words is called structure (Propp, 1968). In analyzing the structure of folklore, a structural theory approach is needed and what is considered the most appropriate to reveal the structure of folklore is the theory of Vladimir Propp (Fajrin & Lestari, 2023). , because the theory comes from experience after studying 100 stories. Therefore, it is important for writers to conduct research as a structural analysis to support the Writer's statement above by using Vladimir Propp's theory.

Propp concluded that character functions as a stable and constant element in a story, and the contributions have had a significant and long-lasting influence on literary and folklore studies.(Trisari, 2021). Vladimir Propp argues that the narrative function in prose can be known by placing characters into functions in the text and character actions in the phenomenon. Propp wrote the book *Morphology of the Folktale* in 1968 as a reference for researching narrative functions in classical and modern folklore. Characters are always found in every narrative text. (Herma & Astuti, 2022).

The research of narrative function by Vladimir Propp has been conducted by previous researchers who used different objects and topics. The first researcher is by Edi Rohaedi, Dedi Koswara, Retty Isnendes (Rohaedi et al., 2023) from this research to try the narrative structure theory by Vladimir Propp on the folklore of ikan dewa in Kuningan Regency, by taking one of three sample versions of the folklore ikan dewa obtained in the field. This research's background is an attempt to save oral literature, which is almost gone recently due to technological advances. Qualitative research with a descriptive approach is the research method, and the research data is folklore that comes directly from the field, observations, documentation and interviews are used as data collection techniques and descriptive analysis is used to process data using Vladimir Propp's narrative structure approach. The study's findings prove that folklore derived from the field may be analyzed using Vladimir Propp's narrative structure approach. Three action contexts are identified, each having 21 actor functions, and three patterns or tale motions with schemes are found. (α) - J-a-Z-Q-E-Rs- $\uparrow$ -B- $\uparrow$ - β -B-E-B-N-B-J-F-K-B-F-T-(X).

The second researcher is by Sri Nursari, Slamet Subiyantoro, Kundharu Saddhono (Nursari et al., 2020) from this research for analysis *The Morphology of Folklore* draws upon Vladimir Propp's theory and research methodology on Narratology structure, encompassing the actor's action function structure, the action environment's function, and the scheme. The research methodology and approach created by Vladimir Propp theory is called descriptive qualitative. The folklore of Batu Naga Lampung is the subject of the investigation. Literature research is used as part of the documentation process to carry out the data collection technique. The flow method—which consists of data reduction, data display, and conclusion—is used by data analysis methodologies. Six action contexts are made up of 26 functions that the offenders' acts serve, according to the study's findings. The difference of this study is the research data Batu Naga Lampung folklore as the object of research. The third researcher is by Santi Husain Niode. She has written about Analisis Tema Dalam Novel *The Fault In Our Stars* Karya John Green (Niode, 2015). This research aims to identify, classify and analyze the theme in the novel *The Fault in Our Stars* through the Intrinsic approach, such as characters, plot, and setting, which uses the theory of Stanton (1965). This research analyzes the characters' physical interactions towards thoughts and problems in their lives, a sequence of events, time, place, situation, and object. Therefore, this research in *The*

Fault in Our Stars novel has a theme: the teens struggle against cancer and have a passion for life.

The fourth researcher is Khaerati (khaerati, 2009), and she has written The Folktales of Lombok: Fairy Tales Of Cupak Gerantang, Sandubaya and Lala Seruni, and Cilinayaa Narrative Structural Review Of Vladimir Propp. The research aims to find the sum of functions using the theory of the narrative structure by Vladimir Propp and to find out the social function in the Fairy Tales Of Cupak Gerantang, Sandubaya and Lala Seruni, and Cilinayaa. This research methods use qualitative method, structural, and social philology. Furthermore, this research uses interview and documentation techniques for collecting the data. This research shows that the three stories have different functions; each is orderly and systematic. The story of Cupak Gerantang has 18 functions, and six action environments, Sandubaya and Lala Seruni have nine functions and four action environments, and Cilinayaa has 14 functions and three action environments. Also, the three stories' social functions are entertainment, educational, adversary, hidden, intentional, religious, and solidarity. And the social values of the three stories consist of etiquette and politeness values, critiques of the king's values, sacrfication values, togetherness values and working together, bravery attitudes, noble quality, and sportive values.

The fifth researcher are Steven Saputra, Riris Loisa (Saputra & Loisa, 2021), they have written The narrative of Andy, a guy who needs to learn to let go of his hurt in order to be with the woman he loves, is told in The New Found. The film's characterizations inspire the audience to investigate how storytelling might reveal a character's development and the plot's parts. A descriptive qualitative approach is used in this study. Propp's 31 Functions and 7-character types were described in the film's narrative using Vladimir Propp's narrative analysis method. The character Andy, who also acts as a storyteller, The New Found, a short film, serves as subject of this study, and its scenes and plot are its objects. Digital observation and recording of storytelling-related scenes produced research data, which were then sorted to analyze the story. This study's findings show how The New Found's narrative approaches its tale as though it were a "adventure," illustrating Andy's character development as he encountered numerous situations. Andy presents himself as a hero who has overcome his "opponent" and evolved into a more approachable individual. The New Found uses storytelling in its narrative advertisement because it is thought to be able to connect with its audience on an emotional level and work toward building empathy for the narrative.

Sixth researcher by Tiara Widyaiswara, (Widyaiswara, 2021) she has written The Values of Character Education Through Lamongan's Folklore "Dewi Andong Sari" Folklore is alive around society but some people not really aware about the value on it. Through this study aimed to explaining the values of education character through Lamongan Folklore "Dewi Andong Sari" as the one of Lamongan historical. The study used descriptive, data collection technique used to read and notetaking techniques, the data generally as the written text and the recording. The writer applied qualitative approach of this study. The result of the study show that Dewi Andong Sari story have function as the source reference for historical event in Lamongan, the important one has values to support the educational for children development character, reference study which contain character values like hard work, curiosity, and responsible, and the difference in this related study is explain The Values of Character Education Through Lamongan's Folklore at "Dewi Andong Sari".

Seventh researcher by Tiara Widyaiswara, Dian Luthfiyati, Riya Risqi Setyaningrum, Abidatur Rohmah (Tiara Widyaiswara et al., 2023) from this research is about Perspective of reader response : Aspect of Character Education Values for Student in Lamongan Folklore,

This research aims to discover the responses of student in Lamongan folklore character education values. The folklore data is taken from Panji Laras Liris and Mbok Rondo Barang Danureksa stories, which was famous as the Lamongan legendries for a banning marriage between men from Lamongan and women from Kediri and prohibition for eating catfish. Most of in several Lamongan part is belief about this folklore. This research employed research methods by descriptive qualitative, using data collection technique are observed the student in reader respons after read the folklore, and choose from ten students in C class in 9th at one of the Junior High Schools in Turi. Based on the results from interviews and reader responses, several factors impact the reader's manifestation of social function after reading literary works, including the knowledge of literature, reading experience, and individual attitudes toward daily life to face the milenials era. The difference in this study is to discover the responses of students in Lamongan folklore character education values.

Related to the statements, the writer formulates the problem: How the narrative function of Vladimir Propp's are appeared in the three islamic Lamongan's folklore? Every researcher has object for developing their research and explaining a thing or something by researcher to produce writing that benefits the readers. Vladimir Propp states that the 31 functions in his theory do not always exist in the story. So that's way this research aims to discover the narrative functions in the 'Three islamic Lamongan's folklore' This research is expected to gain more knowledge in English literature and practice the writing of research the literary work especially folklore with theory. Therefore, this research can be a reference and become new research for the following researchers that interest to study about narrative functions of folklore as the object for this research with the theory by Propp (1968).

METHODS

The writer applied a qualitative research method using document analysis in this research, as it allowed the writer to understand the data sources and select the appropriate parts for the research study. Documents contain qualitative data that researchers organize into categories. Organizing the data allows the researcher to select data that is suitable for the research topic. The source of data in this study is focus on the book *Sejarah Lamongan dari Masa ke Masa* (2017): The history of Sunan Drajat, Sunan Sendang Dhuwur, and Mbah Lamong and several article supporting data.

To collect data, the writer used participant observation method by Eduard C. Lindeman (1885-1953). Participant observation is a research method where the researcher immerses himself in a particular social setting or group, observing the behaviors, interactions, and practices of the participants, the goal here is to gain a deep understanding of the group's culture, beliefs, and practices from an "insider" perspective, this helps to ensure the accuracy and reliability of the analysis and can reduce some potential research biases. The procedures of collecting the data are using the following steps. The first is Reading the book's story ("Sejarah Lamongan dari masa ke masa"), the second is Classifying and determine the relevant data (three stories from the book), and then, record observation and data from key experts of folklore studies (for ensure the accuracy data), and the last is put the data result into a table narrative structure.

The following procedure for the researcher is to analyze the data in several steps. The first is Sorting the data, the writer starts to quote the parts of the paragraph contained in three Lamongan's folklore, the second is putting the data into Propp's Narrative Function categories, the writer analyze the quote and look for the meaning of the quote and then put it together with the theory, the third is Analyzing based on Propp's theory, the writer starts to relate the data according to the theory used and explain it one by one according to the

existing theory and last step is the writer groups same functions and mark it with symbol at each story of the three Lamongan's folklore.

RESULTS AND DISCUSSION

This research provides the result and discussion, which aims to answer the problem formulation and discover the narrative function of this story in the characters. The research of three Islamic Lamongan's folklore has resulted from 31 narrative functions by Vladimir Propp. They are Absentment, Departure, Spatial Translocation, Difficult Task, Solution, Recognition, Branding.

Absentment

Datum 1: (The history of Mbah Lamong)

“Sunan Giri III was also the one who assigned his student, Ronggo Hadi, to be the leader of Lamongan.” (Husain, 2017, p. 19). According to Vladimir Propp (1968) in his 31 functions, thenarrative function of Absentment is a member of a family usually absent or get out him/herself from home for some mission. In the story, the Absentment function is shown on the part where Hadi carries out Sunan Giri III's order to spread Islam in the Lamongan region. The main character started his journey to spread Islam in Lamongan on the orders of Sunan Giri III where he began his preaching in a place called Dukuh Srampoh, Pamotan, a place located not far from the Majapahit archaeological road. he then continued traveling overland until he reached Puncakwangi, which is now a village in the Babat area. Because the location was in accordance with Sunan Giri's message, Hadi finally reported that he was at the 'kali gunting' or bifurcated river. The headwaters of the small rivers from the villages of Bluluk and Modo meet and flow downstream into the large river that is now Bengawan Solo.

Departure

Datum 1: (The history of Mbah Lamong)

“At that time, transportation from the Lamongan area to Jaratan Harbor could be done by road and via the Lamong river (Kali Lamong).” (Husain, 2017, p. 42). According to Vladimir Propp in his 31 functions, narrative function of departure function denotes the part where the hero leaves home to fulfill his mission. In the story, the writer found the departure on the part when Hadi and This group of Islamic propagators departed along the Lamong River by boat. Hadi embarks on a journey to spread Islam with supplies, escorts and a helper, Hadi sets out to carry out Sunan Dalem's orders to spread Islam in the Lamongan region. The group of Islamic propagators set off along the Lamong River by boat. This was because the location was at the 'kali gunting' which is now called Bengawan Solo. In the quote above, the writer pushes the fact that the main character starts the departure from Lamong River by boat transportation because the location is on the sea route and to go through it, they must take a boat to get there.

Spatial Translocation

Datum 1: (The history of Sunan Drajat)

“It is said that he (Sunan Drajat) was ordered by his father Sunan Ampel to preach in the west of Gresik. He arrived his destination in Jelag Village, including the Banjarwati Paciran area.” (Husain, 2017, p. 37). Vladimir Propp (1968) stated in his 31 functions that narrative function of spatial translocation is shown on the part when Sunan Drajat emigrated and spread Islam in Jelag Paciran. When the main character started the journey to spread Islam, he experienced an accident in the middle of his journey, the ship he was on was dragged by big waves at that time, by Allah's permission he was helped by a skipjack that

brought him to the land of jelag and there Sunan Drajat started his preaching on the messenger from his father. The fact that the main character starts his spatial translocation based on his father's orders to preach and spread Islam in the west of Gresik, namely in the Jelag area, Banjarwati Paciran Lamongan.

Datum 2: (The history of Sunan Sendang Dhuwur)

"It is said that Sunan Drajat ordered Raden Nur Rahmat to meet Ratu Kalinyamat and ask permission to buy her mosque in Mantingan Jepara, Central Java." (Husain, 2017, p. 41). Vladimir Propp (1968) stated in his 31 functions, the narrative function of spatial translocation denotes when Raden Noer Rahmat started his journey to meet Queen Kalinyamat to Mantingan Jepara because he wanted to build a mosque for the benefit of his preaching in the land of sendang dhuwur. The main character starts his spatial translocation based on Sunan Sendang's desire to build a mosque and then on Sunan Drajat's orders, he goes to Mantingan Jepara to meet Ratu Kalinyamat and express his wishes.

Datum 3: (The history of Mbah Lamong). "Based on the story, Sunan Giri III is rumored to have assigned his santri named Hadi to preach to this region. it is said that Hadi's santri was quite successful in his preaching, so that he could Islamize people in several villages around gunung kendeng and Babat." (Husain, 2017, p. 42). Vladimir Propp (1968) stated in his 31 functions that narrative function of spatial translocation is shown when Hadi spread islam and reached in Puncakwangi, Babat. The main character started his journey to continue his preaching after he succeeded in Islamizing the people of Puncakwangi Babat area, then he was assigned by Sunan Giri III to continue his preaching in spreading Islam as well as leading the Lamongan area. In the quote above, the fact that the main character starts his spatial translocation on the orders of Sunan Giri III to continue the mission of spreading Islam from Puncakwangi Babat to Lamongan. Based on the evidence above that Spatial translocation here is explain when the hero moves from one place to another to continue the mission.

Difficult Task

Datum 1: (The history of Sunan Drajat)

"Sunan Drajat teaches Islam with regard to spiritual life and reason, he also motivates the work ethic oriented to poverty and creates prosperity, in addition to the approach of da'wah bil halal, he also uses the cultural arts approach to attract the attention of people who are still Hindu / Buddhist" (Husain, 2017, p. 38). Vladimir Propp (1968) stated in his 31 functions that Difficult task of narrative function marks the part of the story when the main character here began to be faced with problems when carrying out his mission, Sunan Drajat in his mission to spread Islam in the land of Jelag went through various obstacles, starting from the attitude of the community's rejection of the new teachings he brought, due to the daily life of the people there who like to party, drink alcohol, and harm occurs everywhere, In the quote above, the fact that the main character starts his difficult problem when he starts preaching in the midst of people who have bad habits every day and those who still adhere to the religion of their ancestors.

Datum 2: (The history of Sunan Sendhang Dhuwur). "Raden Nur Rahmat agreed with requirement of the ratu kalinyamat to move the Mantingan Jepara mosque in one night without the help of anyone". (Husain, 2017, p. 41). Vladimir Propp (1968) stated in his 31 functions that narrative function of Difficult task is shown when the hero here began to be faced with difficult problems where to build a mosque in the Sendang Dhuwur area, Sunan Sendang accepted the conditions from Ratu Kalinyamat to move the mosque in just one night and without any help. In the quote above, the fact that the hero starts his difficult problem when he carries out the challenge from Ratu Kalinyamat to move the large mosque from Mantingan Jepara to the Sendang Dhuwur area in just one night.

Datum 3: (The history of Mbah Lamong). “The location of kedukan giri was only considered safe from the sengguruh army when part of the lamongan population had converted to Islam, but it was not considered adequate because in Lamongan there was no Islamic leader, therefore Sunan Giri III appointed Hadi as Ronggo.” (Husain, 2017, p. 42). Vladimir Propp (1968) stated in his 31 functions that narrative function of Difficult Task denotes when the main character here begins to face difficult problems where the community is still unfamiliar with the teachings of Islam brought by Hadi, the people of Lamongan still adhere to the teachings brought by their ancestors, namely hindu, Buddhism. This task is not easy for Hadi to preach in the middle of a society that still has strong beliefs, it takes a strategy for Hadi to win the hearts of the community and accept the teachings of Islam brought by Hadi. In the excerpt above the writer pushes the fact that the main character starts the problem of the difficulty of preaching among the hindu Buddhist community, and taking the sympathy of the community.

Solution

Datum 1: (The history of Sunan Drajat). “Sunan Drajat's success in approaching the community and memorizing the teachings of Islam through the art performances of gending and tembang pangkur”.(Husain, 2017, p. 37). By the text above that narrative function of Solution it show when the main character here finds a solution to their difficult problems, Sunan Drajat uses a strategy to approach the community with the art performance of gending and tembang pangkur which also contains elements of Islamic preaching in the performance. from there Sunan Drajat found the sympathy of the community and gradually the teachings of Islam can be well accepted in the land of Jelag. In the quote above, the fact that the main character gets a solution to his problem with Sunan Drajat's genius strategy in preaching while preserving the culture of art in the jelag area.

Datum 2: (The history of Sunan Sendhang Dhuwur). “Sunan Sendang dhuwur pray with submission to Allah in order to moved mantingan mosque from jepara to sendang dhuwur in one night.”(Husain, 2017, pp. 40–41). From the narration above the narrative function of Solution is shown when the main character here found a solution to their difficult problem, Sunan Sendang prayed to Allah for help to be able to carry out Ratu Kalinyamat's requirements, moving the Mantingan Jepara mosque building to the Sendang Dhuwur area in one night. In the quote above, the fact that the main character gets a solution to his problem by praying for guidance and help to Allah for all his difficult problems.

Datum 3 : (The history of Mbah Lamong). “With persistence and tolerant attitude in society, Hadi succeeded in his preaching so that he could Islamize his community at that time, and the Islamic village built by Hadi gradually developed quite rapidly”. (Husain, 2017, p. 42). By the narration above the narrative function of Solution when the main character here finds a solution to their difficult problems, Hadi slowly approaches the community, and gets their sympathy for the humble attitude and mutual respect / tolerance of the community that Hadi uses in carrying out his daily with the Hindu Buddhist community. Hadi is very painstaking in leading the Lamongan community, until in the end many people accept his teachings and convert to Islam. In the quote above, the fact that the main character gets a solution to his problem by means of tolerance and mutual respect, Hadi can get many attention of the community and the teachings of Islam are well received by the people of Lamongan. Vladimir Propp (1968) stated in his 31 functions that narrative function of Solution is form of corresponds or when the difficult task is resolved.

Recognition

Datum 1: (The history of Sunan Drajat). "Raden Qasim also said that "whoever comes here to receive my teachings, I will pray." so that his degree is raised by Allah SWT. From there he was nicknamed Sunan Drajat." (Husain, 2017). Vladimir Propp (1968) stated in his 31 functions that the Recognition function is when the main character here gets a nickname for his services/tasks that successfully complete. Raden Qasim received the title Sunan Drajat for his karomah, he said that anyone who stepped on the land of Jelag which has now become the land of Drajat to doing better and fight for the religion of Allah, he will be prayed that the degree of that person will be noble in the side of Allah. In the quote above, the fact that the main character gets the recognition Sunan Drajat for his karomah.

Datum 2: (The history of Sunan Sendhang Dhuwur)" Rangga Hadi's success and way of proselytizing in spreading the teachings of Islam in the Lamongan region made him loved by the community." (Husain, 2017). Vladimir Propp (1968) stated in his 31 functions that the Recognition function is made when the main character here gets a nickname for the services/tasks they successfully complete. Hadi received the nickname Rangga Hadi which means the leader named Hadi, and received the title Mbah Lamong for his service to the people of Lamongan, because they felt that Hadi was good at fostering and prospering the Lamongan's people, bringing Lamongan into a safe, comfortable, prosperous, and advanced city in the economy and development. In the quote here, the fact that the main character gets a recognition for his tolerant attitude and intelligence in fostering society.

Datum 3: (The history of Mbah Lamong). "Sunan Drajat was stunned and amazed by Raden Noer Rahmat's magic and gave the title SUNAN SENDANG DRAJAT to Raden Noer Rahmat." (Husain, 2017). Vladimir Propp (1968) stated in his 31 functions that narrative function of Recognition is shown for the karomah possessed by raden nur rahmat who could move the mantingan mosque to sendang dhuwur with Allah's permission. From the all data founded by writer Recognition of this function is Heroes are given recognition usually through branding for services that have been recognized by society.

Branding

Vladimir Propp (1968) stated in his 31 functions that function of Branding marks the part where the hero gets nicknamed for their success mission such as:

Datum 1,2,3: "Raden Qosim became Sunan Drajat, Raden Nur Rahmat became Sunan Sendang Dhuwur, and Hadi called Mbah Lamong." (Husain, 2017)

CONCLUSION

The researcher concluded that Vladimir Propp's 31 functions of narrative identify the heroes mission contained when spreading islam in the land of Lamongan. In this research, it can be showed that the function of the narrative by Vladimir Propp can be applied in islamic folklore, when indonesia entered islamic period taken by some figures seen in the results and discussion of this research. The Depiction in the narrative, according to Vladimir Propp in The History of three figures, Sunan Drajat, Sunan Sendang Dhuwur and Mbah Lamong, who is a hero who departure spreading Islam and facing the difficult task in their journey.

The researcher found 7 functions of the 31 functions that exist in the stories namely Absention, departure, spatial translocation, difficult task, solution, recognition and branding. Further, the researcher expects that this research will contribute to the further researcher, which can provide more information about the narrative function of the story's character by Vladimir Propp. This research uses the book "Sejarah Lamongan dari masa ke masa" Therefore, the further researcher might be able to expand the research and find new things in their research by seeing this research as a reference for writing on the same topic of discussion.

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