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Research Article

A Comparison of Two Stories of People Motivated by the Rejection of the Love of Roro Jonggrang and Sangkuriang and its Implications in Narrative Text Language Learning

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A B S T R A C T

The focus of this research is the study of two folklores entitled Roro Jonggrang (the origin of Prambanan temple) from Central Java and Sangkuriang (the origin of Tangkuban Perahu Mountain) from West Java. This research was a qualitative research with comparative study techniques. The method used in this research was a descriptive method. Data were analyzed using a qualitative approach to content analysis techniques.

The research findings indicate that there are some similarities and differences between the folklores in terms of characters, characterizations, settings, themes and moral values.

INTRODUCTION

Folklore comes from English words: folk and lore. Folk means collective (collectivity). According to Dunles in Danandjaja (2007) folk is a group of people who have physical, social, and cultural identification characteristics, so can be distinguished from other groups. These physical identification traits can include, among other things: the same skin color, the same hair shape, the same habitat eyes, the same language, same educational level, and the same religion. More importantly, they have had a tradition, a culture that they have inherited from at least two generations that they can recognize as shared. In addition, they are aware of the identity of their group. So folk is synonymous with collective, which also has the same physical or cultural identification characteristics, as well as has a personality consciousness as a unity of society.

Lore is a folk tradition, that is, as a culture that is inherited downwards orally or through an example accompanied by a signal movement or a reminder tool. The definition of folklore as a whole is a part of the culture of a collective, which is spread and inherited from time to time, among collectives of any kind, traditionally in different versions, either in oral form or in examples accompanied by signals or reminders.

The benefits of folklore obtained as a document can also be used as a reading for young generations. Each region has its own characteristics, so that between one region and another is different. This is the challenge for all of us to be able to write the history of each region. Of course, collecting pieces of people's stories is not easy. If we have determination and hard work, we will be able to document the legacy of our ancestors. As with folklore, each region has its own people's story. It can be imagined that if from

the end of Aceh to the bottom of Papua could be documented, how thick and wholesome it would be if printed into a book. The existence of folklore is used as a student reading material as an understanding of the love of local wisdom.

Furthermore, Danandjaja (2007) describes Indonesian folklores in several forms, namely: (1) Oral folklore: folk language, traditional expressions, traditional questions, folk sajak and poetry, folk prose stories (myths, legends, fairy tales), and folk singing (folksongs); and (2) Folklore is partially verbal: people's beliefs and people's games.

There is an interesting thing about Indonesian folklores that was discovered by the author, i.e. there are some similarities and differences in some of Indonesia's folklores. Therefore, this research intends to analyze two Indonesian folklores that are popular in Indonesia using a comparative study that is a cross-cultural text study, across cultures.

According to the dictionary of literary terms, comparative literature is understood as the expression and analysis of similarities and relationships between literary works of various languages and nations. This comparison of literature especially in relatively new Indonesian literature (Zulfahnur et al., 2006).

Comparative literature is the activity of comparing a country's literature to the literature of another country or comparing literature with other fields as the whole expression of life (Nurgiyantoro, 2010).

This writing limits the folk prose stories to legends. As for the legend that became the object of the Roro Jonggrang legend (people's story from Central Java) and the Sangkuriang legend (people's story from West Java). These two legends are a comparison of analyzing similarities and differences between the elements of text structure and the analysis of the flow (plot) of text.

Structural analysis can take the form of studies involving the relations of elements in a microtext, a whole discourse, and intertextual relations according to (Hartoko & Rahmanto, 1986). The building blocks of literary works are grouped into two, namely intrinsic elements and extrinsic elements. The author only focuses on intrinsic elements as a supporting theory in this research. Intrinsic elements are the elements that build the literary work itself (Nurgiyantoro, 2000). Intrinsic elements consist of theme, characters and characterization, plot, setting, point of view and message.

Theme, according to Stanton (1995) is the meaning contained in a story. According to Hartoko (1986) says theme is a general basic idea that supports a literary work and is contained in the text as a semantic structure and

those involving similarities or differences. Theme is the basis for the development of the entire story, so it also animates all parts of the story. Themes have general, broader and abstract generalizations.

Characters are individuals who experience events or take place in various events in the story. Characters have certain characteristics with roles assigned to them by the author. Story characters (characters), according to Abrams (1981) are people featured in a narrative or dramatic work, who are interpreted by readers as having certain moral qualities and tendencies as expressed in what they say and what they do in their actions.

When viewed from the role or level of importance of the characters in a story, story characters in a work of fiction can be divided into two, namely the main character and additional characters. The main character is the character whose story takes priority in the novel concerned. He is the character who is told the most. Because the main character tells the most stories and is always related to other characters (Nurgiyantoro, 2000).

Events that appear in the plot are events caused by the actions of the characters. According to Abrams (1981), who also agrees that there is a difference between story and plot, suggests that the plot of a work of fiction is a structure of events, namely as seen in the ordering and presentation of these various events to achieve emotional and emotional effects. particular artistic. The course of events that form a story occurs in a structure or time sequence. In ordering this arrangement, three types of plot are known, namely forward plot (chronology) and backward plot (flashback), as well as mixed or combined plots. According to Nurgiyantoro (2007), forward (chronological) flow is when the author orders the events using a forward and straight time sequence. This means that the events begin with the introduction of the problem and end with problem solving. Nurgiyantoro (2007) explains that backward plot (flashback) is when the author orders the events not starting from the initial event, but perhaps from the middle or final event. come back.

Setting, which is also called the foundation, suggests the meaning of place, time relationships and the social environment in which the events narrated occur (Abrams, 1981). Stanton (1995) groups the setting, together with the characters and plot, into facts (stories) because these are the three things that readers will encounter and can imagine in a factual way when reading a fictional story. The setting provides a concrete and clear basis for the story. This is important to give a realistic impression to the reader, creating a certain atmosphere that seems to really exist and happen.

Setting can be divided into three main elements, namely place, time and social. Although these three elements each offer different problems and can be discussed individually, in reality they are interrelated and influence each other (Nurgiyantoro, 2013).

Point of view is one of the elements of fiction which Stanton classifies as a story device. The point of view must be taken into account in its presence and form, because the choice of point of view will influence the presentation of the story (Nurgiyantoro, 2013). Point of view in works of fiction questions who is telling the story, or from what position (whom) the events are.

METHOD

The method used in this research was a descriptive method. Data were analyzed using a qualitative approach to content analysis techniques. Krippendorf (1994) stated that content analysis is a technique for making inferences through valid data by considering its context. The approach used to analyze both of these folk stories was structural approaches and comparative studies. Ratna (2007) which was reinforced by Endraswara (2011) and Faruk (2012) stated that comparison or comparative method is a process that compares several works of the same author, or compares various works of different authors.

Or can also distinguish parts of the same work, characters, events, and ideas.

The data taken from this research was a comparison of people's stories. The source of the data in this research was the story of the people of Roro Jonggrang and Sangkuriang. The techniques used in this research were library study techniques, reading and recording techniques.

Data analysis used a comparative approach, which was to compare the two people's stories as primary data. In this research, we will compare both folk stories with structural theories that cover themes, backgrounds, perspectives, streams, and beliefs..

RESULTS AND DISCUSSION

The Legend of Roro Jonggrang

In ancient times, there was a great kingdom called Prambanan. The people of Prambanan were very peaceful and prosperous under the leadership of a king named Raja Baka. The small kingdoms in the surrounding Prambanan region were also very submissive and respectful to the leadership of King Baka.

Meanwhile, elsewhere, there was one kingdom that did not lose the greatest of the Prambanan kingdom, the Pengging kingdom. The kingdom is known to be very arrogant and always wants to expand its territory. The Pengging

kingdom had a knight named Bondowoso. He had a deadly weapon called Bandung, so Bondowoso is known as Bandung Bondovoso. In addition to having a smart weapon, Bandung Bondowoso also has an army of genie. The Bala soldier used Bandung Bondowoso to help him attack another kingdom and fulfill all his wishes.

Once upon a time, the arrogant King Pengging called Bandung Bondowoso. King of Pengging King Pengging then ordered Bandung Bondowoso to attack the Prambanan Kingdom. The next day, Bandung Bondowoso called his Genie-like balcony to gather and immediately departed to the Prambanan Kingdom.

When they arrived, they immediately entered the palace. The King of Baka and his army were cloudy because they were less prepared. Finally, Bandung Bondowoso succeeded in occupying the Prambanan Kingdom, and King Baka was killed because of the weapons of Bandung Bondowoso.

The victory of Bandung Bondowoso and his troops was welcomed joyfully by King Pengging. Then King Pengging ordered Bandung Bondowoso to occupy the Palace of Prambanan and take care of all its contents, including the family of King Baka.

While Bandung Bondowoso was living in the Prambanan Royal Palace, he saw a very beautiful woman. The woman was Roro Jonggrang, the daughter of Baka. When he saw Roro Jonggrang, Bandung Bondowoso began to fall. With no longer long thought, Bandung Bondowoso immediately called and applied for Roro Jonggrang.

“O Roro Jonggrang, would you be ready if you were my queen?” asked Bondowoso.

Hearing the question from Bondowoso's Bandung, Roro Jonggrang was silent and seemed confused. In fact, he hated Bandung Bondowoso, because he had killed his beloved father. But on the other hand, Roro Jonggrang was afraid to reject Bondowoso's proposal. Finally, after thinking for a moment, Roro Jonggrang also found a way for Bandung Bondowoso not to marry him.

“Okay, I accept your request. But once you meet one condition from me,” replied Roro Jonggrang.

“Is your condition Roro Jonggrang?” asked Bandowoso.

“Make me a thousand temples and two wells in one night,” replied Roro Jonggrang.

Listening to the terms proposed by Roro Jonggrang, Bandung Bondowoso immediately agreed. He felt that it was a very easy condition for him, because Bandung Bondowoso had a very large genie army. In the evening, Bandung Bondowoso began gathering his balconies. In a

moment, the army of the genie came. After hearing orders from Bandung Bondowoso, the soldiers immediately built the temple and well very quickly.

Roro Jonggrang, who witnessed the construction of the temple, began to get anxious and frightened, because in two out of three nights, there were only three temples and a well they had not finished. Roro Jonggrang then thought hard, looking for a way that Bandung Bondowoso could not meet his requirements. After thinking hard, Roro Jonggrang finally found a way out. He would make the atmosphere like the morning, so that the genie stopped building the temple.

Roro Jonggrang immediately summoned all the guards in the palace. They were given the task of Roro Jonggrang to burn dirt, ring the lashes, and sow flowers that smell like fragrances. Listening to the orders of Roro Jonggrang, the thieves immediately burned the mud. Soon after, the sky appeared red, and the whistle began to sound. The smell of the fragrance of the flowers spread began to smell, and the chickens began to choke. When he saw the sky crumbling, the noise of the flower, and its fragrance smelled, Bondowoso's bandit began to leave his work. They thought the day was early in the morning, and they also had to go.

Bandung Bondowoso shouted, "Hey, my balcony, the day is not morning. Come back to complete the construction of this temple!!!" The Jin stayed away, and did not ignore the cries of Bondowoso. Bandung Bondowoso also felt very upset, and finally completed the remaining temple construction. Unfortunately, the construction of the temple has not been completed, and the morning has arrived. Bondowoso also failed to qualify for Roro Jonggrang.

Knowing the failure of Bandung Bondowoso, Roro Jonggrang then approached Bandung Bondowoso. *"You failed to qualify from me, Bandung Bondowoso,"* said Roro Jonggrang. Hearing the words of Roro Jonggrang, Bandung Bondowoso was very angry. With a very loud tone, Bandung Bondowoso said: *"You cheat Roro Jonggrang. In fact, you were the one who disrupted the construction of this thousand temples. Therefore I cursed you to be the ark in the temple of a thousand."*

Thanks to the devotion of Bandung Bondowoso, Roro Jonggrang turned into an arch. The existence of the ark can be seen in the Prambanan temple complex, and the name of the temple is known as the Roro Jonggrang temple. The temple in the vicinity is called the Sewu Temple or the Thousand Temple.

[<http://sic.blogspot.com/2013/08/ro-ro-jonggrang.html>: downloaded 6 January 2019 (07:16)]

The Legend of Sangkuriang

In ancient times, a pig was passing through a desert forest. The wild pig was thirsty in the heat of the sun. As he searched for the springs, he saw there was water stored in the forest trees. Drink this water to ease thirst. Without realizing that the water was the water art of King Sungging Perbangkara. Because of the king's sacrifice, the pigs of the forest also conceived after drinking water. Nine months later, the forest pig gave birth to a baby girl.

King Sungging Perbangkara knew about the existence of a girl who was born because of the water. He went into the woods to find him and found that baby. He named him Dayang Sumbi and brought him home to the royal palace.

She grows into a beautiful woman with her face. There were countless kings, princes and nobles who wanted to marry the daughter of King Sungging Perbangkara. Nevertheless, all of this was rejected by the sublime Sumbi. It is not believed by the Dayang Sumbi, but those who rejected it, fought against each other to fight against themselves. Dayang Sumbi was very saddened to learn the fact that the princes, kings and nobles he rejected were waging war with each other. He also begged King Sungging Perbangkara to isolate himself. The king eventually allowed his son to isolate himself. Dayang Sumbi isolates himself on a hill accompanied by a male dog named Si Tumang. To fill his free time during the exile, Dayang Sumbi also weaves.

Once upon a time, when Dayang Sumbi was weaving, his weaving equipment fell. At that time, he felt reluctant to take it. Let go of the words that are not clear. *"Anyone who is willing to take my falling garment, if it is a man, I will make him a husband, if he is a woman, he will make me a brother."*

It is not believed that the Tumang took the fabric that fell down and gave it to the Dayang Sumbi. Nothing can be done by the Sumbi except fulfilling his words. He married a man who turned out to be a drop of a god. The Stumble was a god who was cursed into a beast and thrown to the earth. A few months after their marriage, Dayang Sumbi also conceived and gave birth to a boy. Dayang Sumbi gave him the name Sangkuriang.

Time continues to pass. A few years later passed. Sangkuriang has grown into a young man with a handsome face. His body is strong and hard. And this is the son of the wicked. Ever since I was a child, I have hunting. Always hunting in the woods. Sangkuriang is accompanied by Tumang. Sangkuriang did not know that Tumang was his father.

One day Sangkuriang with his companion Tumang returned to hunting in the forest. Sangkuriang intended to

seek a deer because his mother wanted to eat the deer . After a while in the forest, Sangkuriang saw a deer that was grassing behind a bush. The Sangkuriang ordered the Tumang to pursue the deer was very strange, Tumang was usually a trainer, when he did not obey his orders. Sangkuriang became angry. He said. *"If you do not obey my command, I will kill you."*

The threat is as if he doesn't care. Because of anger, Sangkuriang killed Tumang. The black dog's heart took him and took him home. Sangkuriang gave the heart of Tumang to her mother to cook.

Without realizing that the heart given to her son is the heart of her husband. He then cooked and ate that heart. Therefore, the anger of the Sangkuriang does not perish when he knows that the heart that he eats is the heart of Tumang. He then grabbed a straw made of coconut straw and struck Sangkuriang's head, until the head of Sankuriang was wounded.

Sangkuriang was very angry and angry with his mother's treatment. She said her mother loved her more than herself. When his mother came to him, he went on a journey to the east. She was deeply saddened when she learned of her son's death. He repented and begged forgiveness from the gods for his sins. The gods heard the request of Dayang Sumbi, they accepted the apology and bestowed eternal beauty.

Sangkuriang continues to travel without a definite purpose. In his journey Sangkuriang continued to add his patience by rushing to the witches he encountered during the adventure. For years Sangkuriang wandered without realizing that he returned to the place where he was born.

Sangkuriang is fascinated by the eternal beauty of Dayang Sumbi, he does not realize that the beautiful woman he meets in the forest is his own mother. The same thing happened to the Dayang Sumbi who did not realize that the savage young man that was the Sangkuriang son. When they fall in love, they plan to get married.

Before the wedding, Sangkuriang intended to hunt. Dayang Sumbi helps Sangkuriang wear a head cover. That was when Sumbi saw a wound in her husband's head. Remember his son who left him. He was very confident that the brave young man was nothing but his son's Sangkuriang.

Then she revealed that she was the mother of Sangkuriang. He was not willing to marry his son. However, the Sangkuriang who has been blinded by the desire does not care for the explanation of the Dayang Sumbi, he remains convinced that he will marry the Dayang Sumbi.

"If your desire to marry me is so strong, I want you to fulfill one of my wishes," said Dayang Sumbi.

"What do you want to do?" asks Sangkuriang.

Dayang Sumbi proposed an extremely heavy condition that he wanted the river Citarum to be covered to make a lake, and in the lake there was a large boat. You can do it all in one night. *"Speak the summit."* Before the dawn arises, my two requests must have been completed."

There is no doubt that Sangkuriang responds to the demands of Dayang Sumbi. *"I will fulfill your request."*

Sangkuriang immediately worked to realize the request of Dayang sumbi. The first time he cut a large tree to make it a boat. Branches and branches of trees that are not needed are stacked. The mountains and the trees of the hills and trees are the mountain of the day. Then the tree became a mountain, known as the mountainside mountain.

The great boat was finally made Sangkuriang. The young Sakti man then intended to curb the flow of the Citarum river to make a lake. Sangkuriang then called the subtle creatures to help him realize Dayang Sumbi's wishes.

Everything that Sangkuriang does is known by Dayang Sumbi. Emerging anxiety in the heart of Dayang Sumbi when seeing the Sangkuriang work soon to be completed. He had to destroy the work of Sangkuriang so that the marriage with his child would not be fulfilled. He asked for the help of the gods. After prayer, the Sumbi Dayang gets a clue. Dayang Sumbi to spread Boeh Rarang (white woven cottons). He also forced the male chickens to cuddle at night. The subtle creatures were very frightened when they knew the dawn had come. They run and disappear to every corner. They left their work making lakes and unfinished boats.

Sangkuriang was very angry. He felt that he had deceived him. He was convinced that the dawn had not yet come. He felt there was still time for him to finish his job. With a high level of anger, Sangkuriang plunged into the dam at Sang hyang Tikoro. The subsoil of the Citarum stream was then thrown to the east which then broke into the Manglayang mountain. The water that filled the lake began to decline. But his anger has not been cleared. Sangkuriang then kicked a large boat that he had built to a distance and fell overwhelmed. The great boat became a mountain that was later called Mount Tangkuban Boat.

The anger is not resolved. He knew that it was a marriage for him. With the anger that continues to wave, Dayang sumbi is also pursuing him. The frightened pebble continues to run to escape until eventually disappears on a hill. Then the mountain became a princess. Those who failed to find the Sangkuriang Dayang Sumbi eventually disappeared into the magical world.

1. Comparison of Stories Structure

Based on the overview of the contents of the two legends, the similarities and differences between the elements of the structure of the story can be known, both from the story character, characterization, background and theme.

a. Characters

The legend of Roro Jongrang

- 1) King of Prambanan
- 2) Bondowoso, a knight in the Pegging kingdom
- 3) Roro Jongrang
- 4) Genies, troops in the kingdom of Pegging
- 5) King of Pengging
- 6) Dayang-dayang (gentle women)

The legend of Sangkuriang

- 1) The King Sungging
- 2) The forest pig
- 3) Dayang Sumbi, King Sungging's son, walks with forest pigs
- 4) The man, the dog (titisan Dewa)
- 5) Sangkuriang
- 6) Fine creatures (Genie)

b. Characterizations

The legend of Roro Jongrang

- 1) Raja Baka, King of Prambanan: ambitious, progressive
- 2) Bondowoso, slow, cruel, loving to rule, knight in the kingdom of Pegging
- 3) Bala soldiers Jin, troops in the kingdom of Pegging
- 4) King of Pengging: aggressive, tactical
- 5) Roro Jongrang, the daughter of Punjab Baka: very beautiful, astute, dislike to keep promises.

The legend of Sangkuriang

- 1) King Sungging Perbangkara: slow, good and wise.
- 2) Dayang sumbi: beautiful, good, loving and loving.
- 3) Honestly and honestly, I love the sunshine.
- 4) Sangkuriang: anger, ugliness, stubbornness and disobedience.

c. Setting

The legend of Roro Jongrang

- 1) Place: the Kingdom of Prambanan
- 2) Time: evening and morning

The legend of Sangkuriang

- 1) Places: the royal palace, in the yard of the house, in a forest, on a flat and spacious place, the river Citarum, the mountain Burangrang.
- 2) Time: evening and morning.

d. Plot

The legend of Roro Jongrang

Forward, because it tells about events that continue and go forwards.

The legend of Sangkuriang

Go forwards and backwards.

e. Point of View

The legend of Roro Jongrang

Third person

The legend of Sangkuriang

Third person

f. Moral Values

The legend of Roro Jongrang

Be the one who keeps the promise if you don't want the reward to be met on yourself.

The legend of Sangkuriang

Be careful in Speaking. It is best to think first and talk first and take care of your emotions not to hurt or kill an innocent animal.

g. Themes

The legend of Roro Jongrang

The Rejection of a Promise.

The legend of Sangkuriang

A Disgraceful Child

2. Comparison of Text Structures (Plots)

a. Text Structure of the Legend of Roro Jonggrang

- 1) Exposition

Bondowoso (BB) fell in love with Roro Jonggrang (RJ), and wanted to marry him. RJ agreed, but on the condition of BB he had to build 1000 temples in one night. Call the Jeans to help him. Genies can only work at night. Here is a quote from the conversation between BB and RJ:

“O Roro Jonggrang, would you be ready if you were my queen?” asked Bandung Bondowoso to Roro Junggrang.

Hearing the question, RJ was silent and seemed confused. In fact, he hated BB so much, because he had killed his beloved father. But on the other hand, RJ was afraid to reject BB’s proposal. Finally, after thinking for a moment, RJ found a way to prevent BB from getting married to him.

RJ: “Okay, I’ve accepted your request. But once you meet one condition from me,” replied Roro Jonggrang.

BB: “Is your condition Roro Jonggrang?”

RJ: “Make me a thousand temples and two wells in one time. The night.”

2) **Complication**

Since RJ didn’t love BB, he ordered the dwarfs to burn the sludge so that the jinns thought the morning had come. As a result, the Jews abandoned all their jobs. They thought the day was early in the morning, and they also had to go. Seeing his car go, BB shouted, “O my caretaker, it’s not morning. Come back to complete the construction of this temple!!!”

3) **Climax**

RJ counted all of his chandeliers. It appears to be less than 1. Knowing the failure of BB, RJ then approached BB “You failed to qualify from me, Bandung Bondowoso,” said Roro Jonggrang.

4) **Resolution**

BB is angry because RJ does not want to marry her, and curses RJ to be an archa (candi ke-1000). Hearing the RJ’s words, BB was very angry by saying, “You cheated on Roro Jonggrang. In fact, you were the one who disrupted the construction of this thousand temples. Therefore I cursed you to be the ark in the temple of a thousand.”

b. Text Structure of the Legend of Sangkuriang

1) **Exposition**

When the Dayang Sumbi (DS) was weaving, its weaving equipment fell. DS felt lazy to take it. Remove the words that are not very clear:

“Whoever is willing to take my falling garment, if it were a man, I would make him a husband, if he was a woman, he would make me a brother.”

It was not surprising that Tumang, his dog, took the dropped fabric and gave it to DS. Nobody could do anything but fulfill his words. He married a man who turned out to be a drop of a god. The Stumble was a god who was cursed into a beast and thrown to the earth. A few months after their marriage, they conceived and gave birth to a boy named Sangkuriang.

2) **Complication**

The inner conflict of this legend was when Sangkuriang (S), who was later known as his son-in-law, wanted to marry DS. When that DS gave a challenge that could not be done by S but S said it accepted.

“If your desire to marry me is so strong, I want you to fulfill one of my wishes,” said Dayang Sumbi.

“What do you want to do?” asks Sangkuri.

The extremely heavy condition was that he wanted the citarum river covered to make a lake, and within the lake there was a large boat.

*“You should be able to do it all in one night.”
“Speak the summit.” Before the dawn arises, my two requests must have been completed.”*

There is no doubt that Sangkuriang will comply with the request of DS. “I will fulfill your request.”

3) **Climax**

Anxiety arose in the heart of DS when seeing the work of S soon to be completed. He had to disrupt the work of S so that the marriage with his child would not be fulfilled. He asked for the help of the gods. After praying, DS gets a clue. Dishonored by Boeh Rarang (kain putih hasil tenunan). He also forced the male chickens to cuddle at night. The subtle creatures were very frightened when they knew the dawn had come. They run and disappear to every corner. They left their work making lakes and unfinished boats.

4) **Resolution**

The end of this story is S who was disappointed because he could not meet the challenge of DS, and then kicked the boat he had made until it collapsed, which was later named Mount Tangkuban Boat.

In this discussion, two important parts of this research will be presented. First, a comparison of the structure of the element of the story and second, comparison of the text structure / story stream.

Comparison of Stories Structure

The first element, legendary story character Roro Jonggrang (RJ) is generally different from legendary Sangkuriang story (S). The characters on RJ are human and Jin. According to the legend, the characters consist of gods, humans, animals, and the genus. Both RJ and S are equally equal to the king, the man, and the jinn.

The second element, the consolidation of the story of the legend of RJ, King Prambanan Raja Baka has an ambitious, progressive and authority character; King Pengging, his rival kingdom has an aggressive and tactical character, while the consolidated story of legend S King Sungging Perbangkara has a slow, good and wise character. As for the likeness of the characters of the main character Bondowoso on the story of RJ and Sangkuriang in the story S, both are characters that are sakti, work hard and maximalistic by deploying the nation of the jin to qualify and the target determined by the candidate of his partner. (Roro Jonggrang calonnya Bondowoso; Dayang Sumbi calonnya Sangkuriang). Both RJ and DS are beautiful. RJ is licit (because he is hurt by BB) and often denies promises, while DS is faithful and obedient.

The third element, the background of the story of RJ Kingdom Prambanan. Backgrounds of the night and morning; S-Story Place in the royal palace, in the yard of the house, in a forest, on a flat and spacious place (ketika sedang membuat perahu). Time in the evening and in the morning.

The fourth element, the type of story RJ alur forward, because of the story that continues to happen and goes forward / next, while the kind of story S forward backwards.

The fifth element, there is a similar perspective on both the story of RJ and the story S, the same Third Person Serba Knows.

The sixth, the assumption. RJ: Be the one who keeps the promise if you don't want the reward to be met on yourself. A. Be careful in speaking. It is best to think first and talk first and take care of your emotions not to hurt or kill an innocent animal.

The seventh Theme. RJ's Story Theme: Caused by Negative Promises.

Comparison of Text Structure/Story Stream

In this section many similarities are found, that is, at the stage of complication, climax, and resolution.

Similarities in the compilation stage occur in the event when the desire to marry the beautiful woman facing her is both in the context of the story of RJ and the story. The desire for both characters like BB and S wants to marry him with a bursting desire.

Then the resemblance in the climax stage, when both the female characters RJ and DS rejected the desires of BB and S in a similar way, defeated the determined conditions of gravity that were actually almost realized by manipulating the situation as if the morning had arrived so that the army of the jinns who were assigned to make the temple and shut down the river Citarum and a boat failed.

The final resemblance at the resolution stage, i.e. the anger of Bandung Bondowoso and Sangkuriang figures, responded to the rush of Roro Jonggrang and Dayang Sumbi. Bandung Bondowoso finally boldly cursed RJ to become an archa in the 1000th temple. But with an incredible anger, S eventually struck the power of the boat that had already become, which eventually turned around and eventually Mount Tangkuban Boat.

CONCLUSION

From the comparison of the two folk legends Roro Jonggrang and Sangkuriang, it can be concluded that from the comparisons of the structures of the text elements found some similarities and differences in each element. As for the dominant differences found in the elements of figure, strength, type of direction, theme, and trust. Furthermore, from the comparison of structure/plots, some similarities and differences are found. The resemblance in the compilation stage occurs at the event when the desire to marry the beautiful woman facing him is both in the context of the story of Roro Jonggrang and Sangkuriang.

Then the resemblance in the climax stage, when the two female characters rejected the desires of the two male characters in a similar way, defeating the specified conditions of gravity that were actually almost realized by manipulating the situation as if the morning had arrived so that the army of the ginsmen involved failed to fulfill their tasks.

The final resemblance in the resolution stage is that the anger of both male figures responds to the slighthness or questioning of both female figures.

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