

CHAPTER I

INTRODUCTION

This chapter presents the background, problems, objectives, significance, and limitation of the study.

1.1 Background

Folklore is a short story that happens in the past. It has developed in society since ancient times. Folklore was conveyed or retold by the surrounding community only orally or more specifically by word to mouth. Therefore, folklore can also be classified as oral folklore. Danandjaja explains that folklore is divided into three categories, namely oral folklore, partly oral folklore, and non-oral folklore (Danandjaja, 2007).

Oral folklore is a tradition that has been owned by Indonesian people for a long time. This tradition can indirectly preserve folklore which is a historical heritage that is still maintained today. Endraswara also says that folklore is the masterpiece of the past, both oral and written which is very valuable for future generations (Endraswara, 2009). Therefore, since ancient times, parents told folklore orally to their children and the story goes from generation to generation.

Besides as a historical heritage, folklore also has many benefits. One of them is in the aspect of education as local wisdom. Local wisdom is a way of life that is usually passed down from generation to generation through word of mouth such as folklore. So that local wisdom is useful in the development of natural resources and human resources which has been maintained until now.

On the other hand, folklore can also be used as entertainment because folklore can build the imagination of its readers and many lessons can be drawn

from each folklore. Generally, folklore teaches about kindness and also has moral values that can regulate human behavior. In addition, there are also cultural values that can be implemented in everyday life, especially for Indonesian people who have cultural wealth.

Indonesia is a country that has various tribes and cultures. Many tribes and cultures exist in society. It makes Indonesia has many different folklore from each region. In some regions, folklore can become the origins of an area, characters, animals, objects, and other things. However, folklore made it difficult to know who the author was. In addition, some folklore cannot be proven true.

Even though many folklore cannot be explained scientifically, there are several folklore from several provinces in Indonesia that certainly have their folklore which are still popular today such as Malin Kundang from West Sumatera, Sangkuriang from West Java, Batu Menangis from West Kalimantan, Roro Jongrang from Yogyakarta, Si Pitung from Jakarta and other provinces have their folklore like folklore from South Sumatera.

South Sumatera, which is Palembang as the oldest city in Indonesia, has several folklore originating from various regencies. It is because of the area, variety of tribes, population, and natural phenomena that occur in South Sumatera that the folklore spread very quickly. An example of the popular folklore from South Sumatera is *Si Pahit Lidah*. The folklore is about the conflict of a hero that ended in a fight.

Based on the folklore above, a hero's adventure certainly begins with a conflict which is the initial stage of an adventure. The adventure that is carried

out will certainly go through long stages until in the end, the hero can complete his adventure. The adventurous journey of a hero has the same archetype as explained in the book *The Hero with A Thousand Faces* (1949) by Joseph Campbell. In his book, he identified archetypes found in myths around the world. The journey pattern of a hero is called Monomyth or Hero's Journey (Campbell, 1949).

Monomyth theory is a concept of the hero's journey from the beginning to the end of the adventure. Campbell explained there are 3 stages of Monomyth such as departure, initiation, and return. Based on the stages, there are 17 subsections of Monomyth (Campbell, 2020). In the 1990s, there was a simplification of the Monomyth theory by Christopher Vogler. He published a book called *The Writer's Journey: Mythic Structure for Writers*. In the book, he simplified Joseph Campbell's Monomyth stages into 12 stages because according to him heroes don't have to adventure to magical places and kill monsters but they can adventure into outer space, into the ocean, into the city center, even into their hearts (Vogler, 2007).

Joseph Campbell (1949) also said that the concept of Monomyth theory is all events or all stories have the same pattern. Because of the concept, the researcher conducted research to prove that all events or all stories have the same pattern as found in the book *The Hero with Thousand Faces*. The researcher used several interesting folklore from South Sumatera such as *Si Pahit Lidah*, *Putri Kemarau*, *The legend of Pulau Kemaro*, *Putri Kembang Dadar*, *Raden Alit and Dayang Bulan*, *Raden Keling*, *Bujang Kurap*, *Sembesat Sembesit*, *Putri Berambut Putih*, and *Langli*. The researcher used the theory of

Monomyth by Joseph Campbell to analyze the hero's journey or Monomyth in each of South Sumatera folklore in a research entitled "**Campbell Monomyth Analysis of South Sumatera Folklore**"

1.2 Problems of the study

The problems of the study were formulated in the following questions:

- a. What were the intrinsic elements of each story in South Sumatera folklore?
- b. How did the Monomyth present in each story of South Sumatera folklore?

1.3 Objectives of the study

Based on the problems, the objectives of the study were:

- a. To describe the intrinsic elements of each story in South Sumatera folklore.
- b. To analyze how the Monomyth presents in each story of South Sumatera folklore.

1.4 Significance of the study

Through this study, the researcher expected to explain the Monomyth of South Sumatera folklore based on Campbell Monomyth theory. For the reader, especially literature students of Bina Darma University, the researcher expected the readers could see how to analyze Monomyth of South Sumatera folklore.

For English teachers, they could use this research when they would like to discuss literature in their class. Hopefully, this study would provide some benefits for everyone and the result of the study would make a great contribution to us.

1.5 Limitation of the study

This research was limited to analyzing several South Sumatera folklore.

This research only focused on the analysis of the intrinsic elements and Monomyth of South Sumatera folklore using Campbell's Monomyth Theory. In conducting this research, the researcher used several South Sumatera folklore like *Si Pahit Lidah*, *Putri Kemarau*, *The Legend of Pulau Kemaro*, *Putri Kembang Dadar*, *Raden Alit and Dayang Bulan*, *Raden Keling*, *Bujang Kurap*, *Sembesat Sembesit*, *Putri Berambut Putih* and *Langli*.