
**DIFFERENCES IN FOLKLORE BETWEEN SANGKURIANG (INDONESIA) AND THE OEDIPUS (GREECE)
(A COMPARATIVE STUDY)**

By
Mutmainnah
Cultural Sciences Faculty, Universitas Hasanuddin
Email: mutmainnahzuaher@gmail.com

Abstract

Every country has its own folklores, whether they are true stories or just fairy tales. The world consists of folklore from a different country but has a similar folklore story. One of them is Sangkuriang a folklore from Indonesia and The Oedipus Greece. This study aims to determine how the similarities and differences of the two folklores are. In analyzing this research, the author uses two approaches. The first is Greimas' structural theory to analyze the structure of the folklore. And the second is a literary comparison approach. The result of this study indicated that there was both similarities and differences of story structure. There are similarities and differences in the structure of the story between Sangkuriang and The Oedipus. However, both not influence and influenced by another, because Sangkuriang represented of his own country, likewise of The Oedipus.

Keywords: Comparative study; Folklore; Sangkuriang; The Oedipus

INTRODUCTION

Every country has its own folklore. Folklore is a traditional story that has existed and developed until now. The development of folklore cannot be separated from society or its previous ancestors. Folklore stories is a category including traditional stories which are in the oral category because folklore develops only through oral, although there are also those who pour the story through writing. However, most of what we know about folklore develops through word of mouth from generation to generation, so that we can easily remember and then retell it to the next generation. Folklore generally refers to cultural expressions, such as narratives, jokes, beliefs, proverbs, legends, myths, music, songs, dances, costumes, food, and festivals, through which individuals and groups create, shape, and spread a common identity (Magdalenic, 2008). Folklore is a collective culture that is traditionally in different versions, both examples in oral form and examples accompanied by gestures or assistive devices, then spread from generation to generation (Danandjaja in Hutomo, 1991).

Folklore is a traditional story that is not official and rarely recorded. Most of the folk tales are only oral development which develops by word of mouth, creating to generations. So, it does not rule out that some folk tales from different countries have similarities, both in terms of story structure or roles in the story. Folklore is the traditional, unofficial, non-institutional part of culture. It encompasses all knowledge, understandings, values, attitude, assumption, feelings, and beliefs transmitter in traditional forms by word of mouth or by customary example (Brunvand, 1978).

In the world, there are many kinds of folklores from various countries, so it is not surprising that some countries have similar folklore stories to one another. Folklore, general term for the verbal, spiritual, and material aspects of any culture that are transmitted orally, by observation, or by imitation. People sharing a culture may have in common an occupation, language, ethnicity, age, or geographical location (Eslit 2013). Folklores as a traditional products is preserved and passed on from generation to generation,

with constant variations shaped by memory, immediate need or purpose, and degree of individual talent. One of them is folklore of Sangkuriang and Oedipus The King comes from Indonesia and Greece. Although the two-folklores originate from two different countries, in terms of language, culture and geographic location, the themes and content of the two stories are similar. Therefore, it was necessary to do this research to find the similarity and the difference between the two folklores.

LITERATURE REVIEW

Folklore

Folklore is one of the folk tales that has developed in society since ancient times. We can be called a folklore is our culture. It includes the traditional art, stories, knowledge, and practices of a people. Folklore an oral tradition that is rich in cultural values and local wisdom originated from ancestral hereditary heritage. The phenomena contained in the folklore consist of moral, religious values, social values, and human values that are expressed directly or indirectly (Darajat, et al 2019). Folklore is a story that develops in a small society or groups, but continues to grow and spreads by word of mouth. Folklore is artistic communication in small groups (Amos, 1972).

Folklore is also one of the important things besides being a literary work, it is also a historical heritage which has very important contents and information such as phenomena, origins, myths, and etc., This provides and describes of people's lives. Folklore is important not only because it brings entertainment but also because it sheds light on people's worldview, personality trait as well as their values and main concerns in life (Poley, 1978).

Apart from this, folklore means of entertainment or history. Folklore also play an important role in knowledge or science. Sometimes parents use folklore to educate their children, or it can be also being used a *sleep lullaby*. Immediately reading and telling

folklore to children can provide knowledge and positive values that can be applied in everyday life, and also know the negative values to avoid. Parents always used folktales to educate their children (in Yektiningtyas).

There are several functions of folklore, indeed folklore is not only limited to literary works with the aim of entertaining but there are several functions that become folklore as valuable literary works. Follows the function of folklore; folklore lets people escape from repressions imposed upon them by groups; folklore validates culture; folklore is a pedagogic device; folklore means applying social pressure (Bascom, 1954).

Comparative Literature

Comparative literature is the study of the comparison between two or more literary works. It aims to get differences and similarities or the influence between one literary work and another. Comparative literature is the study of the relationship between two or more literature (Rene and Austin, 1956). Comparative literature is an analysis that includes a comparison of literary works form different national literature, the relationship between literary works and science, religion (beliefs), and arts as well as about theories, history, and critics (Razali, 1996). The two definitions above provide an explanation that comparative literature is not only in literary works but covers a wider scope. It means not only about literature but about other aspects and knowledge.

Comparative literature involves the study of text across cultures, interdisciplinary and that it is concerned with patterns of connection in literature and other studies across both time and space (Bassnett, 1993). Most broadly that comparative literature is the study of "literature without borders". What scholars in Comparative Literature share is a desire to study literature beyond national boundaries and an interest in languages so that they can read foreign texts in their original form. He gives a scope of *Comparative Literature* in his journal;

- The question of cultural transmigration (eg: Impact of American novels on French fiction).
- Interaction between individual writers.
- Translation studies.
- The interaction between literature and other arts (eg: Painting, Music, Dance, Film).
- The impact of various schools of thought on literature (Marxist influence on French writing).
- Literature as a universal phenomenon.

Comparative research is talking about cross-country, cross-national, cross-societal, cross-cultural, cross-systematic, cross-institutional, trans-national, trans-societal and cross-cultural (Hanitzch, 2009).

Theory of Narratology

There are many theories than can be used in literary research. One of them is Narratology. The author use theory of Narratology to research the structure of the literary works of Sangkuriang (Indonesia) and The Oedipus (Greece). The Narratology structuralism developed by Algirdas Julien Greimas has the advantage of presenting the lives of characters in the story starting from the antagonist and protagonist until the beginning and the end.

Narratology, or its commonly referred to as a narrative theory, is a theory that can be used in annexing narrative literary works, to describe the characteristics of the literary work. Narrative theory, or Narratology, is the study of narrative as a genre. Its objective is to describe the constants; variables and combinations typical of narrative and to clarify how these characteristics of narrative texts connect within the framework of theoretical models (Fludernik, 2006)

Narratology is a study or theory is used to study a literary work to see the structure of literary works intrinsically or extrinsically. Narratology helps to show the structure behind a narrative text. In defining narratology, he stresses the temporal aspect of narratives believing that narratology illuminates' temporality and also human beings as temporal

beings (Prince, 1990). Another definition said, narratology as having points of contact with cultural studies and contention that it should be perceived as the study of "narrative's function in social, historical, ideological, or psychological contexts (Alber and Fludernik's in Sandberg, 2019).

METHODOLOGY

This research used comparative descriptive method to find the similarities and differences between the folklore Sangkuriang (Indonesia) and The Oedipus (Greece). The data analyzed using comparative descriptive method. Descriptive research involves gathering data that describe events and then organize, tabulates, depicts, and describes the data collection (Glass and Hopkins, 1984). Descriptive research is not only about collecting and explaining the data, but also analyzing. Descriptive research to describe some events, condition, or phenomena in society become the object of research (Bungin, 2001).

Descriptive research is to describe systematically, accurately, and clearly the facts and characteristics of a particular population or area of interest; to provide an accurate description or explanation of the characteristics of a particular individual, situation, or group. In addition to describing the characteristics of people, situations, or groups, to find associations or relationships between or among selected variables, and also to answer questions based on current events. (Dulock, 1993).

The techniques used in collecting data in this research used documentation techniques, library research, and note taking. The technique used content analysis by comparing the folklores as the data. The data sources for this research were taken from The Legend of Sangkuriang by Edo Vandima, and The Oedipus was taken from The Story of Oedipus by Buckley.

FINDING AND DISCUSSION

1. After analyzing and then comparing the structure of the story and the cultural

elements, it was found that there were similarities and differences in the structure of the stories and the cultural elements of the two stories. Those similarities and differences were as follows;

1. *Finding The Similarities of Story*

From the story structure, the similarities in the folklore of Sangkuriang (Indonesia) and The Oedipus (Greece) were follows;

- The subject or the main character of the Folklores was a man.
- Both in the folklores of Sangkuriang (Indonesia) and The Oedipus (Greece) loved his mother.
- Sangkuriang (Indonesia) and The Oedipus (Greece) they did not know his mother.

The Differences of Story

From the story structure, the differences in the folklore of Sangkuriang (Indonesia) and The Oedipus (Greece) were follows;

- In the sturcture of the Sangkuriang's story, it is thick with the beliefs of culture of Indonesia especially Sundanese culture which says that *God blessing depends on the parents blessing*. While in The Oedipus (Greece), which is a folklore from Greece does not know and recognize, perfidious to parents or mother, but cursed or sins with the God.
- Sangkuring has not yet to marry his mother, *Dayang Sumbi*. While in The Oedipus (Greece) married his mother, and had two children.
- In the folklore of Sangkuriang, his father was a dog. While in the Oedipus his father was human.
- Sangkuring (Indonesia) was raised by his mother before being expelled. And in the Oedipus, was born he was thrown in the forest.

2. *Discussion*

The folklore Sangkuriang from Indonesia and The Oedipus from Greece can be said to be folklore in the tragedy or legend genre in the people of two countries, namely Indonesia and Greece. In this case, we found similarities and differences between the two folklores. In a

kingdom called Priangan, a king named Prabangkara. One day, Prabangkara went to the forest to hunt a deer. He was deep in the forest, then on his way he wanted to take a pee — but because he could not find a place, he decided to get off his horse and pee in a shell. Then the urine, which is in the shell is drunk by a white pig. The pi is the incarnation of a cursed goddess. The white pig was pregnant and gave birth to a very beautiful baby girl, which she placed in the grass to be found by Prabangkara who happened to be hunting again in the forest. Because Prabangkara had no children, the beautiful baby was brought to home and raised. The baby girl waf given the name *Dayang Sumbi*.

Dayang Sumbi often went to the forest to meditate. She was accompanied by a dog named Tumang. Apart from meditating, she also likes to weave. One day her loom fell under her house. But he could not find it. She muttered to herself that whoever finds her loom, she will marry him and make him her husband. But destiny said that the only one who found the loom was Tumang, the dog who often accompanied her. Tumang is actually the same as Dayang Sumbi's mother, who is white pig. Tumang is a descendant of a god who was cursed to be a dog. After that, Dayang Sumbi accepted Tumang as her husband and became pregnant, giving birth to a handsome baby boy, named Sangkuriang. The baby boy grew up as a young man accompanied everywhere by Tumang, his own father.

In the story of the King of Thebes Oedipus (Greece) named Laius, there is a counselor reminding Laius, that his son will kill him one day. Hearing this, Laius planned to throw the baby into the forest, when Jocasta gave birth to the child. Finally, the time came, the baby was born. The king then ordered that the baby be thrown into the forest, precisely on Mount Chitaeron, after previously tying his feet. That is why the baby came to be known as Oedipus, which means swollen feet. It happened that a shepherd passed by and took

pity on the poor baby— so Oedipus took him and grew up.

Sangkuriang grew into a handsome young man. Tumang was always with him wherever he went. One day, Dayang Sumbi asked Sangkuriang to find a deer's heart in the forest. When Sangkuriang came to the forest with Tumang, Sangkuriang never got the heart of a deer. But he only found the pig that was being beaten, because he was tired — he decided to just kill the white pig, but Tumang knew that the white pig was his mother-in-law, Dayang Sumbi's mother. Tumang knew that the white pig was no ordinary pig. Knowing that the pig was his mother-in-law, Tumang was silent and did not hunt the pig. Sangkuriang was angry, and annoyed with Tumang, eventually killing Tumang, who was his own father, then giving the dog's heart to his mother.

Similar to Sangkuriang, Oedipus finally killed his own father, Laius. After being banished from the forest, Oedipus turned into a handsome young man. Oedipus went to Delphi to meet a necromancer; he wanted to ask the truth of his prophecy, which said that one day Oedipus would kill his father and then marry his mother. Hearing this, Oedipus was afraid that the prophecy would come true. However, while on the way to Thebes, Laius and Oedipus met, and something happened that caused a quarrel, which eventually caused Oedipus to kill Laius, his own father.

Dayang Sumbi found out the truth of the incident, who was so angry that she finally hit Sangkuriang's head with a rice spoon. Because of that, Snagkuriang no longer lived with his mother. He left the house, lived alone, and wandered for several years. Until one day he met a young girl and he had a love relationship. One day, the woman brushed Sangkuriang's hair— she was surprised to Sangkuriang's head, which had a scar. Finally, the woman who is Dayang Sumbi realized, that the man she loved was her own child. Knowing that, Dayang Sumbi told Sangkuriang the truth, but he still wanted to marry Dayang Sumbi, her own mother. Although Dayang Sumbi took

great pains to explain the problem, Sangkuriang did not believe it and still wanted to marry Dayang Sumbi.

The young man continued to be close to Dayang Sumbi, who finally accepted his offer on the condition that within one night the man had to be able to prepare a lake on the top of the mountain along with a boat for their honeymoon. That condition was accepted by Sangkuriang; he was shaped by a group of genies he had conquered. Sangkuriang almost managed to meet the tough conditions. However, Dayang Sumbi still did not want to accept help. She asked the community for help and prayed that her son would fail. Thus, the will of the gods, the rooster crows as a sign of morning, the sun shines, and the people wake up from their sleep.

Unlike Oedipus, when he arrived in Thebes, Oedipus heard that his work and country had long been terrorized by a creature called the Sphinx, he always stopped anyone who passed by and killed them if they were unable to answer the questions given. But in the end, Oedipus won to answer the Sphinx's question. So Oedipus was made king and married Jocasta, his own mother. From his marriage to Oedipus and his mother, they had four children, namely Polyneices, Antigone, and Ismene. But when he learns the truth, Jocasta commits suicide.

CONCLUSION

Based on these findings that had been done on the folklores of Sangkuriang (Indonesia) and The Oedipus (Greece), it could be concluded as follows; after conducting the comparative literature analysis, it was known that there were similarities and differences in the folk lores of Sangkuriang and The Oedipus. These similarities and differences included the structure of the story. The similarities of the folklores are the subject or the main character of the Folklores was a man. Both in the folklores of Sangkuriang (Indonesia) and The Oedipus (Greece) loved his mother and Sangkuriang (Indonesia) and The Oedipus (Greece) they did not know his

mother. While for the differences of the folklores in the structure of the Sangkuriang story, it is thick with the beliefs of culture of Indonesia especially Sundanese culture which says that *God blessing depends on the parents blessing*. While in The Oedipus (Greece), which is a folklore from Greece does not know and recognize, perfidious to parents or mother, but cursed or sins with the God. Sangkuring has not yet to marry his mother, *Dayang Sumbi*. While in The Oedipus (Greece) married his mother, and had two children.

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