

A COMPARATIVE LITERATURE STUDY : THE INDONESIAN FOLKLORE OF *ANDE-ANDE LUMUT* AND THE FRENCH FOLKTALE OF *CINDERELLA*

Novia Dwi Amalia¹, Risa Triassanti²

Universitas PGRI Ronggolawe Tuban

1 Email : noviadwiamalia04@gmail.com

2 Email : triassantirisa@gmail.com

ABSTRAK

Penelitian ini membahas tentang sastra bandingan cerita rakyat dan cerita rakyat yang memiliki persamaan dengan konflik yang berbeda. Penelitian ini berfokus pada cerita rakyat *Ande-Ande Lumut* dari Indonesia dan *Cinderella* dari Perancis. Penelitian ini bertujuan untuk mengetahui (i) unsur intrinsik kedua cerita tersebut dan (ii) unsur budaya kedua cerita tersebut. Penelitian ini menggunakan metode deskriptif komparatif. Proses pengumpulan data dilakukan dengan mengidentifikasi, membaca dan menulis laporan penelitian. Teknik analisis data menggunakan analisis isi dengan membandingkan kedua cerita sebagai data. Hasil penelitian ini menyimpulkan bahwa kedua cerita ini menarik untuk diperbandingkan karena memang memiliki beberapa kesamaan namun berbeda jalan cerita dan konflik. Kedua karya sastra tersebut juga memiliki unsur budaya yang kuat yaitu agama, mata pencaharian, sistem teknologi dan organisasi sosial. Dua cerita ini mengajarkan kita untuk selalu berbuat baik dan tidak membalas kejahatan orang lain.

Kata Kunci: Cerita Rakyat, Studi Sastra Komparatif, Sastra Bandingan

INTRODUCTION

In the world, there are many domestic and foreign folklore that has the same story but different conflicts. One way to find out which domestic stories are the same as foreign ones is by comparing these stories. According to [1] Comparative literature is a field of study that involves the analysis and comparison of literary works from different cultures and languages. It aims to uncover the similarities and differences between these works and explore the universal themes and values that they share. By examining the cultural contexts, plot structures, characters, and moral lessons of various narratives, comparative literature seeks to gain insights into the human experience across different societies and time periods. According to [2] The study of comparative literature allows scholars to explore the connections between different literary traditions, and understand how stories and ideas are transmitted and transformed across cultures. It also helps to highlight the unique contributions of each culture to the world of literature and to appreciate the diversity and richness of human expression. Based on [3] Comparative literary study is the most appropriate study to study two different objects because they still have the same common thread. [4] said that comparative literature sees the similarity and attachment between two literary works from languages or regions so that literary works originating from two countries can be used as objects of research in comparative literature, especially since both of them have an attachment in discussing moral values as character building. Some of the theories above are in line with this research, which is comparing two literary works that cross national borders, and not only studying their literature, but this research will also reveal the intrinsic elements and cultural elements contained in the two stories. In the comparing process, [5] stated that comparative literature is an approach to the literature that does not produce its own theory. In other words, any theory can be utilized in comparative literary research, in accordance with the object and purpose of the research. In principle, in comparative literature studies, the use of comparison methods is a major step. Therefore [6] said in comparative literature, the process being carried out is comparing. So, comparative literature is an approach in literature that does not produce its own theory, which examines the comparison of literary inter-country by comparing literature with other fields, and in its assessment can use any theory based on the goal it wants to achieve.

In this study, the cases to be compared are folklore and folktale which have the same story with different conflicts. According to [7] folklore is all about hereditary traditions, art, etiquette, behavior, and the life of ancestors. Folklore is part of the collective culture, which was dispersed and

passed down from generation to generation, between any collective, traditionally in different versions, in both oral and exemplary form with motion or a mnemonic device [8]. From ancient myths to local legends, folklore encompasses a wide range of narratives, beliefs, customs, and rituals that reflect the collective wisdom and imagination of a particular community or society. At its core, folklore serves as a repository of cultural knowledge, preserving the values, history, and identity of a people. It often incorporates elements of oral tradition, where stories are passed down orally from one generation to another. These tales may explain natural phenomena, teach moral lessons, or provide entertainment. They offer insights into the worldview, aspirations, fears, and dreams of a community, offering a window into their collective consciousness. [9] Folktale is a traditional story or legend that is passed down orally from generation to generation within a particular culture. It often involves supernatural or magical elements and typically teaches a moral lesson or conveys cultural values and beliefs. Based on [10] Folktales are usually associated with a specific region or community and reflect the customs, traditions, and history of that culture. Folklore and folktale are fascinating aspects of human culture that have been passed down through generations, enriching our understanding of the world and its diverse traditions [11]. Folklore is any type of folk tradition, such as traditional belief, heritage, culture, and customs [12].

There are many folktales and Folklore that show the similarity between one country and another country. One of them is Indonesia and France, especially in terms of theme and story motive like *Ande-Ande Lumut* and *Cinderella*. *Ande-Ande Lumut* is a folklore from East Java, Indonesia. This story tells of Prince Kusumayuda who meets a yellow *kelenting*, the son of a widow who lives in the village under the reign of Prince Kusuma Yuda's father. This prince disguises himself as *Ande-Ande Lumut* who is looking for a wife. After going through several processes, this man finally found the girl with his idol, namely yellow *klenting*. Whereas *Cinderella* is a folktale from France, This story is about an orphan girl who lives with her stepmother and stepsisters and is always forced to work day and night. One day the prince held a party and everyone attended the party. *Cinderella*, who at first could not go, thanks to the help of the fairy godmother, was able to go to the party with a magnificent dress and glass slipper but had to return before midnight. When half a pair of glass shoes were left behind and found by the prince, the prince then tried to find the owner of the shoes. After knowing the owner, *Cinderella*, and the prince finally got married and lived happily in the palace. These stories come from different countries but have almost the same stories. So in this case the researcher wants to compare the two stories.

Previous studies are similar issues are comparative literature two stories with the same story but different countries. First, the previous study that the researcher used in this study was conducted by Ratu Wardarita and Guruh Puspo Negoro with the title *A Comparative Study: The Folktale of Jaka Tarub (Indonesia) and Tanabata (Japan)* [13]. This research aimed to discover the similarities and differences of the story structure and cultural elements of the two folktales. In analyzing, the researcher employed three approaches, namely Greimas's narratology structuralism approach to analyzing the story structure, the cultural approach to analyzing the cultural element and the comparative literature approach. The result of this study indicated that there were both similarities and differences in story structure and cultural elements. However, both *Jaka Tarub* and *Tanabata* did not influence each other as they represented their own characteristics which were descriptions of the society where they came from. Second, the previous study was conducted by Ima Masofa and Irwan Sumarsono with the title *Comparative Literature in Indonesian Folktale Timun Mas and Disney's Beauty and The Beast*. This research uses the qualitative method, which was based on library research, the writers combine two types of triangulation with multiple data sources triangulation by checking the data findings related to the source or the data. The results of this study reveal that: 1) Both have similarities in facing the monster; (2) Both have differences in the way how the monster is described, and how the stories end; in *Timun Mas*, the monster is a green huge male, and in *Beauty and The Beast*, the monster is described as a huge animal. In *Timun Mas*, the story ends when the main character kills the monster, while in *Beauty and The Beast*, the main character marries to the monster. This research describes *Timun Mas* that represents the Asian culture and *Beauty and the Beast* that represents western culture.

Based on two studies above, it has proven that many stories with the same conflict but different countries. The stories have many similarities and differences that make the writer motivated to compare the stories. Those previous study has similarities and differences with this study. The

similarity is comparing two stories from two countries that have almost the same stories. The differences is the origin of story and the comparison. In contrast to previous studies, this study comparing a folklore from Indonesia (Ande-Ande Lumut) and a folktale from France (Cinderella). This because the comparing is rarely to know.

RESEARCH METHODOLOGY

This research harnessed comparative descriptive method to find the similarities and differences between the tale of Ande-Ande Lumut and Cinderella. The obtained data were then analyzed using the comparative descriptive method. According to [14] the goal of descriptive research is to make a description, illustration, or image systematically, factually, and accurately related to facts, characteristics as well as the relationship of investigated phenomenon. According to Dalen [15], comparative research is to compare two or three cases by observing the causes. Thus, it can be concluded that the comparative descriptive method is a method which outlines the result of analysis based on obtained data and then compare them. The technique of collecting data in this research identifying, reading, and writing research reports. The technique of analyzing data used content analysis by comparing the two tales as the data. The source of data for this research was the tale of Ande-Ande Lumut taken from the book of Nusantara Folklore (Cerita Rakyat Nusantara), and the folktale of Cinderella taken The Cinderella story that the author uses is the French version written by Charles Perrault in 1697 based on a folk tale written by Giambattista Basile as La Gatta Cenerentola in 1634.

RESULTS & DISCUSSION

After analyzing and comparing the story structure as well as the cultural element of the folklore of Ande-Ande Lumut and the folktale Cinderella, it was found the Intrinsic Elements and cultural Elements in the story as follows :

Intrinsic Elements

Title

In terms of titles, the two stories both provide the title of the main character's name in the story. In the Cinderella story, the character that is told and highlighted is Cinderella as the main character in the story. Just like Ande-Ande Lumut. Ande-Ande Lumut is the name of the main character in the story Ande-Ande Lumut.

Theme

In terms of theme, it has been conveyed that both of them have similarities in terms of themes, namely the same theme about the life of a beautiful and poor girl whose life changes to luxury and becomes a rich girl after she finds her soul mate, a prince from the royal family.

Characteristics / characterization

The characterizations in both stories basically have similarities. There is a character of a girl who is kind, loving, patient and diligent, Cinderella and Klenting Kuning. There is also the character of a rich and charming prince from the royal line who is looking for a mate. In his search for a mate, the prince is also assisted by some of his closest people. Then, there is also the antagonist in both stories who is the half-sister of Cinderella and Klenting Kuning who really hates both of them. Their stepbrother who always hated both of them.

The Main Character

According to [16] The main character is a character who plays a significant part and mostly interacts with other characters. The main character in the Ande-Ande Lumut Folktale is Pangeran Kusumayuda and in the Cinderella Folktale is Cinderella.

Settings / background

The settings told in the two stories also have something in common, which is set in a centric palace. Then other settings such as the prince's residence, the girl's residence and the road from the girl's house to the prince's place.

Groove

Both of them have advanced storylines, where the two stories do not feature stories from their past. The story both have a happy ending, a beautiful girl who lives happily with the prince.

Viewpoint

In the stories of Cinderella and *Ande-ande Lumut*, both have a third person point of view. Where is the third person who positions himself as an all-knowing person.

Mandate

The message that we can take from these two stories is, we always have to be patient to face the trials that hit us. There must be trials. Trials are given by God as a place to test how steadfast His people are. Do not hate and be rude to your own brother.

Cultural Elements

Livelihood System

In Javanese culture, Javanese fulfill their needs only rely on agricultural products only from rice the fields or from the moor, but in traditional French society made ends meet by working as artisans, cooks, and weavers.

Technology System

In the Technology system, traditional Javanese society They only know technology such as hoes, sickles, nets, fishing rods for their economy, while traditional French people use tractors, grinding machines, and automatic fishing boats.

Religion

Javanese culture is strongly influenced by Hindu-Buddhist beliefs, while French culture is predominantly Catholic.

Social Organization System

The differences between these systems of social organization are in dealing with a more traditional Javanese life receptive because of the Javanese view of human life that human life is arranged in such a way that humans are just it is necessary to live it, whereas in French society there is highly upholds the family who plays an important role in maintaining traditions and cultural heritage. Traditional Javanese society in their daily lives cannot free from shaman interference, because Javanese people believe in shamans as a place of residence a the problems they face. While French society is not recognize anyone with a power that can materialize wish, but they would only pray in the shrine beforehand do something and try your best to be able to realized what he wanted. Traditional Javanese society also recognizes divorce, Divorce can occur if the husband violates the provisions made before marriage or the wife is unhappy with her husband. Meanwhile, in French society, divorce is usually filed by men who decide so divorced his wife. However, the wife can also sue divorce her husband if his wife is not happy.

Ande-Ande Lumut and Cinderella fairy tales can be said as a story about the social groups of the two communities, namely Java and France. In Javanese life, *Ande-Ande Lumut* represents princes and sons of kings, while *Klenting Kuning* represents ordinary girls. In French society, the prince represents nobility. Meanwhile, the girl character and her parents represent the common people. After being compared by the authors, the two stories are stories with almost the same story but different countries. The two stories have similarities and differences. The similarities both of the story are he theme told in the tales of *Ande-Ande Lumut* and Cinderella have the same thing, namely about marriage between humans and angels. Then, the subject of the story is a man. In the story of *Ande-Ande Lumut*, a prince is looking for a companion. Also In the Cinderella story, the subject is a prince who is looking for a companion to marry. In both stories, the subject wants the same thing, ie is marriage. In the story *Ande Ande Lumut*, the prince is looking for a woman to marry. Likewise in the Cinderella story, the prince throws a party to find his life partner. In both *Ande-Ande Lumut* and Cinderella stories, the willingness of the female character (*Klenting Kuning* & Cinderella) to marry the male character (Prince). In both Cinderella and *Ande-Ande Lumut* stories, they are both happy living in the Palace after getting married. Both the stories are given advice. *Klenting kuning* was given advice by a magic stork to take part in the *Ande-Ande Lumut* contest and Cinderella was

given advice by a fairy godmother and told to take part in the party. While, the differences both of the story are in the folklore Ande-Ande Lumut a woman is described as living with her biological mother and siblings. Meanwhile, in the Cinderella story, a woman is described as living with her stepmother and stepsisters. In the Ande-Ande Lumut story, the prince marries a girl because of a difference in character with his siblings, while in the Cinderella story, the prince marries a girl because the glass slipper is left on one side. In the story Ande-Ande Lumut the main character is Ande-Ande Lumut or Prince Kusumayuda (male) while in the Cinderella story the main character is Cinderella (female). In the story of Ande-Ande Lumut, the prince looks for a partner by looking at the characteristics of the women who take part in his competition. Whereas in the Cinderella story, the prince looks for a companion by holding a party and looking for half a pair of glass slippers.

This research has the similarities with previous study. First previous study by Ratu Wardarita and Guruh Puspo Negoro with the title *A Comparative Study: The Folktale of Jaka Tarub (Indonesia) and Tanabata (Japan)* [13]. This research and the previous study both compare two folk tales from Indonesia and abroad. The difference between this research and the previous study is that this research compares two folk tales from Indonesia and France while the previous study compared Indonesian and Japanese folklore. Apart from that, the difference is that this research compares intrinsic elements and cultural elements, while the previous study compared story structure and cultural elements. Second previous study by Ima Masofa and Irwan Sumarsono with the title *Comparative Literature in Indonesian Folktale Timun Mas and Disney's Beauty and The Beast* [11]. The similarity of this research with the previous study is that they both compare two stories from different countries that have similar storylines. While the difference is that in this study the focus is on intrinsic elements and cultural elements, whereas in the previous study the focus was on two different points of view from the main characters in two literary works that came from two different cultures, namely Asian culture (Timun Mas) and European culture (Beauty). and the Beast).

CONCLUSION

Based on these findings that had been done on the folklore of Ande-Ande Lumut and the folktale of Cinderella it could be concluded that The conclusion of this research is that the story of Ande-Ande Lumut and Cinderella has similarities and differences. The comparison is seen from intrinsic elements of the two stories. The essence of the similarity in the two stories conveys a message to be a good human being because sincerity will show the true events. Another similarity is that this story is both told by a prince who is looking for his life partner. The difference between the two stories lies in the characters the main character. In the story of Ande-Ande Lumut, Prince marries Kletting Kuning because of his determination that he is not easily provoked by Yuyu Kangkang's seduction and his attempt to cross the river without help. Meanwhile, in the story of Cinderella, the prince marries a kind-hearted girl, honest with her glass slipper invention. These two stories implies that one's fortitude will be harvested in the end. What we reap, is what we sow.

REFERENCES

- [1] T. Riazi, "Ben Hutchinson. *Comparative Literature: A Very Short Introduction*. Oxford UP, 2018.," *Stud. 20th 21st Century Lit.*, vol. 43, no. 1, 2019, doi: 10.4148/2334-4415.2052.

- [2] Sangia Rohib A, "Comparative Literature: An Overview," *OSF Prepr.*, no. July, pp. 1–16, 2018, doi: 10.13140/RG.2.2.13003.34084.
- [3] A. Ozyon, "Introduction to Comparative Literature A Guide for Literature Students," no. July, 2022.
- [4] F. Praptiwi, "Pendidikan Karakter Tokoh Utama Dalam Novel Cahaya Cinta Pesantren Karangan Ira Madan Dan Semester Pertama Di Malory Towers Karangan Enid Blyton," *AKSIS J. Pendidik. Bhs. dan Sastra Indones.*, vol. 1, no. 2, pp. 234–252, 2017, doi: 10.21009/aksis.010206.
- [5] Y. Wulandari, "Sastra Bandingan," *Solo Jagat Abjad*, p. 53, 2014.
- [6] C. Brown, "What is 'Comparative' Literature?," *semantic scholar*, doi: DOI:10.3366/CCS.2013.0077.
- [7] S. Endraswara and Ratino, *Metodologi penelitian folklor : konsep, teori, dan aplikasi / oleh Suwardi Endraswara ; penyunting, Ratino*. Yogyakarta: Yogyakarta : Media Presindo, 2009, 2009.
- [8] B. Kondi, "13,078," no. April, 2019.
- [9] J. A. Gómez, "Our folktales and the stories of others : Interpreting folk narratives from different cultures as a pedagogical tool Our folktales and the stories of others : Interpreting folk narratives from different cultures as a pedagogical tool Research Summary Ph .," no. October, 2017, doi: 10.13140/RG.2.2.36722.81601.
- [10] S. Wahyuni, "Improving Students' Reading Comprehension by Using Folktale Improving Students' Reading Comprehension by Using Folktale," *J. English Lang. Pedagog.*, vol. 1, no. 1, pp. 49–60, 2021, [Online]. Available: <https://ejournal.iaida.ac.id/index.php/Journey/article/view/833/606>
- [11] I. Masofa and I. Sumarsono, "Comparative Literature in Indonesian Folktale'S Timun Mas and Disney'S Beauty and the Beast," *Ling. Sci.*, vol. 28, no. 2, 2021.
- [12] D. Ben-Amos, "a Definition of Folklore:," *Folk. Concepts*, pp. 203–224, 2020, doi: 10.2307/j.ctv12sdz2s.17.
- [13] R. Wardarita and G. Puspo Negoro, "A Comparative Study: The Folktale of Jaka Tarub (Indonesia) and Tanabata (Japan)," *Adv. Lang. Lit. Stud.*, vol. 8, no. 6, p. 1, 2017, doi: 10.7575/aiac.all.s.v.8n.6p.1.
- [14] H. Nassaji, "Qualitative and descriptive research: Data type versus data analysis," *Lang. Teach. Res.*, vol. 19, no. 2, pp. 129–132, 2015, doi: 10.1177/1362168815572747.
- [15] S. M. Miri and Z. D. Shahrokh, "A Short Introduction to Comparative Research," no. October, pp. 1–25, 2019.
- [16] P. A. Iqlima and R. Triassanti, "An Analysis of Main Character's Personality in Kitchen Novel by Banana Yoshimoto," <http://journal.unirow.ac.id/>, no. Vol. 1 No. 1 (2023): Pro-ELLitera Journal, 2023, doi: <https://doi.org/10.2023/prora.v1i1.814>.