

A COMPARATIVE STUDY: THE FOLKLORE OF *TIMUN MAS* (INDONESIA) AND *MOMOTARO* (JAPAN)

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ABSTRAK

Sastra merupakan hal yang menarik bagi sebagian orang dan banyak diminati oleh banyak orang. Sastra komparatif adalah perbandingan antara satu karya sastra dengan karya sastra lainnya yang bertujuan untuk menemukan perbedaan, persamaan, atau kesatuan antara satu karya sastra dengan karya sastra lainnya. Cerita rakyat merupakan cerita tradisional dari masyarakat terdahulu yang mengandung nilai-nilai moral, agama, sosial, dan lain-lain yang berkembang dari mulut ke mulut dari generasi ke generasi. Penelitian ini bertujuan untuk mengetahui apa saja perbandingan perbedaan dan persamaan yang ada pada cerita rakyat *Timun Mas* dan *Momotaro*. Penelitian ini menggunakan metode deskriptif kualitatif karena data yang dikumpulkan berupa kata atau kalimat, kemudian menafsirkannya. Data kualitatif dengan deskripsi yang dapat diamati dan tidak terukur. Hasil penelitian ini menunjukkan bahwa terdapat beberapa persamaan dan perbedaan fungsi, unsur budaya, dan struktur cerita rakyat *Timun Mas* dan *Momotaro*. Peneliti berharap penelitian ini dapat bermanfaat untuk pembaca dalam melakukan studi perbandingan selanjutnya.

Kata Kunci: Cerita rakyat, Fungsi, Perbandingan, Struktur cerita, Unsur budaya

INTRODUCTION

Literature is an interesting thing for some people and is in great demand by many people. Literature is a form of human expression that can be in words or writing and has artistic value. Literature is a work of creativity, not imitation. Literature stems from the writer's strong sentiments, which spontaneously erupted by generating a work, which can be a novel, film or play, poetry, or other genres [1]. According to Krystal, a comparative is an attempt to link literature and other disciplines, about how other knowledge affects the effect of the two literary works, what values they include, and what ideals each literature has [2].

Comparative literature is a literary method that generates its theory. In general, it can be concluded that four basic assumptions are most important in comparative literature: the addition or subtraction of literary works; the existence of cross-creativity in the author's brain; the frequent 'collisions; the appearance of intermarriage in a work; the author is a person who likes the past; and the author cannot escape reading the past and his experiences [3]. Meanwhile, according to Kasim, comparative literature is an examination of literary works from various national literatures, the link between literary works and science, religion (beliefs), and the arts, as well as theories, history, and critics [4].

According to the above definition, comparative literature is the comparison between one literary work and another that aims to find differences, similarities, or unity between one literary work and another. Folklore is a type of folklore that has been part of civilization since ancient times. Folklore may be considered our culture.

Folklore has particular characteristics in each country. Folklore is a traditional narrative that has existed and evolved up to the present day. Folklore development cannot be separated from the community or prior ancestors. Folklore is one of the traditional stories that fall into the oral category because folklore develops only through oral transmission. Although some stories are told through writing, the majority of what we know about folklore develops through word of mouth from generation to generation, so we can easily remember these stories. Folklore, in its broadest sense, refers to cultural manifestations such as tales, jokes, beliefs, proverbs, stories, myths, music, songs,

dances, costumes, food, and festivals that enable people and communities to establish, shape, and transmit common identities [5].

Folklore is a narrative that begins in a small town or group and spreads by word of mouth [6]. Folklore is a communal culture that has historically been passed down from generation to generation in many forms, including spoken examples as well as examples supported by gestures or other assistance devices [7]. Folklore is an oral tradition rich in cultural values and local wisdom derived from our predecessors' history. The phenomena contained in folklore include moral values, religious values, social values, and human values that are expressed directly or indirectly (Darajat, et al., 2019).

From the definition above, the author concludes that folklore is a traditional story from the previous society that contains moral values (religious, social, and others) that develop through word of mouth from generation to generation.

In this study, the researcher is not the only one who examines comparative studies. Many previous researchers examined comparative studies such as folktales, videos, novels, songs, or poems that support this research. The researcher was inspired by I Gusti Bagus Adi Ariawan's article with the same title published in 2012, but there are differences in the results compared, such as the story structure in folklore and some different definitions and theories. In the research method, he used the literature method with the advanced technique of note-taking in data collection. The purpose of her research is to provide knowledge about the comparative comparison of the functions and cultural elements of the folklore *Momotaro* and *Timun Mas*, as well as their relation to daily life and Japanese culture [9].

The second is research by Nur Afyatur Rohmah, Ayudya Tyosa Shendykhatama, and Agus Wardhono with the title "Comparative Literature of Movies *Jenny & Juno* and *Dua Garis Biru*" in 2022, the purpose of this study is to compare the intrinsic aspects of the two movies. The method used by researchers is descriptive qualitative research with observable and non-measurable descriptions. The results of this study show the reader about the intrinsic elements of the two movies, which are different, but tell the same problem [10].

The third is research by Jumaldin Irwansyah, Muh. Taufik, Nur Mutmainna Halim, and Dahniar B with the title "Comparative Literature Analysis of The Folklore Between *Goa Mampu* and *Bowerman's Nose*" in 2021, the objectives of their research are 1) identify the similarities and differences between the legend of Goa mampu and Bowerman's Nose. 2) find out the moral values behind the stories of Goa Mampu and Bowerman's Nose. The method used is descriptive qualitative, the researcher used a literature review to collect the data. The data obtained were folklore stories from the legend of Goa Mampu and the legend of Bowerman's Nose. The data was then analyzed by using the comparative literature method. The results of this research show that these two legends have similarities and differences in the structure story and also found the moral value of the two legends [11].

The fourth is a research by Mutmainnah with the title "Differences in Folklore *Sangkuriang* (Indonesia) and *Oedipus* (Greece) (A Comparative Study) in 2021, this study aims to determine how the similarities and differences between the two folklores. In analyzing this research, the author uses two approaches. The first is Greimas' structural theory and the second is a literary comparison approach. The result of this study indicated that there were both similarities and differences in story structure. There are similarities and differences in the structure of the story between *Sangkuriang* and *Oedipus*. However, both do not influence and influenced by one another, because *Sangkuriang* is represented by his own country, likewise *Oedipus* [12].

The last is research by Ima Masofa and Irwan Sumarsono with the title "Comparison Literature in Indonesian Folktale's *Timun Mas* and Disney's *Beauty and the Beast* " in 2021, this research aims to describe *Timun Mas* that represents the Asian culture and *Beauty and the Beast* that represents western culture. 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 the monster [13].

The folklore that is used as objects of comparison by the researcher is the folklore of *Timun Mas* from Indonesia and *Momotaro* from Japan. The first is *Timun Mas*, This story tells the story of a Mbok Rondo named Sрни who was lonely and prayed that he could have a child, then he was given cucumber seeds by a giant and made a pact with him, after planting a large cucumber fruit grew and in it there was a baby who was finally raised by Mbok Sрни and named Timun Mas. However, after being 17 years old, Timun Mas was asked by the giant, but by all means Timun Mas finally survived and managed to defeat the giant, in the end, Timun Mas and Mbok Sрни lived happily [14].

While *Momotaro* tells the story of a pair of grandparents lovers who do not have children when grandma in the river suddenly sees a large peach. When it was opened inside there was a baby who was later raised by grandparents and named Momotaro. As an adult, Momotaro went to the demon island (oni) to fight demons that often stole and disturbed the villagers. Momotaro was accompanied by 3 dogs, monkey, and birds, in the end, they managed to fight the demon and take back the items stolen by the demon. Momotaro and the villagers lived peacefully and happily [15].

From the explanation of the two folktales that will be compared, we can see that both revolve around the story of a child born from a piece of the cradle and fighting a cruel giant or demon. In *Momotaro* and *Timun Mas* folklore, There are rich cultural aspects. Furthermore, these two folklores share the same moral lesson, namely that goodness will always triumph over demons. that goodness will always win over demons. There are numerous similarities between these two Folklores, both in terms of their function as literary works, their cultural aspects, and the story structure.

And another reason for choosing these two folklore is that both are folklore that we can model about everyday life and many cultures of Indonesian and Japanese people, both in ancient times and until now. All of these things make researchers interested in comparing what happens in the two folktales using comparative literature. In addition, the author also gets inspiration from old articles with the same title. The reason researchers do not look for other titles is that they want to add some understanding of theories because the theory and previous studies used would have been too long if used now. Researchers also add some things to compare so that the research is more accurate

RESEARCH METHOD

This chapter explains the research methodology, such as research design, technique of collecting data, and procedure of data analysis.

a. Research Design

The primary theory employed in this study is comparative literature. As previously said, by comparing and seeking parallels and contrasts between the two literary works. The descriptive qualitative research approach was employed in this study. The descriptive technique is a way of describing everything connected to the study topic [16]. Furthermore, descriptive research is more focused on what happens rather than how or why it happens. As a result, observation and survey technologies are frequently utilized to collect data. The descriptive research approach seeks to highlight the similarities and contrasts that comprise the intrinsic aspects of the two folktales used as study objects by the researchers [17].

Next, qualitative research is a sort of study in which conclusions are not produced using statistical techniques or other forms of computation [18]. Furthermore, qualitative techniques are ways for testing and answering questions regarding how, where, what, when, and why someone behaves in a certain way about a specific issue. As a result of applying this strategy, information about the comparison of intrinsic aspects in the *Timun Mas* and *Momotaro* folktales was gathered [19]

b. The Technique of Collecting Data

The data collection techniques that researchers use in this study are:

- 1) Researchers read folklore through the web from Google repeatedly if necessary until they understand the whole story. For the *Timun Mas* folklore, the researcher read through the web from Google, as well as the *Momotaro* folklore [14], [15].

- 2) Researchers classified the data contained in the two stories, namely story structures such as themes, characters, plot, place and time settings, and conflicts in the two movie stories.
- 3) Researchers also classify the functions of folklore for daily life and also what cultural elements are contained in the two folklores.

c. The Procedures of Data Analysis

The data in this study was examined utilizing a comparative literature technique by the researchers. The data analysis will concentrate on the tale structure, function, and cultural features of *Timun Mas* and *Momotaro* folklore. Furthermore, the data will be evaluated in the following chapter to determine the parallels and differences between the two films. As a result, the following is the data analysis procedure:

- 1) The researcher examines the collected data to determine the similarities and differences between the two folklores.
- 2) The researcher analyzed the similarities and differences between the two folklore stories, functions, and cultural aspects.
- 3) Finally, the researcher analyses the analytic findings to conclude, such as similarities and contrasts in the intrinsic elements contained in the two folklores.

FINDINGS

In this chapter, the researcher explains the findings after classifying the folklore. Based on the results of the classification, researchers found: a comparison of similarities and differences between functions, cultural elements, and story structure in the folklore of *Timun Mas* and *Momotaro*.

1. The Similarities and Differences Function of *Timun Mas* and *Momotaro*

- 1) As a projection system

The similarities in *Timun Mas* Folklore describe the dreams of Indonesian people to have children, the desire to keep their promises, curiosity, wanting their children to be safe, and the desire to get help from others. As in the quote "Hahahaha... Don't be afraid hey old woman. I won't eat you. You came here because you wanted a child, didn't you? I will grant your request," the giant said. [14]

While *Momotaro* Folklores reflect Japanese people's dreams about wanting to have children, wanting to see children grow up, healthy, and strong, and wanting to help others. As in the sentence: "Hearing that, the pair of grandparents immediately made dango cakes for the peach boy's lunch. Later, Momotarō left the house excitedly." [15] There is no differences project system between the folklore of *Timun Mas* and *Momotaro*.

- 2) As a tool in cultural preservation

The similarities in *Timun Mas* are the most prominent culture is about preserving the environment, especially forests and seas. While in *Momotaro* folklore the similarities are, the most prominent is environmental conservation, especially the sea. There are no differences tool in cultural between the folklore of *Timun Mas* and *Momotaro*

- 3) As a tool for children's education

There are no similarities in tools for children's education between the folklore of *Timun Mas* and *Momotaro*. While the differences are in *Timun Mas* as a child's educational tool, through the *Timun Mas* Folklore children are taught to always pray to God, lie for good, not be easily discouraged, and good will always win against demons. As in the quote: "He was bathing at times, Lord of the Giant. The body is very smelly. You definitely won't like eating it," said Mbok Sрни.

In *Momotaro* Folklore teaches children about affection, sharing, fearlessness, boys' way of life, not easily discouraged, and good will always win against demons. As in the sentence: "Momotarō wasted no time and immediately launched an attack with the dog. The pheasant darted through the sky and dived sharply downward, pecking at the demons' eyes. Meanwhile, the dog and monkey are busy biting and clawing at the demons to make them tormented.

Finally, Momotarō drew his sword and turned to face the demon general. The general fought with all his might, but he still lost."

- 4) As a force for the enactment of social norms and as well as a tool of social control

The similarities in *Timun Mas* Folklore describe the punishment that will be received if someone does demon or wants to harm others. As in the sentence: "The giant continued to pursue Timun Mas despite his exhaustion. Timun Mas then threw a piece of shrimp paste. This time the paste turned into suction mud. The giant screamed for help as his body was sucked in mud."

While in *Momotaro* Folklore describes the sanctions that will be received if someone violates the norm or commits a crime. As the quote goes: "We will not torture people and steal their things again. Please have mercy on us!" roared the Demons. There are no differences in social norms as a tool of social control between the folklore of *Timun Mas* and *Momotaro*.

2. The Similarities and Differences Cultural Elements of *Timun Mas* and *Momotaro*

- 1) The living equipment and technology system

The similarity in *Timun Mas* folklore is a kitchen knife. As the following sentence explains: "When Timun Mas got bigger and weighed more, Sрни took it back to the hut. Mbok Sрни was surprised when he opened or split the Timun Mas because it contained a baby girl. While in *Momotaro* folklore there is a utensil depicted, namely a kitchen knife.

There are no differences in systems of living equipment and technology in the folklore of *Timun Mas*. While in the *Momotaro* Folklore, there are kibidango utensils (Japanese cakes made from rice flour), and haregi (a type of Japanese kimono). As in the quote: "Since I want to go to the Demon's Island and conquer all the demons that are there, I ask you to equip me with dango cakes.

- 2) The livelihood system

The similarities in the *Timun Mas* folklore are described as the livelihood of the Indonesian people, namely as farmers and fishermen. While in *Momotaro* folklore described the livelihood of Japanese people as a fisherman. The difference in the livelihood system is that Indonesian society has a farmer's livelihood while Japanese society Folklore did not.

- 3) The religious system

The similarities from *Timun Mas* folklore depicted the belief of Indonesian people in supernatural objects and the belief in the existence of giants. While in *Momotaro* folklore, depicted Japanese people who still believe in the existence of supernatural creatures, namely oni or demons. As in the sentence: "Since I want to go to Demon Island and conquer all the demons that are there, I ask you to equip me with dango cakes." And the differences are the belief of the Indonesian people in a hermit, as in the sentence: "The next day, Mbok Sрни went to see a powerful grandfather living on the mountain. The magic grandfather gave him Timun Mas seed, a thorn, a grain of salt, and a piece of shrimp paste.", while *Momotaro* did not.

- 4) The social organization system

There are no similarities between the social organization system in *Timun Mas* and *Momotaro*. While the differences in *Timun Mas* folklore, it depicts the position of a daughter and the importance of a child's presence in a family. *Momotaro* folklore depicted the position of a boy in Japan, as well as the importance of a child's presence in a family.

3. The Similarities and Differences Story Structures of *Timun Mas* and *Momotaro*

- 1) Theme

There is a similarity in the theme from both folklores, that was born from a piece of fruit and fought against the giant/demon. And there are different themes.

- 2) Subject

There are similarities in the subject of the folklore, that the two both came out of a piece of fruit. While the differences are *Timun Mas* was raised by Mbok Sрни, and given help from a hermit, while *Momotaro* was raised by grandparents, and assisted by 3 animals (dog, monkey, and bird).

- 3) Characters and Characteristics

The similarities of characters and characteristics in both folklore are, both demons and giants are equally cruel, torturous, and arbitrary.

While the differences, In *Timun Mas* folklore, there are some characters and characteristics that are:

- Timun Mas: A daughter who is filial to her parents, loves each other, loves to help, is brave, and does not give up easily. As in the sentence: "Despite the panic, Timun Mas still remembered his mother's order to throw a cucumber seed. The cucumber seed instantly turned into a cucumber field with massive fruits. (Timun Mas still tries his best to get rid of giant hunting)"
 - Mbok Sринi: an old widow who is loving, kind, hard-working, patient, shrewd, and does not give up easily
 - A hermit: kind and helpful
- While in *Momotaro*, that is:
- Momotaro: a boy who is devoted to his parents, loves each other, loves to help, is brave, and does not give up easily. As in the sentence: "Since I want to go to Demon's Island and conquer all the demons that are there, I ask you to equip me with dango cakes." (The demon often torments people and steals their things.)
 - Grandparents: friendly, loving, hardworking, and patient
 - 3 helpful animals (dog, monkey, and bird): kind and helpful to others.

4) Plot

Both use forward plots because the stories are presented chronologically and in chronological order

5) Setting

Both are set at home and the time setting of both is in the morning, afternoon, evening, and night. While the differences are *Timun Mas* folklore set in forests and mountains and *Momotaro* folklore set in the river, sea, and island of Onigashima

6) Motif

There is a different motif in the folklore of *Timun Mas* that every problem must have a way out if you want to continue to try and pray, while in the folklore of *Momotaro* is as a living creature must be able to live peacefully and not hurt each other.

DISCUSSION

In the findings, researchers found that in the folklore of *Timun Mas* and *Momotaro* there are differences and similarities in the two folklore, namely about the function of *Timun Mas* and *Momotaro*, namely, As a projection system, As a tool in cultural preservation, As a tool for children's education, and As a force for the enactment of social norms and as well as a tool of social control. In addition, there are also differences and similarities about the Cultural Elements of *Timun Mas* and *Momotaro*, namely, The living equipment and technology system, The livelihood system, The religious system, and The social organization system.

Researchers also found differences and similarities in story structure in both folklore such as, theme, subject, characters and characterization, plot, setting and motif. This is the same as the research results of I Gusti Bagus Adi Ariawan's article with the same title published in 2012 [9], but there are differences in the results compared, such as the story structure in folklore and some different definitions and theories. In the research method, he used the literature method with the advanced technique of note-taking in data collection. The results of his research found similarities and differences in the function of both folklore and cultural elements in the two folklore.

In addition, this research also same with the previous researcher by Jumaldin Irwansyah, Muh. Taufik, Nur Mutmainna Halim, and Dahniar B with the title "Comparative Literature Analysis of The Folklore Between *Goa mampu* and *Bowerman's Nose*" in 2021 [11]. The results of this research show that these two legends have similarities and differences in the structure story and also found the moral value of the two legends. And research from Mutmainnah with the title "Differences in Folklore *Sangkuriang* (Indonesia) and *Oedipus* (Greece) (A Comparative Study)" in 2021 [12]. The result of this study indicated that there were both similarities and differences in story structure. There are similarities and differences in the structure of the story between *Sangkuriang* and *Oedipus*.

This is also the same as the results of the researcher that there are similarities and differences in the story structure of the two folktales.

This research also same with research from Ima Masofa and Irwan Sumarsono with the title "Comparation Literature in Indonesian Folktales' *Timun Mas* and *Disney's Beauty and the Beast* " in 2021 [13]. 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 the monster, but in his research the author only explains the characters and characteristics of the two folktales. The last is research by Nur Afyatur Rohmah, Ayudya Tyosa Shendykhatama, and Agus Wardhono with the title "Comparative Literature of Movies *Jenny & Juno* and *Dua Garis Biru*" in 2022 [10]. The results of this study show the reader about the intrinsic elements of the two movies, which are different, but tell the same problem, but with different research results.

CONCLUSION

Based on the results of the analysis of the functions and cultural elements of *Momotaro* and *Timun Mas* Folklores, it can be seen that there are four functions, cultural elements, and story structures contained in *Momotaro* and *Timun Mas* Folklores. The four functions are as a projection system, as a means of preservation of culture, as a tool for children's education, as a force on the enactment of social norms, as well as a tool of social control. The four elements of culture are the system of living equipment and technology, the livelihood system, the religious system, and the system of social organization. Of the four functions and elements of culture, the most prominent thing is the function of folklore as a means of preservation of culture and cultural elements as a religious system.

And there are some similar story structures such as themes, subjects, characteristics of giants and demons, plots, and some setting of places and time settings. However, not a few are different, such as the supporting subject of the main character, the supporting subject characters, several place settings, and the message of each folklore. Judging from the function of folklore as a tool of preservation in culture, it can be seen that the people of Japan and Indonesia must protect and preserve their living environment. When viewed from cultural elements as a religious system, it can be seen that Japanese and Indonesian people still believe in the existence of supernatural beings such as oni (demons) and giants.

The conclusion that can be drawn from the results of the analysis is that in the Folklores of *Momotaro* and *Timun Mas*, there are many similarities and differences, both in terms of function, cultural elements, and the structure of the story. Through *Momotaro* and *Timun Mas* Folklores, we can also learn about daily life, the culture of Japanese and Indonesian people both in the past and in modern times today, and emulate characters who exemplify good things.

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