

# Comparison of the Chinese fairy tale The Weaver Girl and the Cowherd, with the Indonesian fairy tale Jaka Tarub and Nawang Wulan. 中国民间故事《牛郎织女》和印尼《Jaka Tarub 与 Nawang Wulan》的比较分析

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**Keywords:** fairy tales, structural, intrinsic

## 1 Introduction

Literary theory, especially since the beginning of the 20th century, has developed rapidly. This development automatically parallels the complexity of human life, which in turn triggers the development of literary genres. Advances in the field of information technology support research facilities and infrastructure, which help facilitate the implementation process. The main function of literary works is to describe and reflect human life, and human life itself is constantly developing. It is at this point that different genres are needed, and at this point different theories are needed to understand it.

The relationship between literary works and society, along with information technology, and the public's interest in the interests of interdisciplinary research, has had an impact on the further development of literary theory. Structuralism has successfully entered almost all areas of human life and is considered to be one of the modern theories that have succeeded in maximizing human understanding. Historically, the development of structuralism has gone through two stages, namely formalism and dynamic structuralism. However, in this development process, there are also features and intellectual traditions that are the direct result of the development of structuralism.

For this reason, the following sections will also discuss the principles of mutual relations, semiotic structuralism, genetic structuralism, and narrative structuralism. His advantage, until one day, when Nawang Wulan wanted to take rice, he found that his scarf was sandwiched between grains of rice. Finally, Nawang Wulan returned to heaven.

Literary structuralism theory is a theory for studying literary texts, which emphasizes the overall relationship between various elements of the text. The element of the text itself is not important. These elements have meaning only in the relationship, whether it is association or opposition. The relationship studied can be related to microtexts (words, sentences), broader wholes (verses, chapters), and intertext (other works in a certain period). This relationship can take the form of repetition, gradual change, or contrast and imitation (Hartoko, 1986: 135-136).

## 2 Literature Review

### **The story of "The Cowherd and the Girl Weaver"**

The love story between the Cowherd (the Cowherd on behalf of the Altair Star) and the Weaver Girl (the Weaver Girl on behalf of the Weaver Star) is that their love is not allowed by the heavens, so they were banished to both sides of the Milky Way (symbolizing the Milky Way). A year later, on the seventh day of the seventh lunar month, a group of crows will build a bridge to reunite their love for one day. There are many variants of the story of Cowherd and Weaver Girl. According to legend, Cowherd met 7 fairy sisters (children of the goddess) in the human lake, seeking fun in the boredom of heaven. Cowherd stole their clothes and waited to see what happened next.

Finally, the fairies agreed to choose the smallest girl weaver to stay and retrieve the lost clothes. So, Weaver Girl completed his work. However, because Cowherd could see him naked, he had to agree to the man's proposal. Weaver Girl is a good wife and Cowherd is a good husband. They are very happy together.

However, Heavenly queen (the mother of Weaver Girl) found out that Weaver Girl was married to an ordinary person and became furious. The goddess then ordered the Weaver Girl to return to heaven. In another version, the goddess forces the elven weaver to return to her old duty of weaving colorful clouds in the sky because she cannot complete this task after marrying a human.

On Earth, Cowherd is angry at his wife's disappearance. Suddenly, his pet cow began to talk, telling him that if he killed her and put on his skin, he could ascend to heaven and find his wife. The Cowherd cried bitterly for a moment, killed the cow, put on his own skin, and took his two beloved children to the sky to find the Weaver Girl. The goddess was very angry when she learned about this. The goddess then took off the hairpin and stretched out to the wide river in the sky, separating the lovers forever (thus forming the Milky Way that separates Altair and Vega).

The Weaver Girl was forced to sit by the river, weaving in pain; while the Cowherd looked at him from a distance, taking care of his two children (the Beta star and the Gamma star are next to the Altair star, or their Chinese names are River Valley).

However, once a year, all the crows in the world will sympathize with these two lovers. They got together and flew to the sky, forming a "crow bridge" (Chinese: 鹊桥; pinyin: Que Qiao) on the four stars of Tianjin in the constellation Cygnus, allowing the couple to get together again for one night, which is the seventh night of the lunar calendar. July.

### **The story of Jaka Tarub**

The story of Jaka Tarub tells the story of an old widow named Ibu Tarub. After the death of her husband, she raised a son named Jaka Tarub. Jaka Tarub is a great and handsome person. One day, he went hunting in the forest. Jaka Tarub heard a voice. He walked to the place where the sound was and saw 7 girls bathing in the lake. They are from heaven.

Then he took a scarf from the girl. As a result, the girl could not return to heaven and went with Jaka Tarub. Finally, they got married. That girl named Nian Nawang Wulan. The advantage of Nawang Wulan is that one grain of rice can make a basket of rice. However, this advantage is unknown to anyone, including Jaka Tarub. Nawang Wulan forbids Jaka Tarub to open the lid of the pot containing a grain of rice.

However, Jaka Tarub did not obey Nawang Wulan's orders. Because he could not restrain his curiosity, Jaka Tarub opened the lid of the pot. Then Nawang Wulan found that Jaka Tarub had opened the lid. Because he saw that the grain did not turn into rice. From then on, Nawang Wulan lost.

## **3 Research Method**

Folktales or fairy tales are fictional stories, and almost every country has its own characteristics. Whether you realize it or not, there are similarities between one folktale and another. One of the fairy tales that have similarities with the story is the Chinese folk tale "The Cowherd and the Weaver Girl" Weaver and the Cowherd, which has similarities with the stories of Jaka Tarub and Nawang Wulan in Indonesia. Due to the similarity of the stories, the author wanted to find out the similarities and differences contained in the two-fairy tales.

The purpose of this research is to answer the statement of the question, that is, the similarities and differences of the internal elements contained in the Chinese folklore Cowherd and the Indonesian folklore Jaka Tarub. The internal elements of research are themes, characters and characteristics, plots, backgrounds, perspectives and tasks.

The method used in this study is to analyze the structured method of the inner elements of the two folklore and adopt the method of comparative literature for each inner element to find the similarities and differences of the inner elements. The author uses structured methods, including themes, characters and character creation, plots, backgrounds, perspectives, and conveyed information, which are contained in the Chinese folklore Cowherd and Weaver Girl and the Indonesian folklore Jaka Tarub.

Based on the above background, the author formulates the problem as follows:  
How do the internal elements of the Chinese folklore "The Cowherd and the Weaver Girl" compare with the Indonesian folklore "Jaka Tarub".

## **4 Result Discussion**

### **4.1 Comparative analysis of the main theme of Chinese folklore Cowherd and Weaver Girl and Indonesian folklore Jaka Tarub**

The themes of the two folktales "The Cowherd and the Weaver Girl" and "Jaka Tarub" are similar in the secondary theme, namely crime (theft). However, these two folktales present themes in different ways. The similarity between the two themes of folklore lies in the theme of love at first sight. In folklore, Cowherd is a character who stole a fairy robe. Just when the fairy

was crying looking for the fairy robe, the Cowherd came to return the fairy robe. However, when the Cowherd saw the fairy smile, he did not return the long run to the fairy. The Cowherd asked the fairy, the future Weaver Girl, to be his wife.

As for the folklore of Jaka Tarub, Jaka Tarub is also a male character who stole a fairy shawl. Jaka Tarub fell in love with these fairies at first sight. One of the fairies whose shawl was snatched by Jaka Tarub was Nawang Wulan. Then Jaka Tarub helped Nawang Wulan and invited him home. Nawang Wulan didn't know that her scarf was taken by Jaka Tarub.

因为牛郎能看到他赤身裸体，所以他只好同意了男人的提议。织女是好妻子，牛郎是好丈夫，两人在一起很幸福。《牛郎织女》

Because Cowherd could see him naked, he had to agree to the man's proposal. The Weaver Girl is a good wife, and the Cowherd is a good husband. The two are very happy together. (the cowhear and the weaver girl)

“The youth must pay attention to the girls who are engrossed in bathing in the lake water. Suddenly, his eyes saw a pile of clothes lying on the edge of the lake. In his mind, a desire arose to hide the clothes.

Actually, Jaka Tarub himself did not know, what did he mean by doing this? A naughty thought suddenly appeared in his mind. Sneakily, he picked up one of the piles of clothes.”

(legend of Jaka Tarub)

The difference between the folklore theme of Cowherd and Weaver Girl and Jaka Tarub lies in the minor theme, namely breach of contract. In the legend of Jaka Tarub, Jaka Tarub broke the promise of Nawang Wulan, and in the legend of Cowherd and Weaver Girl, Cowherd did not break the promise.

相传牛郎在人间湖中遇到7位仙女姐妹（天女的孩子），在天堂的无聊中寻求乐趣。牛郎偷了他们的衣服，等着看接下来发生的事情。《牛郎织女》

According to legend, the Cowherd met seven fairy sisters (children of the goddess) in the lake on earth, seeking fun in the boredom of heaven. Cowherd stole their clothes and waited to see what happened next. (the cowhear and the weaver girl)

After returning from the river, Dewi Nawang Wulan found out that her husband had opened the lid of the steamer, she was shocked and angry. She regretted the impudence of her husband, who had violated not opening the message.

(legenda Jaka Tarub)

The pandemic has caused structural changes from the country level to the individual context. All countries have agreed to carry out restrictions and lockdowns to reduce the spread of the deadly virus. Therefore, human mobilities are strictly hampered, including inhibiting Indonesian female migrant workers who have migrated abroad since the 70s. There has been a feminization of Indonesian migrant workers where the women leave as the backbone of the family, working hard to earn a living for themselves and the families they leave behind. The patriarchal structure in Indonesia has shifted women who were previously placed in the private sphere were replaced into the public sphere and even beyond cross-national borders.

The renegotiation occurs in gender arrangements where the mother takes part as the breadwinner and the father takes care of the house and children. However, this change cannot occur automatically. There is still an affectionate label for women who take on their gender responsibilities to "take care of the house" from afar such as helping children study, buying family necessities, etc.

Research shows that this pandemic crisis reinforces that role even more to perpetuation. The problem of children's education from home, namely the teaching and learning process carried out from home is somehow carried out as mother responsibility, either directly or

indirectly. The economic problems faced by husbands because of the impact of the pandemic also show that the realm of men's work in the pandemic era is fragile, on the other hand, women who work at home by employers are more secured. Responsible employers keep the spread of the virus carefully by giving more effort to health procedures. Inevitably, cases of illegal female labor and job losses have occurred.

As consequence, these women must return to Indonesia. In terms of health, this pandemic is prone to causing stress for both the bereaved families and women who are leaving because they become more worried about their families' fate and health condition. Lockdown also causes an increase in the number of working hours that are prone to causing stress in the workplace of female migrants.

**Table 1.** Theme Comparative Analysis

Subject comparison	"The Cowherd and the Weaver Girl"	Jaka Tarub and Nawang Wulan
Similarities	love at first sight	love at first sight
	Steal something	Steal something
Difference	tragedy	Breach of promise

#### 4.2. A Comparative Analysis of the Characters and Characteristics of Chinese Folk Custom Cowherd and Weaver Girl and Indonesian Folk Legend Jaka Tarub

Chinese folklore The Cowherd and Weaver Girl use a combination of analytical techniques and dramatic techniques. The analytical technique is the author's direct interpretation of the character's character. The drama technique is that the author describes the character of the character through the dialogue between the characters, the character's behavior and the character's reaction to the event.

Indonesian folklore Jaka Tarub uses a combination of techniques, namely analytical techniques and dramatic techniques. The analytical technique is the author's direct interpretation of the character's character, while the dramatic technique is the author's description of the character's character through the dialogue between the characters, the character's behavior and the character's reaction to the event. The similarity between these two folktales is that there are two main characters. The stories of these two folk tales are told from beginning to end, thus dominating the plot. The two main characters in this folklore play an important role in the development of the story.

In addition, the main characters with influence in the storyline also have similarities, that is, the character of the Weaver Girl and that of Nawang Wulan. Both protagonists are female characters, not from the human world, but from the fairy world. Both of these female characters are doomed to live on the earth because of the attitude of Cowherd and Jaka Tarub who stole the robes and shawls of the fairy.

Another similarity between the two male protagonists is that they were both abandoned to heaven by the Weaver Girl and Nawang Wulan. There are similarities, not to mention that Zhinu and Nawang Wulan also have a selfish brother. Both Zhinu and Nawang Wulan remained on the earth after losing the fairy robe and shawl.

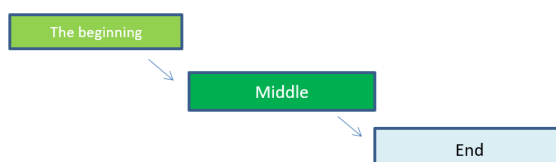
**Table 2.** Comparative analysis of characters and characteristics

Comparison of characters and characteristics	"The Cowherd and the Girl Weaver"	Jaka Tarub and Nawang Wulan
Similarities	1. Cowherd 2. The Weaver Girl	1. Jaka Tarub 2. Nawang Wulan

Difference	1. a cow	

### 4.3 Comparative analysis of the plots of Chinese folklore Cowherd and Weaver Girl and Indonesian folklore Jaka Tarub

The plot in the Chinese folklore "The Cowherd and the Weaver Girl" is a progressive or advanced plot type, because the story is told in a coherent way from the beginning, middle and end. The plot in Jaka Tarub folklore is included in the direct or progressive plot type because the storytelling proceeds in a coherent manner from the beginning, middle, and end. In folklore, Jaka Tarub uses a forward plot. This is indicated by the sequence of events in the early, middle and final stages.



### 4.4. A comparative analysis of the background of Chinese folklore Cowherd and Weaver Girl and Indonesian folklore Jaka Tarub

According to the author's analysis, these two folk tales have similarities in time setting, that is, the time changes contained in the story content. The similarity between the time setting in the two folklore is that the male protagonist meets a female character in the non-human world until they finally get married and live together. The time setting in the Chinese folklore "The Cowherd and the Weaver Girl" describes the passage of time after the Cowherd and the Weaver Girl lived together for three years. As for Jaka Tarub in Indonesian folklore, the time change is manifested in the marriage of Jaka Tarub and Nawang Wulan a few months later, and they have a beautiful daughter.

The difference between these two folktales lies in the social background shown by each of the main male characters. According to the origin of the story, Cowherd belongs to the lower class. The story shows that the reason why the Weaver Girl chose to return to heaven is because she lives on earth with Cowherd. The role of the Cowboy is a hunter. The character Jaka Tarub belongs to the middle class. The content of the story explains that Jaka Tarub is a hard-working character, so his rice fields are very rich. The results of the field are distributed to neighbors in need.

Jaka Tarub is a good boy. Every day, he helps his mother work in the fields. From the results of the rice fields, they eat, and the rest is sold to the nearest market. Twenty years has lived with his adoptive mother. Jaka Tarub grew up. His body is sturdy, his face is handsome, his behavior is polite. Many girls want his wife. Jaka Tarub ignored him. He still wants to be filial to his adoptive mother who he considers his own mother. He worked more and more diligently, so that his rice fields were abundant. Besides being eaten by herself, the rest of it was sold by the generous mother, she also didn't forget to share it with neighbors who were in need. (Dongeng Terbaik Sebelum Tidur Asli Nusantara: 113)

父母早亡，只好跟着哥哥嫂子度日，嫂子马氏为人狠毒，经常虐待他，逼他干很多的活.....

《牛郎织女》

His parents died early, so he had to live with his elder brother and sister-in-law. His sister-in-law, Ma Shi, was vicious and often abused him, forcing him to do a lot of work...  
(The Cowherd and Weaver Girl)

**Table 3.** A comparative analysis of the background

<b>Background comparison</b>	<b>"The Cowherd and the Girl Weaver"</b>	<b>Jaka Tarub dan Nawang Wulan</b>
Similarities	Finally married	Finally married
Difference	Cohabitation for three years Economic background is derived from poor families	Get married in a few months Economic background comes from wealthy families

#### **4.5 Comparative analysis of the views of Chinese folklore Cowherd and Weaver Girl and Indonesian folklore Jaka Tarub**

The views in Chinese folklore "The Cowherd and the Weaver Girl" and "Jaka tarub" use the third person view of "he". The whole story starts from what the author said, and the names of the characters are mentioned in each story, explaining not only what happened, but also the information of other characters. "And finally he became stunned at what was in front of him. The four girls were bathing in a small lake in the middle of the forest. Jaka Tarub was surprised to see all that "  
(legenda Jaka Tarub)

在地球上，牛郎对他的妻子失踪感到愤怒。突然，他的宠物牛开始说话，告诉他，如果他杀了他，穿上他的皮，他就可以升天找到他的妻子。《牛郎织女》

On Earth, the Cowherd was furious at the disappearance of his wife. Suddenly, his pet cow started talking, telling him that if he killed him and put on his hide, he could ascend to heaven to find his wife.

(the cow hear and the weaver girl)

#### **4.6. Comparative analysis of the tasks of Chinese folklore Cowherd and Weaver Girl and Indonesian folklore Jaka Tarub**

The Chinese folklore of The Weaver Girl and The Cowherd contains the message that every human being must be honest. Because honesty is the most important thing. Do not do deviant or evil things like stealing and forcing someone to love us. Because everything that is forced, is not good in the future and so that there will be no regrets. Indonesian folklore Jaka Tarub contains a message that we must be honest, whatever the reason, stealing and lying is a despicable act. Curiosity is a very good trait, but breaking a promise is a bad deed. Under no circumstances should we break our promise.

After analyzing the Chinese folklore Cowherd and Indonesian folklore Jaka Tarub, we can see the similarities in mission or moral values between the two folklore The Cowherd and Weaver Girl folklore are similar to the folklore of Jaka Tarub in that they both teach us Be honest. Because honesty is a sign of whether a person can be trusted or not.

## 5 Conclusion

Chinese folklore "The Cowherd and the Girl Weaver" and Indonesian folklore Jaka Tarub are folktales that originated in two different countries, but there are similarities between these two folklores. After comparing the two-folk tales with the method of comparative literature, the author found that there are similarities and differences between the two-folk tales. The similarities between the internal elements of the two folklore are: the themes of the two folklore have one thing in common, that is, crime (theft). At the end of the story, the main male characters in this folklore are all abandoned by angels. The similarity between the two themes of folklore lies in the theme of love at first sight.

In addition, the similarity between these two folk tales is that there are two main characters in the characters and character depictions. The main characters in Chinese folklore are the Cowherd and the Weaver Girl, while the characters in the Indonesian folklore Jaka Tarub are Jaka Tarub and Nawang Wulan. In these two-folk tales, the male protagonist has one thing in common, that is, he married a fairy. The plot, point of view, and mission of the two stories are the same.

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