

Pralima Kawruh Buddha in the Tengger People's Folklore: A Naratological Study of Propp

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Abstract. Tenggerese folklore is extensive and extends throughout several places, one of which is the village of Ngadisari. The content of folklore in Ngadisari Village becomes an attitude toward life in society. This research is a qualitative research using the narratology study of Propp's narrative structure. The purpose of this study is to describe the narrative structure, the value of local wisdom of pralima kawruh budha, and the function of the folklore of the Legend of Ngadisari Village. The results of this study are (1) a simple structure consisting of 13 narrative functions is the narrative structure, (2) the value of local wisdom pralima kawruh budha, namely Prasaja, Prayoga, Pranata, Prasetya, and Prayitna, (3) the function is as a vehicle to understand the idea of inheriting values that grow in society, as a means of communication and to build a collective atmosphere in forming positive forces inner bond in society.

Keywords: folklore, Pralima Kawruh Budha, Tengger

1 Introduction

Every ethnic group in Indonesia has references to norms originating from their respective cultures, which are known as local cultural wisdom (local genius) or often called local wisdom. Local cultural wisdom is reflected in the attitudes and views of people's lives in everyday life. Culturally, the Tengger people already have a complete way of life. One of the attitudes and outlook on life that is applied in everyday life by the Tengger people is kawruh buddhism, namely Prasaja (simple, honest, as it is), Prayoga (being wise, fulfilling obligations), Pranata (obeying leaders), Prasetya (loyal and responsible), and Prayitna (be alert) [1].

This attitude and view of life regarding Buddhist kawruh has become the collective awareness of the people in the Tengger region. Local wisdom which provides a reference for action for the community or its community to maintain Buddhist kawruh in relation to other people is shown by the folklore that exists in the Tengger people. The Tengger people have traditions that have been passed down from generation to generation through folklore. One of the folktales that form the basis of the kawruh Buddhist perspective is the folktale from Ngadisari Village.

Ngadisari Village is located in the highlands zone which ranges from 1950 meters above sea level (masl). The average daily temperature in Ngadisari Village is 10-20 degrees Celsius. Ngadisari Village, which is located in the tourist area of Mount Bromo, is included in the administrative area of Sukapura District, Probolinggo Regency. The location of Ngadisari Village is 15 kilometers or 0.5 hours from Sukapura District and 40 kilometers or 1.5 hours from Probolinggo District. The people in Ngadisari Village are the original Tengger Tribe, hereinafter referred to as the Tengger Ngadisari Tribe, who hold strong the traditions and customs of the Tengger people. In the village

government structure, not only the Village Head is appointed but the Traditional Head which consists of Shamans,

Residents of Ngadisari Village, which are divided into 3 (three) hamlets, adhere to 2 (two) religions, namely Hinduism (Tengger) and Islam. The majority of the population who are Hindus are Tengger natives and the minority Muslim population are immigrants or non-Tenggerese residents. In everyday life they live side by side in peace and harmony. This is because the Ngadisari people highly uphold the Buddhist Kawruh in life. This Buddhist kawruh is also shown in the legendary folklore of the village of Ngadisari.

This folklore is a legend from the village of Ngadisari have interesting and varied structures, values, and functions. The folklore reveals various views on life and human life, especially with regard to the characteristics of the people in the Tengger region. In addition, the folklore also reveals things that are universal for society in general; and contains philosophical values, educational values, local wisdom, religious or spiritual, and contains certain symbols related to the cultural context of the Tengger people. Therefore, this study also discusses the narrative elements that build or shape the folklore of the legend of Ngadisari Village to determine the characteristics of the narrative structure pattern that builds the story content of the community that owns it. The narrative structure that will be used is Propp's narrative structure

A discussion of narrative structure will be more comprehensive if it is accompanied by an analysis of values and functions in literary works to fully capture the reality that exists in society. In the opinion of Ihsan [2] value as a measurement concept concerns issues of good-bad, beautiful-ugly, right-wrong, just-despotic. Value as a concept of size allows the subject to evaluate the object at hand. This value is also a reference in social interaction for the owner. Meanwhile, the function of folklore which reflects traditional aspects is expressed by Danandjaya [3], namely "(1) as a means of validating cultural institutions and institutions; (2) as a means of coercion and control so that the norms of society will always be obeyed by its collective members; (3) as a child education tool or pedagogical device;

Research on Tengger folklore is still limited to discussing values, but has not yet touched on the structure of a folktale, even though a value that exists in the story originates from the narrative structure that forms the story. Research on the structure, values, and functions of the Ngadisari folklore has never been carried out. Therefore this study will comprehensively discuss the narrative structure, values, and functions that exist in the legendary story of Ngadisari Village. Research on the value of tengger community harmony was also carried out by [4] mentioned that the Tengger people own and preserve oral traditions which are a source of value for religious harmony in their environment. The oral tradition is in the form of folklore or folklore which is considered very important for life them as Tengger people. This research only discusses the value of harmony in the Tengger community, especially in Ngadas Village. This research has not explained the structure and function of stories in the Tenggerese community. This research is also limited to the Ngada area, so the researcher intends to comprehensively examine other areas in the Tengger Region, namely through a study of narrative structure, values, and functions.

Kanzunuddin [5] conducted a comprehensive research on structure, value, and function in the folklore of the east coast of Central Java. The results of this study are Pesisir Timur folklore in Central Java has a simple narrative structure, that is, it only has a maximum of 15 types of narrative structure. The simplicity of the narrative structure is directly related to the characteristics of coastal communities. Narrative structure is an aspect of the way (form) to convey the message (content) to the public (listeners/readers). Coastal communities, in communicating and interacting with others, place more emphasis on substance (what/content) not on how to express it (how/form). Thus the simplicity of the narrative structure (form) of folklore implicitly shows the characteristics of coastal communities who have broad, open and egalitarian attitudes. The link between form and content is a synthesis of the theory of narrative structure (form) by Propp [6] with content theory from Vansina [7]. This research is limited to story patterns of coastal communities, while in this study what was

studied was the narrative structure of folklore on the slopes of the mountains. The geographical differences of the folklore will allow for different narrative and cultural patterns.

Research on narrative structure has also been carried out by Fatimah [8] which discusses the morphology of the Sobey Kororsri folklore using Vladimir Propp's narratological theory. This research is limited to only discussing the morphology of folklore so that the study is purely structural. The result of the research is that there are 21 narrative functions from the Sobey Kororsri folklore. There are 3 (three) story patterns in it. The three patterns of the Sobey Kororsri folklore show that the storyline is a forward plot. Because the interrelationships of events formed in the story continue to develop (advance), Sobey Kororsri folklore has 6 (six) spheres of actions. Meanwhile, in this study, the morphology that is discussed only reaches the narrative structure using Vladimir Propp's theory.

The theory used in this study is the narrative structure of Vladimir Propp which states that the structure or parts of folklore are interdependent and show a relationship between parts and the whole. In folklore, the characters and their characteristics may change, but their actions and roles remain the same. Different events and different actions can have the same meaning or indicate the same action. Such actions are called functions. As for what is meant by function, namely the actions of a character which are limited by their meaning for each way of his play (storyline). Based on this concept, Propp then developed a function scheme that is always the same and generally applies to folklore. According to Propp, folklore has 31 functions (story motifs). This does not mean that every folktale must have 31 functions, because there are folktales that have no optimal function. The following is an overview of Propp's narrative structure.

Table 1. Propp's narrative structure

No.	Function	Symbol
1.	<i>Absentation</i>	β
2.	<i>Interdiction</i>	γ
3.	<i>Violation</i>	δ
4.	<i>Reconnaissance</i>	ϵ
5.	<i>Delivery</i>	ξ
6.	<i>Fraud</i>	η
7.	<i>Complicity</i>	θ
8.	<i>Villainy</i>	A
8a.	<i>Lack</i>	a
9.	<i>Mediation, the connective incident</i>	B
10.	<i>Beginning contraction</i>	C
11.	<i>Departure</i>	↑
12.	<i>The first function of the donor</i>	D
13.	<i>The hero's reaction</i>	E
14.	<i>Provision or receipt of a magical agent</i>	F
15.	<i>Spacial translocation</i>	G
16.	<i>Struggle</i>	H
17.	<i>Marking</i>	J
18.	<i>Victory</i>	I
19.	<i>The initial misfortune or lack is liquidated</i>	K

20.	<i>Return</i>	↓
21.	<i>Pursuit, chase</i>	Pr
22.	<i>Rescue</i>	Rs
23.	<i>Unrecognised arrival</i>	O
24.	<i>Unfounded claims</i>	L
25.	<i>The difficult task</i>	M
26.	<i>Solution</i>	N
27.	<i>Recognition</i>	Q
28.	<i>Exposure</i>	Ex
29.	<i>Transfiguration</i>	T
30.	<i>Punishment</i>	U
31.	<i>Wedding</i>	W

Apart from structure, what is equally important to analyze is value. Tirtarahardja and SLLa Sulo (2005:21) state that value is something that is upheld by humans because it contains the meaning of goodness, nobility, nobility so that it can be trusted and used as a guide in life. Thus the value is a strong foundation for a group of people to behave in everyday life. One of the values is local wisdom, namely thoughts, views, beliefs (ideology), attitudes, and actions that are rooted in local (local) cultural values. These local wisdom values are the result of the collective thinking of a society that has positive and noble values that have been tested by the passage of time so that they crystallize into traditions, norms, and ethics [9].

The value of the folklore legend of Ngadisari Village is the value of local wisdom which includes the pralima kawruh buddhism, namely Prasaja (simple, honest, as it is), Prayoga (be wise, fulfill obligations), Pranata (obey the leader), Prasetya (loyal and responsible), and Prayitna (alert). This value limit is the basis for researchers in researching the folklore of the Legend of Ngadisari Village.

While the function of the story according to Manik [10] reveals the functions of folklore, namely (1) as a vehicle for understanding the idea of inheritance of values that grow in society, (2) as a means of communication between creators and society, and (3) as a means to build a collective atmosphere in forming positive force and inner bond in society.

Based on the background previously stated, this study aims to analyze (1) the narrative structure of the folklore of the legend of Ngadisari Village with a study of Propp's narrative structure, (2) the value of pralima kawruh budha in the folklore of the legend of Ngadisari Village, and (3) the function of the folklore of the legend of Ngadisari Village. It is hoped that this research can benefit the people of Tengger and the people of Indonesia so that they can preserve the values of kawruh buddhism in everyday life because these kawruh buddhist values are able to create peace in life.

2 Research Methods

The method used in this research is descriptive method using Vladimir Propp's narrative structure theory. The source of the data in this study was the folklore of the Legend of Ngadisari Village which was obtained from informants or storytellers from the people of Ngadisari Village, Sukapura District, Probolinggo Regency who belong to the Tengger tribe. The data in this study are all quotations from the legend of Ngadisari Village which were analyzed according to Vladimir Propp's narrative structure, then sorted according to the value of Buddhist kawruh and its function. The data collection technique used in this research is by using interview and recording techniques. In accordance with the form of research, the data collection tool in this study is the researcher himself as the key instrument. During data collection, the writer will use tools such as a list of questions as

an interview guide, tools for recording, and writing tools for taking notes. The steps of data collection are as follows: 1) transcribe the story of the Legend of Ngadisari Village from oral (recorded) form to written form, 2) translate data from the original language (Tenggerese) into Indonesian, 3) read intensively the story of the Legend of Ngadisari Village, 4) identify data according to the problems in the research, 5) Classifying the elements to be discussed based on Propp's narrative structure in the folklore of the Legend of Ngadisari Village, 6) analyzing stories to find the values of local wisdom in pralima kawruh budhathe story of the Legend of Ngadisari Village, 7) analyze the story to find the inner functionthe story of the Legend of Ngadisari Village, and 8) test the validity of the data.

3 Result and Discussion

3.1 Summary of Folktales Legend of Ngadisari Village

Once upon a time, there was a small village that was very peaceful. The village is named Pomahan village which is at the foot of Mount Lingga. In that village, there lived village people who always worked hand in hand and got along well. The people there are always friendly, greet each other and help each other. Mbah Rasyi is the lurah in the village. He is a very kind hearted person and likes to help people. He feels happy and proud to see his people who live in harmony and always work together.

One day the rice supplies in the village were stolen, Mbah Rasyi asked the residents to gather. He then asked, "If anyone had any suggestions for the theft incident?" Then there was a small child who gave advice to look after the barn. Mbah Rasyi was very happy, he then asked his people who would be willing to take turns with the little boy to look after the rice barns in his village. It turned out that all Pak Rasyi's people were happy to help.

Starting from the theft incident, the entire Pomahan Village community took turns guarding the barn, as well as the little boy, he would guard during the day with his friends. Because it was stolen, during the dry season the food supply in the village became depleted.

Mbah Rasyi consulted with members of the community, in the end they decided to go look for new land that could be occupied. They promised that when they got the land, they would bring the residents of the settlement to that place. The people gathered to see off Mbah Rasyi and the village elders. Before they leave, they present offerings to Mount Bromo, they pray for ease in their journey.

When night falls, they rest and store food supplies in the trees so they are not eaten by wild animals. When they woke up, all the food supplies had been stolen by wild animals. They continued their journey without food supplies. However, not long after, they arrived in a forest with green and cool land. The land is right at the foot of a very fertile mountain and has very clear springs. The land was named Wonosari, which means beautiful forest.

Mbah Rasyi and the village elders immediately returned home to bring the good news. He invited all residents to move to new land close to the water source. All the people followed Mbah Rasyi's orders. They started to live happily ever after. They lived and felt comfortable until they finally got married and gave birth to children to this day.

Mbah Rasyi, who was the village's first Lurah, changed Wonosari's name to Ngadisari. Ngadi or ngudi which means good, sari means essence. So Ngadisari means trying to extract the essence of life because of its good land and abundant natural products. Until now, this village is divided into two names: Ngadisari and Wonosari.

3.2 Narrative StructureFolkloreLegend of Ngadisari Village

0) The initial situation (Coat α)

The initial situation was that the rice supplies in the village were stolen, Mbah Rasyi asked the residents to gather. He asked his people to take turns guarding the rice barns in his

village. It turned out that all of Pak Rasyi's people were happy to help. This is the initial situation that causes the movement of the story so that other functions appear.

- 1) Reconnaissance (symbol ϵ)
People in the village take turns guarding the village granary to keep it from being stolen. The people also carried out reconnaissance around the barns in the hope that if anyone took rice from the barns they would catch them immediately.
- 2) Delivery (delivery of information) (symbol ξ)
Mbah Rasyi ordered his people to gather for deliberations. He gave information to his people if the rice in the village granary was stolen by someone.
- 3) Complication (engagement) (symbol θ)
Initially only a small child was willing to guard the village barn, but when Mbah Rasyi asked the residents who would take turns guarding the rice barn, it turned out that all of the residents wanted to be involved in guarding the rice barn.
- 4) Lack (Symbol a)
When the dry season arrives, food stocks are running low. Residents experience food shortages because rice has been stolen.
- 5) Meditation, the connective incident (intercession) (Symbol B)
Mbah Rasyi consulted with members of the community, in the end they decided to go look for new land that could be occupied. They promised that when they got the land, they would bring the residents of the settlement to that place.
- 6) Departure (symbol \uparrow)
Mbah Rasyi and the village elders set out to find new land to live in with the residents.
- 7) Villainy (evil) (symbol A)
When night falls, they rest and store food supplies in the trees so they are not eaten by wild animals. When they woke up, all the food supplies had been stolen by wild animals.
- 8) Stuggle/fight (Symbol H)
They continued their journey without food supplies. They walked through the forest with hunger and thirst.
- 9) Marking (symbol J)
They arrived in a forest with green land and cool. The land is right at the foot of a very fertile mountain and has very clear springs. The land was named Wonosari, which means beautiful forest.
- 10) Return (symbol \downarrow)
Mbah Rasyi and the village elders immediately returned home to bring the good news. He invited all residents to move to new land close to the water source
- 11) Spacial translocation (Symbol G)
Mbah Rasyi asked all residents to move to a new area of land close to the water source. All the people followed Mbah Rasyi's orders.
- 12) Victory / victory (Symbol I)
They managed to move from Pomahan to Ngadisari, an area with good land and abundant natural products.
- 13) The initial misfortune or lack is liquidated (Symbol K)
They started to live happily ever after. They lived and felt comfortable until they finally got married and gave birth to children to this day.
- 14) Final situation (symbol X)
The final situation in this story is that all Ngadisari residents can live in fertile areas so that all their needs are met.

Narrative structure on story people Legend of Ngadisari Village is a simple narrative structure which amounts to 13 narrative structures. The 13 structures are frameworks that can be used in storytelling. This narrative structure becomes an important basis for the determination of values and functions in story people Legend of Ngadisari Village. If the narrative structure of folklore Legend of Ngadisari Village arranged in the form of a schematic, the story framework that forms the structure is as follows.

$$(\alpha)=\varepsilon \xi \theta a B \uparrow A H J \downarrow G I K = (X)$$

The value of Kawruh Buddha in Folklore Legend of Ngadisari Village

1) Prasaja (simple, honest, as it is)

Simple values appear at the beginning of the story ie:

"In that village, there lived village people who always worked hand in hand and got along well. The people there are always friendly, greet each other and help each other. Mbah Rasyi is the lurah in the village. He is a very kind hearted person and likes to help people. He feels happy and proud to see his people who live in harmony and always work together."

In this quote, it is very clear what the value of prasaja is in the Ngadisari village community. Local wisdom values of mutual cooperation, harmony, friendliness, and greeting each other appear at the beginning of the story. This indicates that the Buddhist kawruh value for "Prasaja" is the basis of attitude for the Ngadisari people. Value is not in the form of objects or elements of objects, but is the nature and quality of certain objects that are said to be "good". The values adopted by a society describe its personality. Therefore, values greatly determine the personality of a person or a particular society (Ola 2009:303).

The value of Prasaja in the Ngadisari community is reflected in everyday life. Mutual cooperation is still strong in various ways, for example in building houses, organizing village cleanliness, and at weddings. Residents voluntarily help each other if a member of the community is building a house or is having a wedding/safety/ruwatan celebration. This assistance is carried out without coercion and without expecting compensation in the form of money or goods. Apart from that, the people of Ngadisari village are also known for their friendly attitude to everyone who comes. They will greet each other when they meet on the street, and they often even throw light questions "Where are you going" which is a typical value of caring. This is of course very contradictory in big cities, if there are people who meet on the street they will not necessarily greet each other, even the question "Where are you going?" will be perceived as a negative value that always wants to know other people's affairs. However, the people of Ngadisari Village perceive this value positively because the value of "Prasaja" has been instilled within them. This attitude is the result of the embodiment of the Prasaja values held by the people of Ngadisari Village.

2) Decent (be wise, fulfill obligations)

The value of Prayoga in the folklore of the Legend of Ngadisari Village can be seen when Mbah Rasyi asked his residents for advice on a solution for their rice that had been stolen. Mbah Rasyi's attitude as a leader who involves citizens in making decisions is a form of wisdom. This wise attitude does not only appear once in a while Folklore Legend of Ngadisari Village but appears twice when a leader is about to act. The first appears in the quote below.

"Mbah Rasyi asked his residents to gather. He then asked if anyone had any suggestions for the theft incident. Then there was a small child who gave advice to look after the barn. Mbah Rasyi was very happy, he then asked his people who would be willing to take turns with the little boy to look after the rice barns in his village. It turned out that all of Pak Rasyi's people were happy to help."

The quote above shows Prayoga's attitude from a leader in Ngadisari Village. Leaders always involve their citizens before making decisions. In addition, leaders are also not authoritarian because they provide opportunities for members of the public to express opinions. In another quote, Prayoga's attitude also reappeared when Mbah Rasyi was going to look for a fertile area. As seen in the quote below.

"Because it was stolen, during the dry season the food supply in the village becomes depleted. Mbah Rasyi consulted with members of the community, in the end they decided to go look for new land

that could be occupied. They promised that when they got the land, they would bring the residents of the settlement to that place.”

In the quote above, the value of the local wisdom of Kawruh Buddha in the Prayoga sub-chapter is very pronounced. A good leader always conducts deliberations and hears the aspirations of his citizens before deciding on an action. This is also a value that is upheld in Ngadisari Village. The government structure in Ngadisari Village is also accompanied by a customary institutional structure. In the Village Government, not only the Village Head was appointed but the Traditional Heads consisting of Shamans, Wong Legen and Wong Sepuh were also officially installed with an introductory ceremony held at the Hindu Dharma Indonesia Parisade Studio in the area concerned. This shows that Buddhist Kawruh is felt in the government system. The government continues to involve traditional institutional structures in various activities, for example: wedding ceremonies, funerals, and cultural rituals. This customary structure represents community members to convey suggestions and input and assist in the leadership of government organizations.

3) Pranata (obey the lead)

The value of the local wisdom of Kawruh Buddhist in the Pranata subdivision is also still evident Folklore Legend of Ngadisari Village in terms of the attitude of the people who obey the leadership. As seen in the quote below.

"One day the rice supplies in the village were stolen, Mbah Rasyi asked the residents to gather. He then asked if anyone had any suggestions for the theft incident. Then there was a small child who gave advice to look after the barn. Mbah Rasyi was very happy, he then asked his people who would be willing to take turns with the little boy to look after the rice barns in his village. It turned out that all of Pak Rasyi's people were happy to help.”

In these quotes it can be seen that the community members really obey the leadership. They are willing to help leaders without coercion. This Pranata value is also seen in the daily life of the people of Ngadisari Village. The leaders (shamans and the government) determine religious holidays. The community enthusiastically supported this decision. On religious holidays, people are happy to obey orders from their leaders to carry out various rituals.

Compliance is also evidenced in terms of farming. For residents Nagasari village, farming is not just a profession. Farming is a form of obedience to ancestral teachings, compassion for Pepitu. One of his teachings is love for plants. Nagasari village believe living in harmony with nature is the key. Destroying nature is the same as destroying oneself.

4) Prasetya (loyal and responsible)

The value of Prasetya's local wisdom also appears in Folklore Legend of Ngadisari Village as seen when Mbah Rasyi asked his residents for permission to find new land suitable for habitation, community members faithfully accompanied Mbah Rasyi, and even held offerings on Mount Bromo to pray for Mbah Rasyi, as in the quote below.

"Mbah Rasyi consulted with members of the community, in the end they decided to go look for new land that could be occupied. They promised that when they got the land, they would bring the residents of the settlement to that place. The people gathered to see off Mbah Rasyi and the village elders. Before they leave, they present offerings to Mount Bromo, they pray for convenience in their journey."

In the quote above it is clear that the community members are very loyal and responsible by making offerings to Mount Bromo so that their leaders are given convenience. The value of Prasetya's local wisdom is still implemented today in Ngadisari Village. Community members often make offerings to pray for the leadership so that the village is always in a prosperous state and protected from distress. Community loyalty to ancestor and in customary traditions it is very visible, especially during religious ceremonies. Residents voluntarily provide crops as offerings, as in the ceremony of entas-entas.

The entas-entas ceremony is carried out by the Ngadisari people to purify the spirits of people who have died, which is carried out on the 1,000th day, so that these spirits can enter heaven. There are a series of stages in this ceremony namely; ngesik, mbeduduk (placing the petra doll on the altar), rakan Tawang (inviting ancestors to be placed on the petra), nanten (family gathering and offering prayers led by the shaman), merniti (preparing and arranging the petra below to be made heaven), closing (delivering to the danyang and wayon). During the ceremony, the spirits of the dead are symbolized by a doll called a petra. Petra is made of leaves and flowers, dressed in women's and men's clothes and then placed on the Balai Kulon altar to be purified by traditional officials (shamans). The ceremony is complemented by offerings (offerings) according to the provisions. Then after being enchanted and prayed by the family and shaman priests, the petras are brought to Danyang to be burned in the furnace provided as a symbol that the fire will transport the spirits to heaven through the smoke. This is proof that the Ngadisari people are very loyal to their ancestors.

5) Prayitna (alert)

The next local wisdom value contained in the teachings of Kawruh Buddha is Prayitna (waspada). This value is also found in Folklore The legend of Ngadisari Village, namely when someone stole rice from the village barn. Community members are vigilant and take turns guarding the village granary, as shown in the quote below.

"Starting from the theft incident, the entire Pomahan Village community took turns guarding the barn, as well as the little boy, he would guard during the day with his friends."

In the quote above, we can see that the people of Ngadisari village are always on alert under any circumstances, day or night. Vigilance is the obligation of all citizens without discrimination, even. This vigilance starts with the symbol "little child" which can be associated as the younger generation in Ngadisari Village. The younger generation feels they have an obligation to protect their area from other people's disturbances. The vigilance of the younger generation of Ngadisari Village is reflected in the activities of the youth group in the village. Karang Taruna in Ngadisari Village is classified as active, young people still have awareness to protect their ancestral culture by learning traditional musical instruments (gamelan) as a form of protecting ancestral culture.

3.3 Inside functionFolkloreLegend of Ngadisari Village

Functions contained in the function of folklore in the Legend of Ngadisari Village, namely (1) as a vehicle for understanding the idea of inheriting values that grow in society, this can be seen in the idea of respecting leaders and ancestors who have passed away. The attitudes shown in folklore contain the prelima kawruh Buddhist attitudes that must be carried out in everyday life. This can be seen in the way the people of Ngadisari Village obey their ancestors and are loyal and responsible for all decisions made together. (2) as a means of communication between creators and the community, namely the folklore of the Legend of Ngadisari Village is a cultural heritage that teaches the younger generation to communicate with creators by preserving nature. One of his teachings is love for plants. PublicNagasari villagebelieve living in harmony with nature is the key to happiness in life. Nature and humans are God's creations that must be protected. In this story the process of communication is seen on the attitude of Mbah Rasyi who always communicates with community members when he wants to make decisions. (3) as a means to build a collective atmosphere in forming positive forces and inner bonds in society. In the folklore story Legend of Ngadisari Village, one can see Mbah Rasyid exemplifying that everything is done by deliberation for consensus, then the results of the deliberation become decisions that need to be implemented together in the community.

4 Conclusion

Based on the results of the analysis of the legend of the Ngadisari Village folklore, the following can be found: (1) the narrative structure in the folklore of the Legend of the Ngadisari Village is a simple narrative structure consisting of 13 narrative structures. (2) The pralima kawruh budha

values contained in the folklore of the Legend of Ngadisari Village are Prasaja (simple, honest, as it is), Prayoga (be wise, fulfill obligations), Pranata (obey leaders), Prasetya (loyal and responsible), and Prayitna (waspada), (3) The function of the legend of Ngadisari Village folklore is as a vehicle for understanding the idea of inheriting values that grow in society, as a means of communication between creators and society, and as a means of building a collective atmosphere in forming positive forces and bonds mind in society.

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