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MITE RORO JONGGRANG STRUCTURE PERSPECTIVE C. LEVI STRAUSS

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ABSTRACT:

This research encourages people to care about preserving folklore and myths so that they are not eroded by time. Myths, especially many millennial people, currently do not care about the existence of myths around them, so that new beliefs arise and the loss of myths that have always existed. Prambanan temple myth is clear evidence that millennial children today do not know the story about Roro Jonggrang, the origin of the Prambanan temple. Millennials currently go to Prambanan to take different pictures with foreign countries interested in the myths at Prambanan temple. This research uses the Levi Strauss theory of structuralism, which has the concept of binary opposition, and items are added to the inner conflicts in the site and the primary values in each story. The researcher's qualitative approach was used as the method's foundation with the observation, interview, recording, and documentation steps. The data analysis used was a descriptive technique. This study found that in the story of the Candi Prambanan, women were more dominant, and the structure of the story produced was five episodes, each of which had a meaning, inner conflict, and virtue. The woman in the Myth rejects men but does not want to hurt, and finally makes a condition not fulfilled. The requirement is to build 99 temples. So nowadays, it is called Prambanan temple. The results of this research found that in the story of the Candi Prambanan, women were more dominant, and the structure of the story produced was five episodes, each of which had a meaning, inner conflict, and virtue. The woman in the Myth rejects men but does not want to hurt, and finally makes a condition not to be fulfilled; the requirement is to build 99 temples. So nowadays, it is called Prambanan temple. The results of this research found that in the story of the Candi Prambanan, women were more dominant, and the structure of the story produced was five episodes, each of which had a meaning, inner conflict, and virtue. The woman in the Myth rejects men but does not want to hurt, and finally makes a condition not to be fulfilled; the requirement is to build 99 temples. So nowadays, it is called Prambanan temple.

PRELIMINARY

The Myth that we know is considered taboo by the wider community, especially Javanese people who are thick with customs. Central Java has a story that is widely known by Indonesians. Prambanan Temple is one that has

elements of the mythical story that are well known to foreign countries. Mite Roro Jonggrang and Bandung Bondowoso are clear evidence of this last incident; whether the story is true or not, people believe that if they go to the Prambanan temple, their partner will split up when they return home.

The majority of Javanese people live in urban areas, their education is advanced, and the level of understanding of their religion is right. The younger generation generally no longer believes and is influenced by Myth. The existence of Myth, in general, is only known, trusted, and affects people who live in the village, especially parents who know the history of the Myth. Myth is a story that happened in the past that society has happened until now; the characters are gods, demigods, or saints, and are powerful.

The Prambanan temple's existence is evidence and further strengthens the belief of the Javanese people that the temple has something to do with the Prambanan temple myth or the Rara Jonggrang myth. Rara Jonggrang is described as a wonderful woman proposed by an ugly man who has extraordinary powers. Rara Jonggrang did not dare to reject Bandung Bandawasa's application openly but symbolically refused by pretending to accept Bandung Bandawasa's application, on the condition that if he could build a thousand temples that must be completed in one night. Bandung Bandawasa was able to finish building a thousand temples in one night. However, Rara Jonggrang broke her promise by making a strategy to thwart Bandung Bandawasa's work by asking the women for help pounding *Lensung* as a sign that it was morning. After calculating, it turned out that the temple was less than one to fulfill the number of one thousand, so Bandung Bandawasa told Lara Jonggrang to become a temple to fulfill the temple to be a thousand.

This study aims to ensure that the Indonesian people, in particular, can preserve the history that has existed for a long time. The history of Prambanan temples is a handful of tourist objects that have generated enormous profits for the tourism industry players.

In addition to preserving and preserving history, the researcher wants to present mite's story, which is dissected with the theory of Levis Strauss' structuralism, how to divide each episode of mite's story so that it creates a fair and structured story. According to Strauss (2005: 281), a myth is still seen as a myth by all his readers worldwide. The substance of Myth is not found either in style, in the world of narration, or syntax, but in history or the stories told. Levi Strauss's structural analysis has a unique characteristic: analyzing the conveyance of meaning or perhaps instead of giving new meanings that were not known to previous people. According to Levi Strauss (*Ahimsa*, 2012: 77), mite does not always have to be opposed to history and reality. The difference in the meaning of the two things is difficult to maintain. Something that is considered by the community as history or a story about things that happened, but by other societies, may only be regarded as a fairy tale whose truth is not believed and is considered impure.

Research on Prambanan temple myths departs from searching for stories obtained from historians and tour guides who bathe tourists while walking around Prambanan temples. The tourist bathhouse tells a story while showing a crucial story spot. The walls of each temple have a carved structure that has its story elements. This story is known as *Ramayana*. The story comes from a *Mahabharata* story that broke into its sequel. The researcher focused on the story that the Javanese people believed, namely about Roro Jonggrang and Bandung Bondowoso, so this research focused on the search for the structure of binary opposition, mites, inner conflicts, and values.

Binary opposition is based on the fact that humans naturally tend to think dichotomically, such as male-female, earth-sky, and so on. At the same time,

ternary opposition refers to contradictions that show the relationships between classes.

Meanwhile, according to Ahimsa-Putra (2012: 381), item refers to units in a myth that show individual relationships between characters in a myth. This method can help researchers to reveal significant relationships between characters in a myth. This concept implies the Levi-Strauss strategy of using structural linguistics as a basis or model for analyzing myths.

Conflict refers to something unpleasant that is experienced by characters in a fictional story. Conflicts in fictional stories can occur because of differences in interests, fighting over something, betrayal, revenge, differences between the characters' desires and the reality they experience.

Human daily life is always related to values and values related to ethics. An item or thing is considered valuable if the item or object has the characteristics of fun, useful, satisfying, profitable, attractive, and confident. Values are objective and subjective. Objective value means the value that exists in any item or thing.

This research uses the Levi Strauss structuralism theory, which has elements of binary opposition and items, supported by the inner conflicts in the Myth of the Prambanan temple and the values in the Myth.

THEORETICAL BASIS

The Theory of Structuralism C. Levi Strauss

According to Strauss (2005: 281), a myth is still seen as a myth by all his readers worldwide. The substance of Myth is not found either in style, in the world of narration, or syntax, but in history or the stories told. The mite is a language; however, it is a language that works at a very high level which has a particular meaning. The meaning of mite does not lie in the elements separate from each other; however, it lies in the elements that combine or are related to each other. Mite arises from the language order and is an integral part of the language; however, it retains specific characteristics. These properties can only be found above the ordinary level of linguistic expression. The meaning of Myth cannot be found at phonemes and morphemes but in sentences or discourse.

Levi Strauss's structural analysis has a unique characteristic: analyzing the conveyance of meaning or perhaps instead of giving new meanings that were not known to previous people. According to Levi Straus, the concept of structure is that mite is not always the same as the concept of mite in general. Myth is also not always relevant to history and reality, nor is it always sacred or magical. Myth in certain places may be considered sacred, but it can be considered ordinary in other places. On the other hand, a Myth in certain places is considered to have something to do with reality, but it is considered normal (Endraswara, 2013: 110; Shabbir et al., 2020; Siddiqi et al., 2019).

The stages of the structuralism performance of C. Levi Strauss in this study used four stages to initiate data analysis for women who broke promises in Javanese society. This stage includes (1) binary opposition, (2) items, (3) inner conflict, (4) virtue, and (5) comparison of mite.

According to Ratna (2009: 135), binary opposition is based on the fact that humans naturally tend to think dichotomically, such as men-women and earth-sky. Before determining the binary opposition, researchers sort the Myth into several episodes. After sorting out the episodes, the next stage starts to enter the binary opposition stage by looking for problems and opposing characters based on social, economic, and cultural categories.

The concept of miteme refers to the units in a myth that show individual relationships between characters. If the item is not arranged paradigmatically

and syntactically, the meaning of the miteme from the Myth cannot be understood. Levis Strauss (Ahimsa-Putra, 2012: 381; Shahid et al., 2019; Shabbir et al., 2019)

Myth

Myths are sacred stories that support a belief system or religion (religion). Included in the Myth group are stories about stories that explain the origin of the world, life, humans, and life activities such as farming (for example, about the belief of Dewi Sri) and other customs. (Hotomo, 1991: 63).

According to Bascom (Dundes, 1965: 279), Myth or Myth is a story that is considered to have happened and is sacred by the one who has the story. The gods and demigods support myths or myths. Levi Strauss argues that Myth is a linguistic symptom that is different from linguistic symptoms studied by linguistics. Levi Strauss tries to reveal the symptoms of "grammar" language by analyzing the Mythical Language elements with mytheme (Ahimsa-Putra, 2012: 94; Ul-Hameed et al., 2019).

Myth is a communication system that provides messages regarding past rules, ideas, memories, and memories or decisions that are believed to be. Myths are not only in the form of oral speech, but they can take the form of writing, photography, and film. Myth is not an object, concept, or idea but a symbol in the form of discourse (Barthes, 1981: 93; Usak et al., 2019).

According to Iswidayati (2013: 4-5), Myth is a form of message or message that must be believed to be correct but cannot be proven. Myth is not in the form of ideas but is a way of giving meaning, a communication system that contains messages. Definition of Myth in the context of old mythology has the meaning of a form of society oriented to the past or a formation of history that is static and eternal. Myth is also synonymous with history formed by society in the past.

In line with this opinion, Rachman (2013: 2-3) also argues that Myth is a story about heroism and gods in ancient times who are believed from generation to generation, belong to the community, are anonymous, and belong to the community. Myth as part of folk or usually tells of the universe, the formation of the gods, the world of gods, the occurrence of humans, and Poko food. Myth is used as a guideline for daily life for the community to obey the teachings or beliefs they adhere to.

Levi Strauss and Barthes have different opinions about myths. They argue that according to Levi Strauss, Myth is a language symptom whose meaning has not been revealed. At the same time, mite, according to Barthes, is an idea, memory, or memory that is believed to have come from the past, which is still believed by society today.

Based on the description above, it can be concluded that Myth is a story that happened in the past, which tells of the gods, or half-gods, or saints. The existence of myths is believed and can affect the behavior of the community's owner.

RESEARCH METHODOLOGY

In this study, a qualitative approach was used. The choice of a qualitative approach aims to explore Myth's meaning in Javanese society as the owner of the Myth. A qualitative approach is a research procedure that produces descriptive data in written or spoken words from people and observable behavior.

The use of a qualitative research approach is based on a consideration that (1) the data source of this study is a good situation, namely oral literature in the community that owns the mite, namely the Prambanan temple, (2) the

researcher is the main instrument that makes observations, interviews, notes and direct recording in the field, (3) the data collected is in the form of descriptive data in the form of oral literature or Myth, (4) the researcher uses to process data and research products, and (5) this research uses the views of emic from the community or informants, (6) This study analyzed data from the beginning to the end during the study, and (7) this study prioritizes the meaning of Myth by trying to find, unravel, and find meaning.

The data sources of this research are informants who talk about the Myth of the Prambanan temple so that researchers can get research data in the form of words, phrases, sentences that appear from the informants' utterances to answer the concept of binary opposition, mitemes, inner conflicts, and the value of the Prambanan temple myth.

The location of Prambanan Temple is located in the Prambanan Tourism Park, approximately 17 km to the east of Yogyakarta, to be precise, in the village of Togo, Selaman Regency, Prambanan district.

The data collection technique used in this research was (a) observation, (b) interviews, (c) recording, (d) recording, (e) documentation.

The data analysis technique of this research is using descriptive analysis techniques and content analysis. The descriptive analysis technique is an analysis technique to describe the meaning of data to give clarity and is easily understood by readers. The descriptive analysis method is used to describe the meaning of the data that has been obtained in the field and then analyzed and interpreted so that readers can understand the meaning of the data (Supratno, 2010: 37; Sulaiman et al., 2020).

DISCUSSION

A. Binary opposition to the Prambanan Temple Mite

- (1) Once upon a time, in ancient times, there was a large kingdom called Prambanan. The people live peacefully and peacefully. However, what happened then? The Prambanan kingdom was attacked and colonized by the Pegging country. The peace of the Prambanan Kingdom was disturbed. The soldiers were unable to face the attacks of the Pegging forces. Finally, the Prambanan kingdom was controlled by Pegging and led by Bandung Bondowoso.
- (2) Bandung Bondowoso is a king with an ugly and evil face and likes to rule ruthlessly. "Anyone who does not obey my orders will be subject to severe punishment!", Said Bandung Bondowoso to his people. Bandung Bondowoso is an influential person and has an army of genies. Not long after being in power, Bandung Bondowoso liked to observe the movements of Roro Jonggrang, the beautiful daughter of King Prambanan. "Beautiful princess. I want her to be my queen," thought Bandung Bondowoso.
- (3) The next day, Bondowoso approached Roro Jonggrang. "You are so beautiful. Will you be my queen?" Bandung Bondowoso asked Roro Jonggrang. Roro Jonggrang gasped, hearing Bondowoso's question. "This man is so presumptuous, he doesn't know me right away, he wants me to be his empress," said Loro Jonggrang to himself. "What should I do ?" Roro Jonggrang became confused. His thoughts were spinning. If he refuses, Bandung Bondowoso will be furious and endanger his family and the people of Prambanan. To say yes was not possible because Roro Jonggrang did not like Bandung Bondowoso. "How about Roro Jonggrang?" insisted Bondowoso.
- (4) Finally, Roro Jonggrang got an idea. "I am willing to be your wife, but there are conditions," he said. "What are the conditions? Want an abundance of treasures? Or a magnificent palace? ". "Not that, my lord, said Roro Jonggrang. I ask a temple, the total must include one thousand. "A thousand pieces?"

shouted Bondowoso. "Yes, and the temple must be finished overnight." Bandung Bondowoso stared at Roro Jonggrang, his lips trembling with anger. Since then Bandung Bondowoso has thought about how to build 1000 temples. Finally he asked his advisor. "I believe my master used to build the temple with the help of Jin!", Said the advisor. "Yes, your suggestion is right, prepare the equipment I need!"

- (5) After the equipment was prepared, Bandung Bondowoso stood in front of the stone altar. His arms were spread wide. "Genie troops, help me!" he shouted in a thunderous voice. Before long, the sky turned dark. The wind howled. A moment later, the genies already surrounded Bandung Bondowoso. "What shall we do, sir?" Asked the leader of the genie. "Help me build a thousand temples," pleaded Bandung Bondowoso. The genies immediately moved here and there, carrying out their respective duties. In a short time, the temple buildings were composed of nearly a thousand pieces.
- (6) Meanwhile, Roro Jonggrang quietly watched from a distance. He was worried, knowing that a genie squad assisted Bondowoso. "Wow, how about this?" Said Roro Jonggrang to himself. He was looking for away. He ordered the royal maids to gather and was assigned to collect straw. "Quickly burn all that straw!" commanded Roro Jonggrang. He ordered some other maids to pound a mortar. *Dung ... dung ... dung!* A red tinge radiated into the sky accompanied by a frenzied sound, so it was like a breaking dawn.
- (7) The genies thought it was dawn. "Wow, the sun will rise!" exclaimed the genie. "We must leave immediately before our bodies are scorched by the sun," continued the other genie. The demons scrambled to leave that place. Bandung Bondowoso was surprised at the panic of the genie troops.
- (8) In the morning, Bandung Bondowoso invited Roro Jonggrang to the temple. "The temple you asked for is standing!" Roro Jonggrang immediately counted the number of the temples. It turned out that there were only 999 pieces! "The number is less than one!" exclaimed Roro Jonggrang. "It means the master has failed to meet the requirements that I submitted." Bandung Bondowoso was surprised to learn about this shortcoming. He became furious. "It's impossible ..." said Bondowoso, glaring at Roro Jonggrang. "Then you complete it!" he said, pointing his finger at Roro Jonggrang. Wonderful! Roro Jonggrang immediately turned into a stone statue. Until now, these temples still exist and are called Candi Roro Jonggrang. Because it is located in the Prambanan area, Central Java, the Roro Jonggrang Temple is known as the Prambanan Temple.
- (9) People around Prambanan Temple and Javanese people in general still believe that Bandung made Prambanan Temple make temples with several one thousand to meet the requirements proposed by Roro Jonggrang. The genies were able to finish building the temples that numbered a thousand. However, because of Roro Jonggrang's trick and a broken promise, the genies were afraid of the heat of the sun, so they ran helter-skelter and did not have time to finish building the temples, which numbered a thousand.

B. Miteme Mite of Prambanan Temple

Episode I: The serene and peaceful condition of the Prambanan Kingdom was suddenly attacked by the Pegging Country, and the Prambanan Kingdom was controlled by the Pegging Country led by Bandung Bondowoso.

Episode I (Alinea-- 2) tells of the serene and peaceful Prambanan Kingdom, suddenly attacked by Pegging Country. The Prambanan Royal Army could not face the Pegging State army, so the Prambanan Kingdom was under Pengging's rule under Bandung Bondowoso. Bandung Bondowoso is an evil and ruthless king who rules his people harshly. People who disobeyed his orders were severely punished. Bandung Bondowoso is very powerful and has

genie troops who obey what Bandung Bondowoso orders. This picture is shown in the following data:

Once upon a time, in ancient times, there was a large kingdom called Prambanan. The people live in peace and security. However, what happened then? The Prambanan kingdom was attacked and colonized by the Pegging country. The peace of the Prambanan Kingdom was disturbed. The soldiers were unable to face the attacks of the Pegging forces. Finally, the Prambanan kingdom was controlled by Pegging and led by Bandung Bondowoso.

Bandung Bondowoso is an evil king who likes to rule ruthlessly. "Anyone who does not obey my orders will be subject to severe punishment!", Said Bandung Bondowoso to his people. Bandung Bondowoso is an influential person and has an army of genies. Not long after being in power, Bandung Bondowoso liked to observe the movements of Roro Jonggrang, the beautiful daughter of King Prambanan. "Beautiful princess. I want her to be my queen," thought Bandung Bondowoso (MCP, 1--10).

Based on these data, it can be concluded that the Prambanan Kingdom, which was initially peaceful and peaceful, was suddenly attacked by Pegging Country. The Prambanan army was unable to defend the Prambanan Kingdom, so Prambanan became the Pegging power under Bandung Bondowoso. Bandung Bondowoso is an evil and ruthless leader who harshly rules his people, and whoever goes against his orders is severely punished.

Episode II: Bandung Bondowoso falls in love with Roro Jonggrang and proposes to him to be made empress

Episode II (paragraphs 3--5) is told by Bandung Bondowoso to fall in love with the beautiful Roro Jonggrang. Roro Jonggrang did not dare to say no openly but refused symbolically. She wants to be made empress of Bandung Bondowoso because a thousand temples are built, which must be completed in one night. Bandung Bondowoso approved Roro Jonggrang's request. He asked the genie for help to build a temple that numbered a thousand. He immediately summoned an army of genies to help build a temple, which numbered a thousand and had to be finished one night. Genie troops agreed to carry out Bandung Bondowoso orders and immediately prepared equipment, and immediately built a temple. In not so long ago, the genie army made temples that numbered almost a thousand. This picture is shown in the following data:

The next day, Bondowoso approached Roro Jonggrang. "You are so beautiful, will you be my queen?" Bandung Bondowoso asked Roro Jonggrang. Roro Jonggrang gasped, hearing Bondowoso's question. "This man is so presumptuous, he doesn't know me right away, he wants me to be his empress," said Roro Jonggrang to herself. "What should I do?" Roro Jonggrang became confused. His thoughts were spinning. If he refuses, Bandung Bondowoso will be furious and endanger his family and the people of Prambanan. To say yes was not possible because Roro Jonggrang did not like Bandung Bondowoso.

"How about Roro Jonggrang?" insisted Bondowoso. Finally, Roro Jonggrang got an idea. "I am willing to be your wife, but there are conditions," he said. "What are the conditions? Want an abundance of treasures? Or a magnificent palace?" "Not that, my lord, said Roro Jonggrang. I ask a temple, the total must include one thousand. "A thousand pieces?" shouted Bondowoso. "Yes, and the temple must be finished overnight." Bandung Bondowoso stared at Roro Jonggrang, his lips trembling with anger. Since then Bandung Bondowoso has thought about how to build 1000 temples. Finally he asked his advisor. "I believe my master used to build the temple with the help of Jin!", Said the advisor. "Yes, your suggestion is right, prepare the equipment I need! ..." Help

me build a thousand temples, "asked Bandung Bondowoso. The genies immediately moved here and there, carry out their respective duties. In a short time, the temple buildings were composed of nearly a thousand pieces. "(MCP, 10--35).

Based on these data, it can be concluded that Bandung Bondowoso fell in love with Roro Jonggrang and proposed to him as his empress. Roro Jonggrang did not dare to directly reject Bandung Bondowoso's application for fear. If he answered frankly rejecting Bandung Bondowoso's application, he was afraid of his family, the Prambanan people who became victims. She pretended to be made his consort because a thousand temples are made to be completed in one night. The request was symbolic as a subtle refusal of Bandung Bondowoso's application. Bandung Bondowoso agreed to build a thousand temples to be completed in one night. Bandung Bondowoso asked the genies for help in making a thousand temples.

The story contains the opposite opposition, viz **ugly - beautiful**. The word ugly describes the character of Bandung Bondowoso, who is ugly and evil and rules his people harshly, and people who do not follow his orders are severely punished. The word beautiful describes the beautiful character of Roro Jonggrang so that he does not want to be the consort of Bandung Bondowoso. However, he did not dare to refuse his proposal openly, so he refused symbolically on the condition that he asked for a thousand temples to be completed in one night.

Episode III: Roro Jonggrang is worried to see Bandung Bondowoso assisted by genie troops and looks for a strategy to cancel Bandung Bondowoso, assisted by a genie squad

Episode III (paragraphs 6--7) tells of Roro Jonggrang's anxiety seeing Bandung Bondowoso assisted by a genie army. Roro Jonggrang thought about how to thwart Bandung Bondowoso, assisted by genie troops, to build a thousand temples. Roro Jonggrang found a way by asking the maids to gather and be told to collect straw and burn it immediately; some of the maids were told to pound the mortar. Not long after, a red color appeared radiating upwards like dawning dawn accompanied by the frenzied sound of the genies running around and the sound of a dimple. The genies ran helter-skelter thinking it was morning, afraid of the sun. This picture is shown in the following data:

Meanwhile, Roro Jonggrang quietly watched from a distance. He was worried, knowing that a genie squad assisted Bondowoso. "Wow, how about this?" Said Roro Jonggrang to himself. He was looking for away. He ordered the royal maids to gather and was assigned to collect straw. "Quickly burn all the hay!" commanded Roro Jonggrang. He ordered some other maids to pound a mortar. *Dung ... dung ... dung!* A red tinge radiated into the sky accompanied by a frenzied sound, so it was like a breaking dawn. The genies thought it was dawn. "Wow, the sun will rise!" exclaimed the genie. "We must leave immediately before our bodies are scorched by the sun," continued the other genie. The demons scrambled to the left of that place. Bandung Bondowoso was surprised at the panic of the genie troops (MCP, 35--50).

Based on these data, it can be concluded that Roro Jonggrang was worried to see Bandung Bondowoso assisted by genie troops to build a thousand temples to fulfill his request. Roro Jonggrang immediately made a strategy to thwart Bandung Bondowoso, making the temple, assisted by genie troops, by gathering the Dayang to collect straw and ordered to burn it. Some of the maids were ordered to pound mortar. The straw burnt emitted a red light

into the sky. The red light by the genies is considered to be dawn, and the genies are afraid that their bodies will be destroyed by the sun so that the riding dance Kang gang.

Episode IV: Bandung Bondowoso in the morning invites Roro Jonggrang to go to the temple site to count them

Episode IV (paragraph 8) is told by Bandung Bondowoso in the morning, inviting Roro Jonggrang to the temple site so that he will immediately count it. Roro Jonggrang immediately counted the temples that Bandung Bondowoso had built, assisted by genie troops. After counting, it turns out that the number of temples is only 999, meaning less than one to fill the number of 1000 temples. Bandung Bonwoso was surprised and angry to know the shortage. Then, while glaring at Roro Jonggrang with full of sadness, Bandung Bondowoso bore down Roro Jonggrang with the words "Then you can complete it!" he said, pointing his finger at Roro Jonggrang. Roro Jonggrang immediately turned into a stone statue. Until now, these temples still exist and are called Candi Roro Jonggrang. People are now more familiar with the name Prambanan Temple, located in Prambanan, east of Yogyakarta City, before entering Yogyakarta. This picture is shown in the following data:

In the morning, Bandung Bondowoso invited Roro Jonggrang to the temple. "The temple you asked for is standing!" Roro Jonggrang immediately counted the number of the temples. It turned out that there were only 999 pieces! "The number is less than one!" exclaimed Roro Jonggrang. "It means the master has failed to meet the requirements that I submitted." Bandung Bondowoso was surprised to learn about this shortcoming. He became furious. "Impossible ..." said Bondowoso while glaring at Roro Jonggrang. "Then you complete it!" he said, pointing his finger at Roro Jonggrang. Wonderful! Roro Jonggrang immediately turned into a stone statue. Until now, these temples still exist and are called Candi Roro Jonggrang. Because it is located in the Prambanan area, Central Java, the Roro Jonggrang Temple is known as the Prambanan Temple (45--60).

Based on the data above, it can be concluded that Bandung Bondowo in the morning took Roro Jonggrang to the temple site. Hundreds of temples have stood tall. Bandung Bondowoso asked Roro Jonggrang to count the temples in front of him. After counting, it turns out that there are only 999 temples, meaning one less to fill the total of 1000 temples. Bandung Bondowoso was very angry to see this shortage and turned Roro Jonggrang into a temple to fulfill the temple into a thousand.

Episode V: The people around the Prambanan temple and the Javanese people in general still believe that Bandung Bondowoso made the Prambanan temple

Episode V (Paragraph 9), in closing, tells that the people around Prambanan Temple and the Javanese people in general still believe that Bandung Bondowoso made Prambanan Temple to fulfill Roro Jonggrang's request. Roro Jonggrang can accept Bandung Bondowoso's application on the condition that he asks for a thousand temples, which must be completed in one night. This can be seen in the following data:

The people around Prambanan Temple and Javanese people still believe that Prambanan Temple was made by Bandung Bondowos, who was assisted by a genie to fulfill Roro Jonggrang's request, namely to build a temple with several one thousand to meet the requirements proposed by Roro Jonggrang. The genies were able to finish building the temples that numbered a thousand. However, because of Roro Jonggrang's deception and breaking of Roro

Jonggrang's promise, the genies were afraid of the heat of the sun, so they ran helter-skelter and did not have time to finish building the temples, which numbered a thousand (MCP, 55--63).

Based on these data, it can be concluded that the people around Prambanan Temple and Javanese people in general still believe that Bandung Bondowoso made Prambanan Candi overnight to fulfill Roro Jonggrang's request. Because of a trick and broken promises, Roro Jonggrang Bandung Bondowoso failed to fulfill Roro Jonggrang's request to build a temple that numbered a thousand. To fulfill the number of one thousand, Roro Jonggrang *disabda* by Bandung Bondowoso to become a temple, so that the number of temples even becomes a thousand.

Based on the description above, it can be concluded that there is a difference between the figures of Roro Jonggrang (RJ) and Bandung Bondowoso (BB). These differences are as follows:

RJ: beautiful - not frank or impostor - broken promises - succeeded in thwarting BB to make a thousand temples in one night - became temples because of the disable Bandung Bondowoso.

BB: ugly - evil - cruel - fulfilling a promise - failing to fulfill the promise to build a temple of a thousand requests from LJ - failing to edit LJ as his future consort.

Based on the description above, it can be concluded that Roro Jonggrang is described as a wonderful woman, but has a non-candid character, tricked Bandung Bondowoso, broke promises, succeeded in thwarting Bandung Bondowoso built a thousand temples, and became a temple because of the disable Bandung Bondowoso.

Meanwhile, Bandung Bondowoso is depicted as a king with an ugly, evil, and cruel face. However, it has the nature of fulfilling the promise that has been spoken, being able to make a thousand temples in one night fulfill Jonggrang's request, angry because he fails to fulfill Roro Jonggrang's request, and turning Roro Jonggrang into a temple, and failing to edit Loro as his future consort.

Based on the description above, it can be concluded that episode I and episodes II, III, IV, and V have an inseparable cause and effect relationship. Episode I relates to episode II. Episode I tells of the serene and peaceful Prambanan Kingdom, suddenly attacked by Pegging Country. The Prambanan Royal Army could not defend against the Pegging State attack, so the Prambanan Kingdom was under the rule of Bandung Bondowoso. Episode I is related to episode II, which tells of Bandung Bondowoso to become the Prambanan Kingdom ruler, so he falls in love with Roro Jonggrang. Bandung Bondowoso will marry Roro Jonggrang as his future consort.

Episode II relates to episode III. Due to the willingness of Bandung Bondowoso, who fell in love and wanted to make Roro Jonggrang his empress (Episode II), this resulted in the appearance of episode III. Episode III tells the story of Roro Jonggrang's anxiety, so he tries to thwart Bandung Bondowoso's work of making a thousand temples using asking the maids to gather and be told to collect straw and burn it immediately so that the red color radiates upwards like dawning dawn accompanied by the frenzied sound of the genies running around and the sound of the mortar. The genies ran helter-skelter thinking it was morning, afraid of the sun. Episode III resulted in the appearance of episode IV.

Episode IV tells of the failure of Bandung Bondowoso to build a thousand temples because after counting Roro Jonggrang, the number was only

999, less than one to fulfill 1000. This caused Bandung Bondowoso to get angry and turn Roro Jonggrang into a temple to fulfill the temple to become 1000 so that Roro Jonggrang became a temple. Which later became known as the Roro Jonggrang Temple. Episode IV resulted in the appearance of episode V.

Episode V tells that the people around Prambanan Temple and Javanese society still believe that Bandung Bondowoso made Prambanan Temple fulfill Roro Jonggrang's request.

C. Inner Conflict in Prambanan Temple Myth

In the Prambanan Temple Mite, the main characters Bandung Bondowoso and Roro Jonggrang experience inner conflicts. Bandung Bondowoso experienced an inner conflict because he saw the beauty of Roro Jonggrang and wanted to be his empress, but it was not easy to find a lovely princess. Moreover, after Roro Jonggrang was in the village to become empress, it turned out that he wanted a very tough condition, namely asking for a thousand temples to be completed in one night. In his heart, he experienced a very heavy inner conflict; his lips trembled, holding back his anger; how to make a temple that numbered a thousand that must be finished in one night? The inner conflict appears in the following data:

"... I ask a temple, the total must one thousands. "A thousand pieces?" shouted Bondowoso. "Yes, and the temple must be finished overnight." Bandung Bondowoso stared at Roro Jonggrang, his lips trembling with anger. Since then Bandung Bondowoso has been thinking how to build 1000 temples "? (MCP, 20-30).

The data describes the inner conflict of Bandung Bondowoso because getting Roro Jonggrang is not easy. He asked for a thousand temples to be completed in one night. A very strange and impossible request. Bandung Bondowoso, his lips trembled and defended his anger at Roro Jonggrang.

Roro Jonggrang also experienced an inner conflict when he received a proposal from Bandung Bondowoso, a person he did not know and had an ugly face. But dare to propose. There was no way he could accept it. However, he was afraid if he rejected it openly because Bandung Bondowoso would be angry and would endanger his family and people. Roro Jonggrang finally pretended to accept but asked for a tough condition asking for a thousand temples to be completed in one night. The conflict between Roro Jonggrang is shown in the following data:

The next day, Bondowoso approached Roro Jonggrang. "You are so beautiful, will you be my queen?" Bandung Bondowoso asked Roro Jonggrang. Roro Jonggrang gasped, hearing Bondowoso's question. "This man is so presumptuous, he doesn't know me right away, he wants me to be his empress," said Roro Jonggrang to himself. "What should I do ?" Roro Jonggrang became confused. His thoughts were spinning. If he refuses, Bandung Bondowoso will be furious and endanger his family and the people of Prambanan. Yes, it was not possible because Roro Jonggrang did not like Bandung Bondowoso (MCP, 10-20).

Based on these data, it appears that Roro Jonggrang experienced an inner conflict because an unknown and ugly person proposed to him. He did not want to but was afraid to reject Bandung Bondowoso's application openly. If he refuses to be honest, it will hurt Bandung Bondowoso and endanger his family and people.

D. The Value of Virtue in the Prambanan Temple Mite

In the Prambanan Temple Mite, there are values of virtue, namely (a) a leader and his family, if they want to act, must think about their people's impact and (b) keep promises. The two values will be explained as follows:

1. If a leader and his family want to act, they must think about their people's impact.

In the Prambanan Temple myth, there is a value of priority so that a leader and his family members, if they want to take any action or make a decision, must consider the impact on their people, as did Roro Jonggrang. When Roro Jonggrang was proposed by Bandung Bondowoso, an ugly and ruthless king, he did not dare to reject him directly because he thought of his care for his family members and people. If he refused to be blunt, it could hurt Bandung Bondowoso and could endanger family members and people. This is shown in the data as follows:

"What should I do ?" Roro Jonggrang became confused. His thoughts were spinning. If he refuses, Bandung Bondowoso will be furious and endanger his family and the people of Prambanan. Yes was not possible because Roro Jonggrang did not like Bandung Bondowoso (MCP, 15-20).

Based on these data, it is evident that Roro Jonggrang as a royal family, when he will decide to accept or reject Bandung Bondowoso, thinks about himself and thinks about its impact. Family members and people do not let their families and people become victims due to their attitude in making decisions.

2. Keeping promises

In the Prambanan Temple myth, there is a value of virtue so that someone promises to keep it. Bandung Bondowoso did this because he had complied with Roro Jonggrang's request that as a condition of accepting Bandung Bondowoso as her husband, he asked for a thousand temples to be completed in one night. He also tried his best in various ways to fulfill the request as he had been able to. Even though you have to ask for help from the genies, this can be seen in the following data:

Bandung Bondowoso thinks about how to build 1000 temples. Finally, he asked his advisor. "I believe my master used to build the temple with the help of the Jin!" Said the advisor. "Yes, your suggestion is right, prepare the equipment I need!" After the equipment was prepared, Bandung Bondowoso stood in front of the stone altar. His arms were spread wide. "Genie troops, help me!" he shouted in a thunderous voice. Before long, the sky turned dark. The wind howled. A moment later, the genies already surrounded Bandung Bondowoso. "What shall we do, sir?" Asked the leader of the genie. "Help me build a thousand temples," pleaded Bandung Bondowoso. The genies immediately moved here and there, carrying out their respective duties. In a short time, the temple buildings were composed of nearly a thousand pieces (MCP, 30-40).

This data shows that Bandung Bondowoso is eager to fulfill Roro Jonggrang's request to build a thousand temples that must be completed overnight as he promised. Although Bondowoso failed to fulfill the request due to Roro Jonggrang's trickery, he tried to thwart the job.

CONCLUSION

Roro Jonggrang myth structure consists of several episodes, and each episode with each other episode is related to cause and effect. Each episode consists of

several ceretemes, mitemes, sentences, and binary oppositions. The meaning of the female Myth of breaking the promise does not lie in every episode, ceriteme, miteme, or sentence, but lies in the entire text of the female Myth of breaking the promise.

The main male character of the mythical structure of Roro Jonggrang is generally described as an ugly, evil man, and has extraordinary powers. However, he agreed to the requirements asked by the female figures and fulfilled his promise. However, still failed to meet these requirements and at the same time failed to edit his ideal woman.

The main female character is depicted as a wonderful woman, so she rejects the male character's proposal symbolically by asking for something that must be completed one night so as not to hurt the male character who proposes to her. However, all of them broke their promises.

The mite structure of Roro Jonggrang contains a value of virtue and a message that women if proposed by a man, refuse gently so as not to hurt the man, someone to be honest or straightforward, not to break promises or betray, must keep promises, if have promised no matter what, and keep the mandate.

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