Study of The Narrative Structure of Loram Kudus people as a means of Learning Literary Appreciation: Content Analysis based on Vladimir Propp

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Abstract. Kudus is one of the cities located in central Java province. The folklore of the Holy City is very diverse. In each sub-district has a very interesting folklore and it also charged with local wisdom values. Researchers analyzed the story of the founding of the famous Wali Mosque in Loram Kulon village. As part of the literary work, the folklore of Wali’s founding at Taqwa Mosque and Sultan Hadirin contains pragmatic values that are very interesting to review. The research paradigm is a qualitative description as a research design with the content analysis method. According to Vladimir Propp, the data provider is done using library studies using data in writings as much as possible about structuralism studies. Data collection techniques are carried out with data-log tinging techniques (interview), observation, and documentation. The results of the study obtained two analysis results and discussions namely (a) the narrative structure of the folklore of Masjid Wali At-Taqwa and Sultan Hadirin and (b) the plan of implementing literature appreciation learning using the learning model think talk write (TTW).

1. Introduction

Literary work is a form of work that reflects all life in society and is still popular with society today. One of the literary works that has a high existence for the surrounding community is folklore. According to [1] folklore is a legacy story that has been passed down through oral and written. Folklore is also classified in oral literature which has literature in the form of culture. In line with this, Sukatman also defines that folklore is oral folklore; almost all material is oral and has a tradition of oral narrative [2]. On the other hand, folklore can be trusted by the community as well, making people live side by side without looking at each other's social status. In addition, folklore also has a function as an aspect of shaping the personality of both individuals and society, especially in building a sense of responsibility and mutual respect for differences. The preservation and preservation of regional folklore can be a measure of regional progress and development. It explains that, folklore has an important role and influence in building personality and nobility in an area. In line with this, Setyawan, et al. Explained that folklore as one of the literary works that was born and developed in the environment of the owner is believed to have local wisdom values and conscientiousness or character of the owner of the story [3]. Kudus is a small town in the Central Java region and is in the Province of Central Java [4]. Kudus City is located on the strategic route of the Pantura coast, directly adjacent to Jepara Regency in the west, Pati Regency in the east, and Demak in the South. Due to its strategic
location, the city of Kudus is well known and rich in community traditions such as being known as a city of students, has a life motto based on GUSIJIGANG which is a legacy of Sunan Kudus, and is flanked by two famous walisongo, namely Sunan Muria and Sunan Kudus. Apart from being famous for some of the traditions of its people, the city of Kudus is also rich in various folk tales, for example, folklore found in Loram village.

Loram Village is a village located in Jati District and is still an area within the city of Kudus. Loram Village has a wealth of traditions and culture that have been recognized and are still well preserved. One of the well-known traditions and cultures is folklore or folk prose which tells the story of the founding of Masjid Wali At-Taqwa in Loram Kulon village and one of the prominent Islamic announcers in Loram village, Sultan Hadirin. The folk prose stories of Sultan Hadirin and the Wali Mosque are sourced from the stories of their ancestors and their development through oral tradition from generation to generation. As a diversity of traditions and cultures, the folklore of Sultan Hadirin and the Masjid wali At-Taqwa Loram has their own place for the surrounding community and are used as advice which has sacred values and principles. The uniqueness of the folklore in the area is able to make the community have a high sense of responsibility to preserve it and, pass on the story to the next generation in order to create a valuable and cultured society. Along with changing times and technology, the cultivation of cultural values and local characters as implementation in education must be carried out. This is very influential in building individual personalities or the surrounding community in creating individuals who have local genius attitudes. Local intelligence is indispensable in instilling and implementing character values, which come from exploring local values in the environment such as in folklore. Folklore or folk prose stories belong to local culture and are still developing today. There are several stories that become advice in folklore and are still used as a tradition by the surrounding community. The implementation of local cultural customs and traditions can be based on a belief and inherent values so that these values remain an identity for the community in particular, in the Javanese community. Javanese people really value culture and carry out traditions passed down from their ancestors. In line with [5] tradition is a social habit that is passed down from one generation to another through a process of socialization. The form of cultural inheritance can be material (physical) and non-material (spiritual). Material (physical) forms can be for example statues, temples, kris, sacred places and sacred animals, while non-material ones (spiritual) are for example dances, celebrations, mantras, and so on. This is in line with Sztompa who said that folklore is part of a socio-cultural heritage that meets the requirements and survives in the present and has strong ties to contemporary life [6].

As a literary work, the folklore in the form of the story of the founding of Masjid Wali At-Taqwa and Sultan Hadirin contains and reveals some pragmatic values in it. As with other literary works, the folklore of Masjid Wali At-Taqwa and Sultan Hadirin serves as a means of conveying educational values and is still preserved by residents. Folklore becomes a literary work that is considered successful is capable of providing pleasure (aesthetics) and ethical values [7]. Meanwhile, [8] stated that literature always presents something unique, uniform, and meaningful to every reader. The events that are presented are able to allow anyone to enter the storyline created by the author. Therefore, literary works are referred to as imaginative works of their authors and do not mean that they are imaginary, fabricated, or mere replicas without any messages or tragedies based on the realities of personal or other people's lives. Literature can also function as guidance and values in various aspects of intellectual life, spiritual education and other matters of a personal or social nature related to the aims of humanities education. The aim of the humanities is to shape human beings who are virtuous, cultured and have character. Folklore is also classified as an old type of prose which is still alive today and contains various advice and views on the life of a nation. In order to benefit from folklore, it is necessary to analyze the folklore texts.

Analyzing the structure of the folklore can be done using narrative structural theory. According to [9] defining structure or structuralism is an understanding and a belief that everything in this world has a structure or works structurally. Structure or structuralism is basically a way of thinking about the world that attaches itself to a perception and description of that structure. In line with Faruk's opinion, Maulina also provides an explanation of structuralism, namely the view of literary works that can be assumed to be phenomena that have a structure that is interrelated with one another [10]. The nature of
the structure itself implies that it can be connected with other structures. The structure has complex parts, so the meaning must be directed into the relationship between the elements as a whole. The constituent elements in the structure have a unity that can be used for the purposes of transfer, reduction, effort, and others [11]. One theory that is considered appropriate and interesting to study the folklore of the Masjid Wali At-Taqwa and Sultan Hadirin is the narrative structural analysis theory according to Vladimir Propp. The perception of previous research according to Manikam, et al. In 2020 entitled "Study of the Narrative Structure of Tanjung Menangis Samawa Folklore" explained that, the legend of Tanjung Menangis folklore identified the emergence of nine narrative structural functions including fraud, crime, first aid, assistance, guidance, return, , the hero returns home, guidance, return, search, and condemnation. Then according to the Judge's research, analyzing the Bugis Ratu Ular folklore, there are several notes that must be underlined in relation to story patterns and functions that can be used as cultural information for readers [12]. From the results of the narrative structural data analysis, according to Vladimir Propp, it can be said that it is relevant and suitable in analyzing legends. The use of theoretical analysis from Vladimir Propp is not only suitable as an analysis of the narrative structure of the story, the results of the structural analysis of the story can also be a teaching tool in literary appreciation learning activities. Teaching literary appreciation requires students to provide an analysis of the intrinsic elements of the story in the form of background/setting, plot, character, characterization, point of view, style of expression, and mandate [13]. Analysis of the intrinsic elements of the story can be found in literary works. In addition to being enjoyed, literary works can also be applied in learning material after being analyzed. The content of narrative structure analysis in the story can be used as a learning reference in finding the intrinsic elements of the story that can be developed in the Indonesian language learning content material. This is in accordance with the presidential regulation number 87 of 2017 concerning "Strengthening Character Education" which can be carried out in the implementation of a broad-based curriculum which has three domains of the learning environment including family, school, and community. The surrounding environment can provide concepts to students in adapting to the educational ecosystem. From the structural point of view of the story narrative, folklore can be part of teaching through activities to build, communicate, and express the results of personal opinions about the contents of literary books through literary appreciation activities in Indonesian language learning content. The perception with [14] explains that the results of the analysis of folklore narrative structures can be used as a tool to promote teacher awareness in developing material adopted from local culture in teaching and learning. Based on the results of the preliminary explanation above, the researcher describes the objectives of this study are (1) to describe the narrative structure of the folklore of Masjid Wali At-Taqwa and Sultan Hadirin and (2) to provide an overview of the results of content analysis in literary appreciation learning.

2. Method
The researcher used a qualitative description research paradigm as a research design with the content analysis method. The content analysis method sequence begins with describing or describing the problem and analyzing and interpreting the data. This method is used to examine the contents of a document or text. The document or text in question is the folklore of Masjid Wali At-Taqwa and Sultan Hadirin. Data was provided by means of literature study using data in the form of as many writings as possible on structuralism studies according to Vladimir Propp. The data collection technique was done by interview, observation, and documentation. Sources of data determined by the researcher include purposive informants who have the ability to supply the smallest possible information, the location of the event, and documents (archives or text). The data analysis technique uses a flow analysis process based on Miles and Huberman's model guidelines including data reduction, data presentation, drawing conclusions [15]. The flow analysis modeling according to Miles and Huberman, more details can be presented in the Figure 1.
3. Results and Discussion

From the research results obtained two analysis of results and discussion (a) analysis of the narrative structure of the folklore of Masjid Wali At-Taqwa Mosque and Sultan Hadirin and (b) an overview of the results of content analysis in literary appreciation learning.

a. Analysis of the Narrative Structure of Masjid Wali At-Taqwa and Sultan Hadirin Folklore

According to [16], the structure or parts of folklore are interdependent and show the relationship between parts and the whole. In folklore, the characters and their traits can change, but the actions and roles remain the same. Various events and different actions can have the same meaning or indicate the same action. Such actions are called functions. Function means the actions of a character that is limited by its meaning for each way of the play (plot). In addition, Propp [12] explains that there are 31 functions which are the basic units of narrative language and explain to the actors' actions that are meaningful and form a narrative.

In the folklore of Sultan Hadirin and Masjid Wali At-Taqwa, it contains the first circular analysis, namely function I (function of absence). The event that illustrates the analysis is described in the story when a family leaves the house. It has been written in the story that Raden Thoyib handed over the crown of the King to Raden Thaqyin and wore it with care so as to make Raden Thaqyin king. This event appears in the curse of the story that the researchers analyzed as follows.

"I surrender all the thrones of the kingdom on my leadership to you my brother. I hope you are mandated in carrying out your duties as King". While patting Raden Thaqyin's shoulder and walking toward the exit of the palace door. (Researcher Primary Data)

The quote from the story above can be explained that Raden Thoyib gave up the royal throne and gave the government over his power to Raden Thaqyin. Then, Raden Thoyib left the royal palace. This explains that the absence of Raden Thoyib at the Palace became a function of absence, namely by surrendering the royal throne which was symbolized by the handover of the crown to Raden Thaqyin and leaving the Palace. Furthermore, in the story there is an analysis of function II, namely the prohibition function. In the folklore of Sultan Hadirin and Masjid Wali At-Taqwa, it is described the prohibition uttered by the hero / knight who tried to prevent Raden Thoyib from leaving the Palace while begging the King. The incident appears in the following story excerpt.

"Oh my king, where are you going to stay in the palace because only you are the wise King for our people, don't leave me and allow me to always come with you". (Researcher Primary Data)

Raden Thoyib's decision to leave the Palace was the right decision to prevent war between brothers, namely Raden Thaqyin. Raden Thoyib tried to avoid the battle for the throne so that his people would be peaceful and safe. However, the royal guards and royal servants who were loyal to the previous king did not want to be abandoned by the wisest king. This explains that the incident contained the function of prohibiting Raden Thoyib from staying at the Palace. Function III describes the violation. This incident occurred when Raden Thaqyin saw the appointment of the royal throne to Raden Thoyib.
so that, Raden Thoyib was crowned king. At this time, in his heart Raden Thaqyin was jealous of the success of you being king while he was not. Raden Thaqyin tried to wrest royal power from Raden Thoyib's hands with various cunning ways but failed. Until in the end, his father died and advised Raden Thoyib to be able to maintain the championship properly. But for the envy that burned in Raden Taqyin's heart to have the throne of the kingdom, he was eager to destroy the king by inviting him to fight for the throne of the kingdom. This event can be described in the following quote.

"The jealousy that kept burning in Raden Thaqyin of the luck of his brother being appointed King who replaced his father made him angry. Then he said "I am not willing if you occupy the throne of the kingdom because only I can replace your father to become King". While sticking Raden Thoyib to take up arms". (Primary Research Data)

The decision in the incident explained that Raden Thaqyin had committed an offense by being symbolized by taking up arms in front of Raden Thoyib as king. Envy of the choice of Raden Thoyib as king made Raden Thaqyin's heart even less accepting of all the decisions that his father had taken. Then Raden Thaqyin did several cunning ways so that Raden Thoyib could abdicate the throne. The results of the analysis of Function IV in the form of reconnaissance are described in the story when Raden Thoyib worked at the Ratu Kalinyamat Duchy. The function of reconnaissance is explained in the story when Queen Kalinyamat began to pay attention to Raden Thoyib who works responsibly and diligently. The guards were amazed when there was a young man who was so diligent in working and worshiping. Until finally Queen Kalinyamat sent guards to find a young man who really liked him and wanted to marry him not only from wealth. The royal guards were looking for the figure of the young man their Queen wanted. When they arrived, the guards found a young man, Raden Thoyib, who was praying at night prayers at the Musholla. Then the guards questioned the young man and immediately informed the Queen Kalinyaman about his whereabouts. The story is defined and explained in the following story excerpt.

"Ratu Kalinyamat started to pay attention to Raden Thoyib while working. Then he said, "who is that young man? He is so diligent in worshiping and working even though there are many job responsibilities, he never forgets to worship". (Primary Research Data)

Ratu Kalinyamat, who paid great attention to Raden Thoyib in his work and worship and was very impressed with his personality, ordered the royal guards to bring Raden Thoyib before him. The reconnaissance function in the above quotation means that the guards were trying to find out who Raden Thoyib was. The function of conveying information is a function of V explained in the story that the guards already knew who Raden Thoyib was and where he came from. After knowing then the guards rushed to inform Queen Kalinyamat. This can be described in the quotation below.

"The guard reported to Queen Kalinyamat and said" Oh Queen, do you know that the new gardener is not an ordinary gardener, he is a former King ", continued the royal guard to Queen Kalinyamat". (Researcher Primary Data)

The story explains that the bodyguards gave information to the Queen regarding Raden Thoyib's information. This made Queen Kalinyamat fall in love with Raden Thoyib because of her good and religious behavior. The next function, namely function VIII (deficiency) in the story is told that Raden Thoyib, who was known as Sultan Hadirin after marrying Queen Kalinyamat, was not yet gifted with offspring. The IX function is an accident or shortage announced, the hero is asked or ordered, allowed to go or sent is known as the intermediary function. After several years of marriage and no children, Ratu Kalinyamat offered to marry Raden Roro Ayu Prodobinar Putri from Sunan Kudus described in the following story excerpt.

"One day Ratu Kalinyamat came to Sunan Kudus to propose to his daughter, namely Roro Ayu Prodobinabar and the application was well received by Sunan Kudus" (Research Primary Data)

Roro Ayu Prodobinar accepted Sultan Hadirin's proposal and married with the consent of his first wife, Ratu Kalinyamat. The XI function tells about the hero leaving the house (departure or departure). With all the problems in the household faced by Sultan Hadirin, he then intended to be alone in silence
while contemplating all the mistakes he had made. This story is explained in the description of the following story excerpt.

"Sultan Hadirin asked permission to leave the Duchy to Queen Kalinyamat and said" Allow me to leave the Duchy to contemplate all the mistakes I have made so far ". (Researcher Primary Data)

Sultan Hadirin intends to be alone in solitude to contemplate all the mistakes that have been done why this happened. Sultan Hadirin left the Kadiipaten and went to a place far from the Kadiipaten, precisely in the village of Loram Kudus. There Sultan Hadirin spread Islam and built a mosque for his students to worship. Function XII is the hero being tested and attacked which prepares him, the hero receives something magical or auxiliary (Helper function). Queen Kalinyamat offered Sultan Hadirin to marry again in order to give offspring because the Queen was getting old. The XIII function is a description of the hero taking revenge on the action of the prospective giver (positive character hero / knight reaction function). After Sultan Hadirin left the Kadiipaten, he went to a place in Loram Kudus village. There Sultan Hadirin spread Islam and built a mosque for his students to worship. With one word Sultan Hadirin could build a mosque in just one night. The XIV function is for the hero to obtain a magic agent (magic function). The first mosque that was built was nicknamed Masjid Wali because, next to the mosque, there used to be a temple that resembled the one in the mosque. The tower built at Masjid Wali At-Taqwa Mosque is a design of Sunan Kudus which is one of Walisongo's. Because of that, it almost has a resemblance to the tower so local residents call it the Masjid Wali. In addition, in making the mosque the same does not use cement but is said to use egg white. This is explained in the following story excerpt.

"Only with one utterance Sultan Hadirin could build a mosque within one night. The words said by Sultan Hadirin were "Codro Sengkolo" which read Rupo Brahmono Warna Sari, immediately a strong, beautiful, and beautiful mosque was established "(Research Primary Data)

The XV function is a move or guidance to where the object you are looking for is located (space displacement function). Raden Thoyib continued to walk through forests, mountains, and across the ocean until he arrived in China, China, to be precise in the Campa area. The XVII function is marked heroes (tagging function). Sultan Hadirin left the Kadiipaten and went to a place far from the Kadiipaten, precisely in the village of Loram Kudus. There, Sultan Hadirin spread Islam and built a mosque for his students to worship. The first mosque that was built was nicknamed the Masjid Wali because, next to the mosque, there used to be a temple that resembled the one in the mosque. The tower built at the Masjid Wali At-Taqwa is a design of Sunan Kudus which is one of Walisongo's. The XVIII function is the analysis of the criminal being defeated (the victory function). Sultan Hadirin rebuilt wali mosques in Japan and Jati but also failed. Sultan Hadirin went again to a place near Syeh Siti Jenar's grave and built the last mosque in Mantingan. It described in the story excerpt in the following story.

"Sultan Hadirin said" Codro Sengkolo "which reads Rupo Brahmono Warna Sari, and immediately a strong, beautiful and beautiful mosque was established". (Research Primary Data)

The last mosque founded by Sultan Hadirin was directly legalized by his adoptive father named Tji Wie Guan in 1559 AD / 1481 Saka Year. With one word Sultan Hadirin could build a mosque in just one night. Next XIX function is a crash or shortage early resolved (deficiency function can be fulfilled or resolved). After Queen Kalinyamat allowed Sultan Hadirin to remarry, the daughter of Sunan Kudus, Raden Roro Ayu Prodobinar, had not been blessed with children. For several years, he was also married to Raden Roro Ayu Prodobinar; Sultan Hadirin had not been gifted with an inheritance, so he adopted the daughter of the Sultan of Banten, Dewi Wuryan Ratnawati, as an adopted son. Function XXIII describes an unknown hero arriving in his country or another country (the function of returning or not being recognized). The function of returning home that was not recognized when Raden Thoyib stopped for a moment in the Jepara area. While on the way, Raden Thoyib realized that the supplies and money he was carrying were running low, so Raden Thoyib thought of looking for a job in Jepara. XXVI function analyzes completed tasks (task completion function). The mosque in Mantingan is the Wali mosque which Sultan Hadirin managed to build successfully just one night by carving stone and soil. It analyzed in the story excerpt as follows.
“The last mosque founded by Sultan Hadirin was legalized directly by his adoptive father named Tji Wie Guan in 1559 AD / 1481 Saka Year. With one word Sultan Hadirin could build a mosque in just one night”. (Research Primary Data)

The function of completing the task can be seen from the results of the establishment of the last mosque that was founded by Sultan Hadirin directly legalized by his adoptive father named Tji Wie Guan in 1559 AD / 1481 Saka Year. With one word Sultan Hadirin could build a mosque in just one night. The words that Sultan Hadirin said were “Codro Sengkolo” which reads Rupo Brahmono Warna Sari, immediately the strong, beautiful, and beautiful mosque was established. Function XXVII describes about recognizable heroes (recognition function). The guards kept asking Raden Thoyib until finally, one of the guards found out who Raden Thoyib was then whispered and told the other bodyguards that he was the crown prince and he had also been a King who lived in the palace and became a great scholar there. XXIX function, analyzes that the hero is given a new form (incarnation function). The first mosque that was built was nicknamed Masjid Wali because, next to the mosque, there used to be a temple that resembled the one in the mosque. The tower built at Masjid Wali At-Taqwa is a design of Sunan Kudus which is one of Walisongo’s. Because of that, it almost has a resemblance to the tower so local residents call it the Wali Mosque. In addition, in making the mosque the same does not use cement but is said to use egg white. The XXX function describes a fake criminal being punished (punishment function). The function of punishment was given to Sultan Hadirin because at the time of the construction of the first mosque in Loram Kudus village, the residents of the mosque had not been able to wake up properly. Then Sultan Hadirin established another wali mosque in Jepang and Jati but also failed. The function of XXXI describes the analysis of the hero of getting married / ascending the throne (marriage function). Raden Thoyib married Ratu Kalinyamat and Raden Roro Ayu Prodobinabar. Before marrying Roro Ayu Prodobinabar, Raden Thoyib admired the beauty of Queen Kalinyamat. The guards tried to find out who Raden Thoyib was until they found out and reported to Queen Kalinyamat that the new gardener was not an ordinary gardener; he was a former famous king. The excerpt from this story can be seen in the story as follows.

“After Ratu Kalinyamat saw who Raden Thoyib was, and everything about his family, Queen Kalinyamat began to pay attention to Raden Thoyib when working. With full discipline, responsibility, and hard work in carrying out his duties working as a gardener, and diligently going to prayer rooms for Queen Kalinyamat, he fell deeply in love with Raden Thoyib. (Researcher Primary Data).

After knowing who Raden Thoyib was told in the story, Raden Thoyib soon married Ratu Kalinyamat and changed the name to Sultan Hadirin. Several years of being married to Queen Kalinyamat, Raden Thoyib, or known as Sultan Hadirin, has not been given offspring. Then they both agreed to adopt a child, namely his nephew from the Sultan of Banten who was still the son-in-law of the Sultan of Demak until he finally married the daughter of Sunan Kudus Raden Roro Ayu Prodobinabar.

b. Overview of Content Analysis Results in Literary Appreciation Learning

As literature learning, especially in learning literary appreciation in assessing the narrative structure of the story, several aspects must be considered. Rahmanto explained three important aspects needed in teaching and learning literature, including (1) aspects of language; (2) mental maturity; and (3) the students’ cultural background [17]. In terms of language use, the results of the analysis of the narrative structure of the folk tales of Sultan Hadirin and Masjid Wali At-Taqwa use language writing that is easy to understand by students without using some figure of speech which can make it difficult for students to understand the text of the story. Then in the aspect of mental maturity, the folklore of Sultan Hadirin and Masjid Wali At-Taqwa contain several values that can make education for students so that they do not interfere with student psychology and behavior. Whereas in the aspect of cultural background, folklore adopts culture that comes from the environment around students because the context of the story still discusses folk tales originating from the Kudus area, to be precise in Loram village. Folklore is one of the literary genre readings that can be used in learning literary appreciation. In the world of education, activities to appreciate literary works in elementary schools include listening to literary works, watching literary works, and reading literary works in the form of poetry,
short stories, novels and dramas [18]. In addition, learning literature appreciation in elementary schools must develop three aspects of competence, affective, cognitive, and psychomotor in teaching.

A problem that often occurs in schools, literature learning is often not properly described by the teacher and is very low in teaching and presentation. Therefore, it is necessary to have teacher creativity and innovation in teaching literary appreciation learning properly. In order to understand, enjoy, and appreciate literary works, it is necessary to take steps for changes that must be taken by the teacher before teaching students. Sumardjo explained that there are three steps in order to properly appreciate literary works, including (1) involving psychology; (2) respect and understand writers; and (3) relevance [19]. In addition, the implementation of learning and teaching the appreciation of literature can refer to the results of the analysis of the narrative structure used in the research. The method that can be done is by compiling a learning implementation plan (RPP) based on literary learning material, through content analysis of the structural results of folklore narrative that is focused on learning indicators. This is in line with the results of research from Hamidi which states that the analysis of the development of teaching materials that refers to biographical texts that is focused on narrative text writing material is very in accordance with the principles of student understanding. In the 2013 curriculum, activities to appreciate literature are included in the content of Indonesian language learning [20]. At the elementary school level, the learning paradigm of literary appreciation can be designed by the teacher using several materials such as the results of the analysis of the narrative structure of folklore. The choice of material must also be in accordance with the learning needs of students, one of which is based on the analysis of the narrative structure of the story.

In the analysis of narrative structures, folklore has several functions contained therein. After finding some functional content, the results of the narrative structure analysis were adjusted to the teaching materials and their development with the syllabus and lesson plans. In accordance with Government Regulation Number 19 Year 2005 article 20, the planning of the learning process includes a syllabus and lesson plans which contain at least learning objectives, teaching materials, teaching methods, learning resources and assessment of learning outcomes [21]. According to Vladimir Propp, the content analysis in the narrative structure of the folklore is then compiled and developed in a learning tool. After that, it is adjusted to the literary appreciation learning material in grade IV on theme 4 in KD 3.5 and 4.5. The description of the implications of the analysis of the results of the narrative structure in the implementation of literary appreciation learning which will be described in the lesson plan can be explained in the following table.

| Basic competencies | Indicator | Theory | The learning |
|--------------------|-----------|--------|--------------|
| Indonesian Language 3.5 Build personal opinions about the contents of literary books (stories, fairy tales, etc.). | 1. Assess the elements of the story (characters, conflicts, moral messages) using personal opinions. | 1. Understanding stories and literary works. | 1. Describe the meaning of the story. |
| 4.5 Communicate orally and in writing the contents of literary books that are self-selected and read supported by reason. | 2. Presenting an assessment of the elements of the story (characters, conflicts, moral messages) using personal opinions. | 2. The elements that make up a story. | 2. Discuss and analyze the components of the elements that make up the story. |
| | | 3. The content of the intrinsic elements contained in the story. | 3. Mention the intricate elements contained in the story of Sultan Hadirin and Masjid Wali At-Taqwa. |
| | | | 4. Present and assess the elements contained in the folk tales of Sultan Hadirin and Masjid Wali At-Taqwa. |
Based on the table above, it is explained that the implications of the results of the analysis of folklore narrative structures can be developed as a means of learning, especially in learning literary appreciation. The implementation of literary appreciation learning uses the results of story structure analysis, able to instill character education in developing moral values and messages in the story through the results of the analysis of the intrinsic elements of the story. The results of the analysis of folklore narrative structures can provide students with insight into the surrounding environment and encourage students' interest in learning as well as, preserve and maintain regional integrity and ward off various negative impacts from the times and the influence of foreign cultures. Therefore, the application of learning and teaching literary appreciation can be developed through various results of narrative analysis of a literary work. This is in line with the results of Munajah's research which states that folklore analysis entitled "Batu Qur'an" contains intrinsic elements that can be taken and studied and implemented in literary appreciation learning including themes, plot, setting, characters and characterizations as well as, moral messages [22] Apart from being able to be explored and analyzed, literary works in the form of analysis of the narrative structure of the folklore "Masjid Wali At-Taqwa and Sultan Hadirin" can be combined with the use of learning models in teaching. Agree with the results of previous research from [23] entitled "Dudu: Text Editing, Translation and Structural Analysis (Kantuk Rembai Dayak Oral Literature Study) explains that the structural analysis suture of the translation of the text of the Kantuk Rembai Dayak" oral literature can be implemented in school teaching. One of them is by entering the results of the analysis of Dudu's narrative structure into the Indonesian language teaching material to identify elements through the use of the CTL learning model.

4. Conclusion
Folklore of Sultan Hadirin and the Wali At-Taqwa Mosque are folk prose stories belonging to oral traditions. It contains several traditions and stories as well as culture from the Loram community and its surroundings. In addition, this story can also provide an overview to the wider community about how the struggle of the character, Sultan Hadirin, in broadcasting Islam in Kudus and especially in Loram village. The process of composing the story is carried out by the writer so that it can be enjoyed by various groups. From the point of view of the analysis of the narrative structure of folk tales based on Vladimir Propp, the folk tales of Sultan Hadirin and Masjid Wali At-Taqwa have 21 functions including (1) absence; (2) prohibition; (3) violation; (4) reconnaissance; (5) delivery of information; (6) deficiency; (7) intermediaries; (8) departure; (9) examination; (10) chivalry is positive; (11) obtain supernatural powers; (12) two-chamber displacement; (13) marking; (14) victory; (15) shortcomings can be met / overcome; (16) return is not recognized; (17) completion of tasks; (18) acknowledgment; (19) incarnation; (20) punishment; and (21) marriage. From the results of the analysis of the folklore narrative structure, it can be implicated in learning at school. Through literary appreciation learning, structural analysis of results can be used as material in class IV learning in theme 4 of KD 3.5 and 4.5. Thus, students can easily analyze learning material in KD (Basic Competence) in Indonesian language teaching content, which reads "building and communicating oral literary books they read". In addition, through the analysis of the narrative structure of the folk tales of Sultan Hadirin and Masjid Wali At-Taqwa students, they can easily find the content of the intrinsic elements contained in it.

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