FORMULATING JOKOTOLE'S HERO'S JOURNEY: ANALYSIS OF THE LIFE JOURNEY OF MADURA'S LEGEND

Ahmad*, Rif'ah Inayati, Erika Citra Sari Hartanto
Universitas Trunojoyo Madura

A R T I C L E   I N F O

A B S T R A C T

This study looks at Madura's culture using Joseph Campbell's Hero's Journey, focusing on the story of Jokotole. It explores how this tale shares regular story parts and reflects Madura's culture using Campbell's ideas. The different parts of The Hero's Journey, like 'Call to Adventure' and 'Tests, Allies, and Enemies,' show how Jokotole changes during the story. This study shows how the story is lasting, teaches good values, and tells about Madura's way of life. It's not just a story; it keeps important things about who Madura's people are and what they believe. This research shows that Madura's stories are still important today, crossing time and cultures. It helps us see how stories connect people all around the world.

INTRODUCTION

Folklore is a traditional narrative that has been passed down orally through generations and is woven into the cultural fabric of communities all over the world. These timeless stories weave a complex tapestry of stories that reflect a culture's beliefs, values, and practices (Boswell & Reaver, 1962, p. 11). Folklores, which are based on a community's collective experiences, frequently involve legendary people, fantastical animals, and moral teachings communicated through vivid storytelling. They transcend geographical

---

* Corresponding author.
E-mail addresses: ahmadka2077@gmail.com (Ahmad*)

boundaries, acting as cultural legacy vessels and embodying the wisdom, traditions, and ambitions of other Folklore is a traditional narrative that has been passed down orally through generations and is woven into the cultural fabric of communities all over the world. These timeless stories weave a complex tapestry of stories that reflect a culture's beliefs, values, and practices (Boswell & Reaver, 1962, p. 11).

Folklores, which are based on a community's collective experiences, frequently involve legendary people, fantastical animals, and moral teachings communicated through vivid storytelling. They transcend geographical boundaries, acting as cultural legacy vessels and embodying the wisdom, traditions, and ambitions of other civilizations. These stories, which include fables, myths, legends, and fairy tales, are loaded with universal themes that reverberate beyond time, providing insights into the shared human experience while retaining each culture's unique character (Dundes, 1965, p. 3). As one of the forms of cultural heritage passed down through generations, folklore possesses an extraordinary element of local wisdom. Madura, being a maritime region, has developed local wisdom that was utilized by the community at the time. Salt production, tobacco trade, trade, technology, and science are still being studied, but concerning maritime matters, there is still limited research in literary studies on when and how maritime warfare strategies from folklore originated. The use of folklore literature in education is one way to ensure that local wisdom can be utilized as an intangible heritage of profound knowledge (Amil et al., 2023).

Furthermore, folklore, especially the folktales of Madura, has much more value than just stories. These tales preserve social values and beliefs that have been passed down through the generations by acting as archives of collective wisdom. Their preservation is of the utmost importance, providing invaluable lessons in addition to entertainment. Communities benefit from the continuity and sense of identity that folklore fosters by serving as a bridge between the past and present. Furthermore, by means of engrossing storytelling, these narratives impart rich moral guidance, fostering empathy, resilience, and ethical conduct. By safeguarding and nurturing these folk tales, societies uphold their cultural heritage, ensuring the essence of tradition enriches the lives and understanding of future generations (Wedawati et al., 2021, p. 274).

Considering the important role of folklore in conveying lessons, there have been many studies that concern folklore. It has already been the subject of numerous studies in the past. The majority of them (Istiq'faroh et al., 2020; Mutiarani & Rahman, 2019; Sundana et al., 2019; Widhiyanti & Gunanto, 2021) discuss the importance of folklore in the educational process. More studies (Hilmiyatun et al., 2022; Nurislaminingsih & Rochwulaningsih, 2022; Retnowati et al., 2018; Sukmawan & Setyowati, 2017) focus on applying ecocriticism to analyze environmental phenomena in Indonesian folklore.

In addition, some studies have examined how Indonesian folklore compares to that of other nations (Danandjaja, 1995; Eslit, 2023; Irwansyah et al., 2021). Additionally, linguistic analysis is a topic that is utilized in certain studies on Indonesian folklore (Anggraini et al., 2022; Hutapea et al., 2023; Jufriadi et al., 2022). The remaining research focuses on specific aspects of folklore, such as gender studies (Hidayati, 2019) and cultural values (Santosa et al., 2022; Wulandari et al., 2005). Based on the previous explanation, this research concerns The Hero's Journey experienced by one of the hero legends in Madurese folklore, Joko Tole.

Joseph Campbell's theory of The Hero's Journey is a widely recognized and influential framework for analyzing myths, stories, and other forms of narrative. According to Allison and Goethals, not all heroes's journeys contain the same stages, archetypes, or dynamics. Hero's journeys can vary with regard to subject (hero or follower(s)), entity (individual, dyad, group, organization, or society), speed (slow or fast), duration (short-lived or long-lasting), life phase (early, middle, or late), type (moral, emotional, spiritual, intellectual, physical, and/or motivational), depth (shallow or deep), or source (internal or external). The research on the legend of Jokotole begins with the recognition that these tales exemplify The Hero's Journey in unique ways. Jokotole embarks on transformative quests deeply rooted in cultural and historical context (Allison & Goethals, n.d., pp. 383–390).

Joseph Campbell discussed how heroes change in stories. He demonstrated how heroes in stories frequently follow a defined path or journey, where they overcome hardships, learn vital lessons, and grow stronger. This path, known as The Hero's Journey, details the several stages a hero goes through, such as starting an adventure, encountering

hardships, and returning altered. This concept is used to comprehend and convey stories about how characters develop into better versions of themselves as a result of their adventures and trials. It's a good approach to understand how stories from different cultures and countries follow similar patterns in terms of character development and growth. (Sonnenburg & Runco, 2017, p. 3)

The Hero's Journey is similar to a narrative map that the hero follows. The hero begins in a normal location and then travels to a world full of extraordinary objects and difficulties. In this weird universe, the hero undergoes difficult conflicts and eventually triumphs. After this quest, the hero comes home with new skills or knowledge that can benefit others. It's like a cycle: leaving, going through difficult times, changing, and then returning, all while improving and being able to help others significantly. (Joseph Campbell - The Hero's Journey (1991), n.d., p. xvi). In the context of exploring the significance of folklore and The Hero's Journey, scholars like John L. Brown and Cerylle A. Moffett have extended the application of this narrative framework beyond traditional realms.

In their work, 'The Hero's Journey: How Educators Can Transform Schools and Improve Learning' (Brown & Moffett, 1999), Brown and Moffett delve into the integration of The Hero's Journey concept into the field of education. Their argument extends to the belief that educators can harness the power of The Hero's Journey as a potent pedagogical tool. By recognizing the distinct stages of The Hero's Journey within an educational setting, teachers can craft more immersive and transformative learning environments. This innovative perspective not only enriches students' comprehension of literature and narratives but also cultivates essential skills such as personal growth, resilience, and critical thinking. This approach emphasizes the potential for educational narratives to transcend mere storytelling, becoming instrumental in shaping dynamic and impactful learning experiences (Allison & Goethals, n.d.).

The Hero's Journey paradigm, as articulated by Joseph Campbell, reveals itself in the call to adventure that propels Jokotole to the forefront of the narrative. Commissioned by the ruler of Majapahit to forge a monumental iron gate, Jokotole's exceptional blacksmithing skills, augmented by his magical prowess, position him as the chosen hero for this challenging task. This call to adventure is not merely a physical undertaking but

serves as the catalyst for Jokotole's personal and spiritual transformation, aligning with the primary objective of my study: to unravel the universal themes embedded within these cultural narratives. As the legend unfolds, The Hero's Journey is marked by trials and challenges, which become central to my analysis. Jokotole's journey is fraught with peril, not only in the physical realm but also in the realm of human jealousy and treachery. The two evil magicians' malevolent actions represent the challenges that heroes must face and overcome on their journeys.

Similarly, the hero's fight with Admiral Sam Po Tua Lang demonstrates his ability to use magical powers to overcome adversity. This series of challenges emphasizes the importance of personal growth and resilience in The Hero's Journey, which aligns with my study's goal of identifying transformative moments in these stories. The primary goal of this research is to apply Joseph Campbell's Hero's Journey framework to the Madura legend of Jokotole in order to uncover the underlying narrative structure and thematic elements within these stories. It is hoped to gain a better understanding of how these cultural narratives adhere to universal storytelling patterns and to identify the profound themes that resonate across cultures and historical contexts by employing this renowned theoretical framework.

This study is important because Madura folklore is not common to the outside, and with this study, it will help bring Madura folklore into the spotlight. The folklore is a part of Madurese folklore and portrays the values and beliefs of the Madurese people. It should be preserved to protect cultural heritage. Considering that there is no research that has looked closely at Jokotole's hero's journey, this research tries to examine Jokotole's path through Joseph Campbell's theories. Despite the wealth of stories in Madura, nothing is known about the universal patterns in Jokotole's legend. So, this study fills that need by delving into and examining the various stages and themes in Jokotole's story. This will help us comprehend Madura's culture better and how Jokotole's trip fits into the universal concept of The Hero's Journey.

METHOD

This research is descriptive qualitative research because it deals with some data in the form of text instead of numbers (Bogdan & Biklen, 1992, pp. 29–32). Moreover, Denzin

and Lincoln assert that by placing a strong emphasis on interpretation, this type of research is appropriate for use in examining social issues (2005, p. 2). It is in line with the characteristics of this research, which concerns social issues presented in a literary text. The research process begins with a thorough reading of the text, paying attention to key events, character development, and thematic elements. The stages in The Hero's Journey theory, as outlined by Joseph Campbell in The Thousand-Faced Hero, serve as the framework for the analysis. (Campbell, n.d.).

The identified stages in The Hero's Journey are analyzed in relation to Jokotole's story, considering how the protagonist's journey fits into these stages. This analysis involves identifying specific events, challenges, and transitions that correspond to each stage. Additionally, the research explores the meaning and impact of Jokotole's journey within the context of the story. It involves looking at the themes, symbols, and motives of the characters present in the story. The results of the analysis are presented in a coherent and structured manner, highlighting the connection between Jokotole's journey and The Hero's Journey theory. The research provides insight into the narrative structure, character development, and thematic elements of the story, highlighting the protagonist's transformational journey.

According to the literature review provided, Joseph Campbell's Hero's Journey theory can be applied to literary works, such as Jack London's "The Call of The Wild." This section discusses the three main stages of the journey (departure, initiation, and return) and the seventeen steps involved. As a researcher analyzing the novel, the author classifies selected sentences and applies the theory to determine The Hero's Journey stages (Satria, 2022). According to Ahmad Juanda, Campbell's Hero's Journey theory is one of the literary theories related to heroes used in every superhero film. This theory depicts the journey of an ordinary person who has a destiny to change the world, descends into the underworld to face monsters, and returns as a hero. Campbell's Hero's Journey theory consists of three parts: Departure, Initiation, and Return, and seventeen sub-stages. Departure has 5 sub-stages, Initiation has 6 sub-stages, and Return has 6 sub-stages. The Hero's Journey theory can be used as a roadmap to becoming a hero and can be applied to analyze hero journeys in folk tales from various cultures (Juanda & Surya, n.d.).

FINDINGS AND DISCUSSION

Findings

Having analyzed the folklore by using Campbell's theory on The Hero's Journey, this research found that there are several stages of Campbell's hero's journey that can be found in this folklore. From the 17 stages, there are 9 stages that can be found in this folklore. Those are the ordinary world, the call to adventure, meeting the mentor, crossing the threshold, testing allies and enemies, approaching the inmost cave, the ordeal, reward, and master of two worlds. The explanation of the findings is described in the discussion section below.

Discussion

The Hero's Journey is made up of twelve universal stages that can be found in myths, fairy tales, dreams, and movies. In "The Writer's Journey," Christopher Vogler presents these stages as fundamental structural elements in storytelling across multiple mediums (Voytilla, 1999, p. 1). This overview is a quick-reference guide to these stages, containing basic characteristics and functions. While providing a glimpse into the traditional Hero's Journey paradigm, its adaptability should not be overlooked. These stages can be adjusted, repeated, or rearranged to meet the specific requirements of individual narratives, demonstrating the framework's adaptability. This flexibility allows for infinite storytelling variations, demonstrating how The Hero's Journey adapts to various narrative structures and themes.

Understanding the stages of The Hero's Journey, such as 'Crossing the Threshold,' 'Approach the Inmost Cave,' and 'Return with the Elixir,' requires not only the idea of a merely physical adventure. While the Hero's active participation in a journey frequently attempts to solve a problem or achieve a goal, it is also critical to note that this journey is highly emotional and psychological. Aside from the physical actions, The Hero's Journey reflects a significant internal journey for the character. Each stage of the journey becomes a critical point in the plot, when a character's actions and decisions serve as a prism through which their characterization, illustrating their stages of growth and transformation, can be revealed. From the result of the analysis, it can be seen that these

stages serve as symbolic marks not only for the physical quest but also for the character's emotional and psychological maturation, providing a framework for tracking their internal changes and development. The discussion on the stages is described as follows:

1. The Ordinary World

The Ordinary World concept acts as the fundamental stage before The Hero's Journey begins, allowing the viewer to engage on a relatable level with the protagonist. This first stage exposes the Hero's characteristics, goals, and flaws, resulting in a three-dimensional persona. Within this universe, the Hero's inner and outside concerns are formed, and these may grow as the trip progresses. A disruptive problem or Central Dramatic Question emerges as the story progresses, leading the Hero to enter the Special World to address it. This transition allows for a strong contrast between the Ordinary and Special Worlds, highlighting the Hero's growth, struggles, and the unique traits of each realm, ultimately providing as a point of reference for the story's resolution and the Hero's development.(Voytilla, 1999, p. 2)

In the story of Jokotole, the ordinary world stage can be seen through the picture of Jokotole as kid watching his Empu Kelleng closely as he works as a blacksmith. Jokotole learned a lot from his father by just watching him. The longer he watched, the more he understood how to be a black smith and it made him very good at it (AZHAR et al., 2019, p. 16). Through this stage, the story provides the reader the ordinary life of the hero. It functions as an emphasize of the process of transformation from zero to hero that experienced by Joko Tole. By portraying Joko Tole as an ordinary man at the first time, the story can show the staged of Joko Tole transformation of being a hero.

2. The Call to Adventure

The Call to Adventure is the first step of a hero's journey in which the protagonist is asked to embark on a transforming quest or task that drives them out of their everyday life. This call arises as a summons from the King of Majapahit, seeking Joko Tole's expertise in creating a gate in the story of Joko Tole. This call breaks Joko Tole's routine in Sumenep, giving him with an opportunity to put his

remarkable skills in weapon-making and tool-making to use for a major and honorable cause. Accepting the summons represents a break from familiarity, propelling Joko Tole into unfamiliar territory and difficulties that will mold his future and ultimately to extraordinary exploits.(Campbell, n.d., p. 51)

In response to how King Majapahit treated his Empu Kelleng, Jokotole was furious and because of this, it disrupted his routine life in Sumenep, presenting a noble purpose and an opportunity to showcase his abilities beyond the confines of his ordinary world. The will to save his father was his departure from the known, setting him on a path where his talents and resilience will be tested amidst unfamiliar challenges and encounters, ultimately shaping his heroic journey towards remarkable achievements and personal growth (AZHAR et al., 2019, p. 20). This stage becomes the starting point of his adventure that later contributes to his transformation of being a hero.

3. Meeting The Mentor

Meeting the Mentor is a critical stage in The Hero's Journey in which the protagonist meets a wise and experienced character who offers counsel, wisdom, and magical aids to help them on their quest. (Voytilla, 1999, p. 3) In Joko Tole's story, this stage begins when he meets Adirasa, who serves as a mentor to Joko Tole throughout his trip. Adirasa becomes a source of wisdom and support, providing crucial advice and insights as well as providing Joko Tole with essential equipment such as a flying horse and a cemeti (whip), which aid him in overcoming various problems. Adirasa's mentorship is a watershed moment, empowering Joko Tole and considerably contributing to his growth and success as a hero (AZHAR et al., 2019, p. 17).

4. Crossing The Threshold

Crossing the Threshold is a stage in which the protagonist crosses from their familiar environment into the unknown, commencing their quest and confronting considerable hurdles (Campbell, n.d., p. 71). This stage of Jokotole's journey unfolds as he meets different problems and opponents after accepting the King of

Majapahit's invitation to assist in the construction of a gate. Jokotole's quest leads him beyond the confines of his normal life in Sumenep, driving him into unknown territory where he demonstrates his amazing skills in building weapons and equipment. Battling opponents such as Sampo Tua Lang and his Chinese forces represents the transition into the unknown, a departure from familiarity, and a dive into a world of tests and challenges that will mold his future (AZHAR et al., 2019, p. 16).

5. Tests, Allies, And Enemies

In The Hero's Journey, "Tests, Allies, and Enemies" features the protagonist experiencing trials, forming allies, and fighting foes who test their powers and resolve. This chapter of Joko Tole's journey unfolds as he navigates different trials, demonstrating his great artistry in weapon-making and tool creation. Along the way, Joko Tole meets Empu-empu, an ally who helps him complete the gate by going through a transforming experience. In addition, he challenges opponents such as Sampo Tua Lang and his Chinese army, proving his bravery and skill in battle. These encounters are crucial tests for Joko Tole, as he forms alliances with individuals who help him and faces foes who test his powers and determination to continue on his heroic path (AZHAR et al., 2019, p. 20).

6. Approach To The Inmost Cave

In The Hero's Journey, the stage of "Approach to the Inmost Cave" reflects the protagonist's impending confrontation with their most major difficulty or barrier. It entails approaching a vital juncture in the journey, which is sometimes represented as a cave or a place of tremendous danger where the hero must confront their fears or face a decisive moment. (Voytilla, 1999, p. 4) This phase manifests in Joko Tole's story as he faces a critical task in the construction of the gate, asking for Empu's assistance in a transforming experience to conquer the problem. This is an important moment in which Joko Tole is confronted with a challenge that necessitates a fundamental shift, ultimately leading to the construction of the gate (AZHAR et al., 2019, p. 20).

7. The Ordeal

In The Hero's Journey, the "Ordeal" stage is a critical point where the protagonist meets their biggest obstacle, frequently a life-threatening event or a significant confrontation that tests their fortitude, abilities, and determination (Campbell, n.d., p. 100). The stage of "Ordeal" shows in Joko Tole's story when he engages in a hard battle with Sampo Tua Lang, the head of the Chinese forces. Joko Tole's amazing combat prowess and courage in the face of a dangerous enemy are on display in this fierce confrontation. The struggle requires all of his courage and skill, putting his determination and bravery to the test as he faces a critical obstacle that will determine his remarkable path. This tragedy acts as a defining point in Joko Tole's life, displaying his outstanding ability and resilience in the face of hardship.(AZHAR et al., 2019, pp. 40–42)

8. Reward

In The Hero's Journey, the stage of "Reward" represents the protagonist earning recognition, attaining success, or acquiring useful insights as a result of overcoming hurdles or completing the mission. This section occurs in Joko Tole's story after his triumphant struggle against Sampo Tua Lang and his return following the successful building of the gate. Joko Tole's heroic actions earn him acclaim and esteem, despite changes to the initial reward of marrying Dewi Mas Kumambang. He marries Dewi Ratnadi and cures her blindness miraculously, giving rise to the name Socah. Joko Tole is getting both tangible and intangible rewards for his bravery, successes, and altruism at this stage (AZHAR et al., 2019, p. 27).

9. Master of Two Worlds

In The Hero's Journey, the stage of "Master of Two Worlds" represents the protagonist's attainment of balance and wisdom, having merged lessons acquired from their experience into their everyday lives. (Campbell, n.d., pp. 212–213) In Joko Tole's tale, this phase begins when he returns to Sumenep as Prince Setjodiningrat III, integrating his heroic achievements with his job as ruler. His

travels and exceptional achievements, such as restoring Dewi Ratnadi's blindness and naming Socah, represent his mastery of both the extraordinary and normal realms. Joko Tole embodies his adventures' wisdom, experiences, and traits, applying them in his administration and leadership and establishing himself as a renowned and wise ruler among his people.

CONCLUSION AND SUGGESTIONS

This study underlines folklore's cultural diversity and its vital role as a repository of knowledge, identity, and tradition. From the findings of the research, it can be seen that the story of Joko Tole shows the same formula of stages related to The Hero's Journey. The transformation process experienced by Joko Tole can also fit with the stages of The Hero's Journey proposed by Joseph Campbell. It means that, despite coming from different cultures, the Madurese folklore in this case, Joko Tole, has the same formula of stages in the hero's journey as other folklore from other cultures.

The preservation and influence of the Jokotole legend, as one of the famous Madurese folklore, is clear evidence of the ongoing power of folklore to inspire and shape people's culture. As Madurese folklore, such as the legend of Jokotole, continues to persist and inspire, this investigation demonstrates the ongoing power of folklore. It requires more investigation and appreciation, giving light on the complex interaction of cultural narratives, identity, and the universal patterns that connect humanity's collective folklore traditions around the world. Therefore, it is possible to do some more research on folklore related to the universal patterns of folklore around the world and its relation to the cultural identity it forms.

REFERENCES

Allison, S. T., & Goethals, G. R. (2016). The hero's transformation. In *Handbook of heroism and heroic leadership* (pp. 401-422). Routledge.

Amil, A. J. U., Dellia, P., Ismail, N. H., & Narawi, M. S. (2023). Development of virtual reality based maritime literature learning: Exploring Madurese local wisdom in the folklore of Jokotole. *GHANCARAN: Jurnal Pendidikan Bahasa dan Sastra Indonesia, 5*(1), 185-193.

Azhar, I. N., Hani'ah, & Sari, E. C. H. (2019). *Mozaik Careta dari Madhura: Antologi Cerita Rakyat Para Penghuni Pulau Madura*. Inteligensia Media.

Bogdan, R., & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods* (2nd ed.). Allyn and Bacon.

Brown, J. L., & Moffett, C. A. (1999). *The hero's journey: How educators can transform schools and*

improve learning. ASCD.

Danandjaja, J. (1995). A comparative study of Japanese and Indonesian folklores. *Japanese Journal of Southeast Asian Studies, 33*(3), 484-496.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2011). *The Sage handbook of qualitative research*. Sage.

Dundes, A. (1965). *The study of folklore* (Vol. 80, Issue 317). Prentice-Hall, Inc.

Ediwarman, Pahamzah, J., & Syafrizal, S. (2023). The figurative language and the image of the aspect of the poetry SDD Paper Boat. *International Journal of Linguistics, Literature and Translation, 6*(1), 144-149.

Eslit, E. R. (2023). Use of mythical creatures in folk literature of Southeast Asia: A comparative analysis. *IJRAEL: International Journal of Religion Education and Law, 2*(2), 89-96.

Hidayati, N. N. (2019). Women portrayal in Indonesian folklores: A semiotic study. *An-Nas, 3*(1), 66-81.

Hutapea, P., Sipangkar, W. O., Napitupulu, G. N. R., Silalahi, I. D., & Sidabalok, L. (2023). An analysis of noun phrase in the Indonesian folklore translated into English "The Legend of Malin Kundang" on the Indonesian folklore website. *International Journal Corner of Educational Research, 2*(2), 77-82.

Irwansyah, J., Taufik, M., Halim, N. M., & Dahniar, B. (2021). Comparative literature analysis of the folklore between Goa Mampu and Bowerman's Nose.

Istiq'faroh, N., Suhardi, S., Mustadi, A., & Ahdhianto, E. (2020). The effect of Indonesian folktales on fourth-grade students' reading comprehension and motivation. *Ilkogretim Online, 19*(4).

Juanda, A., Surya, S., & Nasrullah, N. (2021). The hero's journey of Arthur Curry character in Aquaman movie. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya, 5*(4), 681-694.

Jufriadi, J., Asokawati, A., & Thayyib, M. (2022). The error analysis of Google Translate and Bing Translator in translating Indonesian folklore. *FOSTER: Journal of English Language Teaching, 3*(2), 69-79.

Mutiarani, M., & Rahman, I. A. (2019). Indonesian folklore animation as English learning media and students' character education for primary school. *SEMNASFIP*.

Nurislaminingsih, R., & Rochwulaningsih, Y. (2022). Indigenous knowledge about disaster in folk prose narratives of Indonesian coast. *Journal of Maritime Studies and National Integration, 6*(1), 50-61.

Retnowati, R., Ernawati, E., & Akun, A. (2018). Ecocriticism values in the Indonesian folktale Timun Emas (Golden Cucumber). *Humaniora, 9*(2), 221-229.

Santosa, I., Lutfi, L., Kheryadi, K., Dinihari, Y., Handayani, W., & Alawiyah, S. (2022). Character education value from ten folktales in Indonesia as cyber literature. *Kawalu: Journal of Local Culture, 9*(1), 1-18.

Satria, R. (2022). Analysis of hero's journey in Jack London's *The Call of The Wild*.

Sonnenburg, S., & Runco, M. (2017). Pathways to the hero's journey: A tribute to Joseph Campbell and the 30th anniversary of his death. *Journal of Genius and Eminence, 2*(2), 1-8.

Sukmawan, S., & Setyowati, L. (2017). Environmental messages as found in Indonesian folklore and its relation to foreign language classroom. *Arab World English Journal (AWEJ), 8*(1).

Sundana, L., Sumiyadi, S., Sastromiharjo, A., & Razali, R. (2019, March). Didactic literature in Indonesian folklore. In *Second Conference on Language, Literature, Education, and Culture (ICOLLITE 2018)* (pp. 293-295). Atlantis Press.

Voytilla, S., & Vogler, C. (1999). *Myth & the movies: Discovering the myth structure of 50 unforgettable films*. Michael Wiese Productions.

Wedawati, M. T., Khoiri, M., & Kusumaningtyas, D. N. (2021, December). Literacy practices in some folklores from Madura. In *International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)* (pp. 273-279). Atlantis Press.

Widhiyanti, K., & Gunanto, S. G. (2020, March). Nusantara folklore in the digital age. In *Proceedings of the 2nd International Conference on Interdisciplinary Arts & Humanities (ICONARTIES)*.

Wulandari, Y., Zein, T. T., & Setia, E. (2021). Analysis of local wisdom in the discourse of Indonesian

folklore Malin Kundang Si Anak Durhaka. *International Journal of Educational Research and Social Sciences (IJERSC), 2*(5), 1227-1234.